

STATUTES ON RELIGIOUS POVERTY  
IN THE SOCIETY OF JESUS

---

INSTRUCTION FOR  
ADMINISTRATION AND FINANCES



GENERAL CURIA OF THE SOCIETY OF JESUS  
ROME - 2023



**Statutes  
on Religious Poverty  
in the Society of Jesus**

---

**Instruction for  
Administration and Finances**

Rome  
General Curia of the Society of Jesus  
2023

*For the internal use of the Society of Jesus*

The original document was prepared in English.

# Table of Contents

Introduction by the Superior General .....	xi
Abbreviations .....	xxv

## Statutes on Religious Poverty in the Society of Jesus (SOP)

<b>Part I: General Principles</b> .....	*A-*Q
---	-------

### Part II: Personal Poverty

<b>The Vow of Poverty</b> .....	*1-*11
<b>Common Life</b> .....	*12-*14
<b>Our Common Way of Living in External Matters</b> .....	*15-*20

### Part III: Poverty in Common

<b>Sources of Revenues Necessary for Living and for the Apostolate</b> .....	*21-*29
<b>The Distinction between Communities and Apostolic Works</b> .....	*30-*34
<b>The Poverty of Communities</b> .....	*35-*43
<b>The Poverty of Apostolic Works</b> .....	*44-*47
<b>The Sharing of Goods</b> .....	*48-*53
<b>The Poverty of the Society as a Whole and of the Provinces</b> .....	*54-*64

## Appendix: The Yielding of Administration and the Disposition and Renunciation of Property

<b>The Yielding of Administration and the Disposition of Property</b> .....	*65-*68
<b>The Renunciation of Property</b> .....	*69-*78

## Instruction for Administration and Finances (IAF)

### I. Introduction

<b>The Nature of the Instruction</b> .....	(1-3)
<b>Its Objective</b> .....	(4)
<b>Its Audience</b> .....	(5-6)
<b>Norms and Discernment</b> .....	(7-9)

### II. Legal Aspects and the Basics of Financial Administration

<b>Apostolic Service in the Society of Jesus – A Point of Departure</b> .....	(10)
• A fundamental understanding of financial management in the Society ....	(11-13)
• Appropriate characteristics of asset management in the Society .....	(14-16)

<b>General Legal Framework</b> .....	(17)
• Canonical and civil law.....	(18-28)
• Legislation that defines financial management in the Society.....	(29-33)
• Basic principles relating to legal ownership of property by the Society...	(34-35)
<b>Important Concepts for Financial Administration in the Society</b> .....	(36)
• Ordinary and extraordinary financial administration.....	(37-39)
• The established limit.....	(40-44)
• Permissions.....	(45-46)
• Surplus and excess goods.....	(47-48)
<b>What is Administered: Goods, Rights and Obligations</b> .....	(49-50)
• Goods owned by the Society.....	(51)
• Goods entrusted to the administration of the Society.....	(52)
• Goods entrusted to a particular Jesuit (and not to the Society).....	(53)
• Sharing of goods.....	(54)
<b>Who Administers: The Subject of Administration</b> .....	(55-56)
• Coworkers.....	(57-59)
• The responsibility of all.....	(60)
<b>Elements of Good Administration</b> .....	(61)
• Practical advice for good financial administration in the Society.....	(62)
◦ Planning.....	(63-64)
◦ Organization.....	(65-66)
◦ Coordination.....	(67)
◦ Execution.....	(68-73)
◦ Control.....	(74-76)
<b>Relationships that Arise from Financial Administration</b> .....	(77-78)
<b>Instruments for Financial Administration</b>	
• Documents for financial administration.....	(79)
◦ Legal documents.....	(80-81)
◦ Planning documents.....	(82-83)
◦ Accounting and financial documents.....	(84)
▪ Principles that should inspire accounting practice in the Society..	(85-89)
▪ Accounting and financial documents in particular.....	(90-95)
• Consultants and other aids.....	(96-97)
• Archives.....	(98-99)
<b>Instruments of Control and Auditing</b>	
• Their necessity.....	(100-101)
• Permanent means.....	(102-103)
• Occasional means	
◦ Periodic reviews.....	(104)
◦ Rendering an accounting.....	(105-106)

### III. Financial Administration on the Level of the Individual

<b>The Patrimony of Christ's Poor</b> .....	(107-108)
<b>The Poverty of the Individual Jesuit in Community</b> .....	(109-113)
<b>The Poverty of the Individual Jesuit in the Apostolate</b> .....	(114-116)

### IV. Financial Administration at the Local Level..... (117)

#### Basic Concepts

• Communities .....	(118)
• Apostolic works.....	(119-120)
◦ Works of the Society from a broad perspective.....	(121)
◦ Civilly incorporated works.....	(122)
◦ Nonprofit entities, trusts, foundations .....	(123)
◦ Works entrusted to the Society .....	(124)
◦ Individual apostolates.....	(125)

#### Canonical Status and Ownership .....

#### Obligations and Responsibilities..... (127-130)

#### Local Administrative Units – Some Basic Principles.....(131-133)

#### Those Responsible at the Local Level

• Those responsible for the administration of communities – functions and authority	
◦ Local Superior/Superior of a community .....	(134-140)
◦ Assistance to Superior in management of material needs of community by minister, manager, community members.....	(141-145)
◦ Local Treasurer.....	(146-156)
◦ The Finance Committee of a community .....	(157)
• Those responsible for the administration of a work—functions and authority	
◦ Director of a work.....	(158-165)
◦ Finance Committee of the apostolic work .....	(166)
◦ Relationship with civil owners of the work .....	(167-170)

#### Other Aspects of Local Administration

• Relations between those responsible for administration	
◦ Relations between Superiors and Directors of works.....	(171-172)
◦ Relations between the Minister/Manager of the House and the Local Treasurer.....	(173-175)
◦ Relations with the Major Superior's Treasurer.....	(176)
• Internal control/audit.....	(177)

#### Special Situations that Occur at the Local Level

• Particular administration entrusted to individual Jesuits.....	(178-180)
• Administration of goods belonging to others.....	(181-183)
• Suppression of a house or apostolic work.....	(184-185)

#### Some Notes about Parishes .....

(186-191)

## V. Financial Administration at the Province Level

**Assets Administered at the Province Level** ..... (192-194)

### **Those Responsible for This Administration: Their Functions, Powers and Way of Proceeding**

- The Major Superior ..... (195-203)
- The Treasurer ..... (204-216)
- The Development Director..... (217-218)
- The Revisor of Province Financial Administration ..... (219-223)
- The Revisor for Houses and Apostolic Works ..... (224-230)
- The Finance Committee of the Major Superior..... (231-239)

**Administrative Activities at the Province level**..... (240)

- Planning areas ..... (241-243)
- Organization
  - The Administrative Units
    - In general..... (244-246)
    - The four basic Arcae of the Province ..... (247-252)
      - The Formation Arca ..... (253-258)
      - The Aged/Infirm Arca ..... (259-261)
      - The Apostolic Arca ..... (262-266)
      - The Foundations Arca ..... (267-269)
    - The Operating Fund..... (270-276)
      - Funds held for others..... (277-279)
    - Assets of houses and apostolic works of the Province..... (280-281)
- Coordination
  - Coordination with the local Financial Administrators..... (282-283)
  - Mutual technical and financial help between Treasurers..... (284)
- Financial reporting
  - By those who work with the Major Superior ..... (285-286)
  - By the Major Superior ..... (287-288)
  - By independent auditors..... (289)

### **Relationships of Assistance between Provinces**

- Inter-provincial collaboration ..... (290-291)
- Organizations designed for assistance..... (292-296)
- Fund-raising outside the boundaries of the province ..... (297)
- Participation of laypersons ..... (298-300)

**Unification and Division of Provinces**..... (301-303)

**Inter and Supra Province Collaborative Structures** .....(304-307)

## VI. Financial Administration at the Level of the Superior General

**Powers and Responsibilities** ..... (308-310)

### **Those Responsible: Functions and Faculties**

- The Superior General of the Society ..... (311)
- The General Treasurer ..... (312-315)

• General Treasurer Assistants .....	(316-318)
• The Revisor of General Financial Administration .....	(319)
• The Finance Committees of the General Treasurer .....	(320-321)
<b>The FACSI Fund .....</b>	<b>(322-328)</b>

## VII. Main Functions of Financial Administration

<b>Incorporation of Companies and Other Civil Entities .....</b>	<b>(329-330)</b>
<b>Acquisition of Goods .....</b>	<b>(331-332)</b>
• By income from persons	
◦ From remuneration from work .....	(333-334)
◦ From Mass stipends .....	(335-337)
◦ From pensions and other compensations .....	(338)
◦ Destination for all these types of income .....	(339-341)
• By productive activity	
◦ In general .....	(342-343)
◦ In particular .....	(344-346)
• By accepting donations	
◦ Common norms for all donations that are accepted .....	(347)
◦ Unrestricted donations (pure and simple) .....	(348-354)
◦ Restricted donations .....	(355-356)
▪ Restricted donations that involve long-term commitments .....	(357-358)
▪ Restricted donations in the form of non-autonomous pious foundations (endowments) .....	(359-364)
• Purchases .....	(365-368)
<b>Administration of Goods .....</b>	<b>(369)</b>
• Investments	
◦ In general	
▪ Powers and faculties .....	(370-372)
◦ Types of investments	
▪ Investments in fixed assets/real estate .....	(373-377)
▪ Investments in securities (movable assets) .....	(378-381)
◦ What to look for in an investment .....	(382-384)
◦ What to avoid in an investment .....	(385-387)
◦ Licit and ethical investments .....	(388-390)
◦ Prohibited and illicit business activities within investments	
▪ A general prohibition against engaging in business activities .....	(391)
▪ Specifically prohibited business activities .....	(392)
• Loans	
◦ To persons outside the Society .....	(393-396)
◦ Within the Society .....	(397)
• Renting property .....	(398-399)
• Receiving deposits .....	(400)
• Employees: dependent or autonomous .....	(401-410)
• Coworkers and volunteers .....	(411-412)

- Other contracts for work .....(413)
- Name of the Society, registered trademarks and copyright .....(414)

### **Alienation of Property**

- General concepts ..... (415)
  - Alienation in the strict sense (sale of property) ..... (416)
  - Alienation in the broad sense .....(417)
- Juridical regulations ..... (418-419)
  - Requirements for alienation .....(420-421)
  - Formalities required for the validity of alienation.....(422-423)
  - Other rules ..... (424-427)
- Some particular specifics about sales
  - Sales of excess items that have been purchased ..... (428)
  - Quasi-commercial sales ..... (429)
  - Sales of items at schools, universities ..... (430-433)
- Some rules for particular types of alienation in the broad sense
  - Rentals, exchanges and similar specialized agreements .....(434-438)
  - Contracting debts
    - In general.....(439-443)
    - Special cases .....(444-446)
    - Other important cautions.....(447-451)
  - Mortgages ..... (452)
  - Donations and alms
    - Outside the Society .....(453-457)
    - Within the Society ..... (458)
- Actions against illegitimate alienations ..... (459-461)

### **Judicial Litigation** ..... (462-466)

#### **Buildings**

- General norms .....(467-469)
- Substantial remodeling and conservation of buildings .....(470-472)

## **VIII. The Practical Way of Proceeding in Various Matters**

### **Budgets**

- Elaboration
  - Those responsible .....(473-474)
    - In the communities .....(475-478)
    - In the works.....(479-482)
  - The appropriate time frame for preparing budgets .....(483-484)
- Approval of the budget.....(485-489)
- Ongoing control of the budget ..... (490-491)
- When expenses exceed 20 percent of budget ..... (492)

### **Mass Stipends** .....(493-508)

**Purchases**

- Some practical cautions ..... (509-512)
- Other safeguards .....(513-514)
- Payment ..... (515)

**Investments**

- In whose name are investments made .....(516-517)
- Investment policy .....(518-519)
- Accounting for and safekeeping of securities .....(520-523)
- Accounting for and care of real estate properties .....(524-526)

**Alienations** ..... (527-529)**Debts** ..... (530-536)**Construction** ..... (537)

- Buildings Committee ..... (538-539)
- Construction of buildings .....(540)
  - Preliminary steps: resources and permissions.....(541-543)
  - Selection of an architect and the presentation of construction needed.....(544-545)
  - Preliminary budget for proposed project .....(546-548)
  - Final budget for the proposed project ..... (549-552)
  - Execution of the project ..... (553-557)
  - Final acceptance of the completed project ..... (558)
- Substantial remodeling of buildings ..... (559)
- Ordinary maintenance and repair of buildings .....(560-562)

**Contracting for Work or Services with Employees**

- The initiation and termination of the relationship with an employee....(563-566)
- Contracts with businesses, professionals or independent workers ..... (567-570)

**Rendering an Accounting**

- To local superiors/directors
  - Ordinarily .....(571-575)
  - At the time of a permanent or temporary change of the financial administrator ..... (576)
- To the Major Superior
  - By communities and works of the Society or those entrusted to it..... (577)
  - Of the Arcae and province financial administration..... (578)
- To the Superior General ..... (579-580)

**FACSI**

- Applying for a FACSI grant .....(581-582)
- Rendering an accounting of the funds granted for the project ..... (583)

**IX. List of Various Forms/Supplemental Information Available from General Curia..... 171**

**A. Annual Financial Reports / Projections**

- A-1. Budget Projection for Operating Fund
- A-2. Budget Projection for Arcae of Province/Region
- A-3. Financial Report for Operating Fund of Major Superior’s Curia
- A-4. Financial Report for Arcae of Province/Region
- A-5. Financial Report for Funds Held for Others
- A-6. Financial Report for Communities
- A-7. Financial Report for Works

**B. Alienation and Debts: Guidelines / Forms for Permissions**

- B-1. Information for the Alienation of Property
- B-2. Information for the Contracting of Debts

**C. FACSI Guidelines / Proposals / Report / Guidelines**

- C-1. FACSI Guidelines
- C-2. FACSI Proposal from Director of Work
- C-3. FACSI Proposal from Major Superior
- C-4. FACSI Report on Use of FACSI Grant

**X. Glossary of Terms..... 173**

**XI. Index of Topics..... 181**

# Introduction by the Superior General

## Adopting the style of life of Jesus poor and humble

We live in an increasingly global and secular world in which the number of people in poverty grows along with the gap between those with easy access to resources and those who lack even the most basic ones. A world in which the serious environmental crisis threatens to further aggravate the situation of persons and nations living in poverty. A world in which the search for the common good no longer orients political action with the conscious participation of all citizens.... In this world in which we live, what does it mean to profess a vow of poverty as witness to consecration to God?

### The meaning of the vow of poverty in the Society of Jesus

Faced with the challenges raised by this question, the 36th General Congregation asked for an examination of religious poverty in the Society of Jesus.<sup>1</sup> To respond to that request and to the challenge of renewing our understanding of the vow of poverty in our religious and apostolic life, we undertook a two-track process:

- » the detailed revision of the *Statutes on Religious Poverty in the Society of Jesus* and the *Instruction on the Administration of Goods* (IAG)<sup>2</sup> by an international commission coordinated by the General Treasurer,<sup>3</sup> and
- » the *examen* on how we live the vow of poverty that was made in all the houses, provinces, regions, and Conferences of Major Superiors of the Society following the method proposed in my letter of 27 September 2021.<sup>4</sup>

This process, especially the *examen*, has been a source of grace and consolation for the Society of Jesus. We reach this moment grateful to have been able to peacefully recognize our fragility and face the resistances that

---

<sup>1</sup> GC 36 d.2, 18.

<sup>2</sup> In 2005, Father Peter-Hans Kolvenbach published in one volume the *Statutes on Religious Poverty in the Society of Jesus* that he had promulgated in 2003 and the updated *Instruction on the Administration of Goods* (IAG) that was first promulgated in 1979 by Father Pedro Arrupe.

<sup>3</sup> The commission named in January 2020 was composed of Fathers Cristián del Campo (CHL), Michael Lewis (SAF), Benoît Malvaux (EOF/Procurator General), Paul Sun (CHN) and Thomas McClain (UMI/General Treasurer). Fathers Charles Lasrado (KAR), Sebastian Jeerakassery (DEL), Agustín Moreira (CHL), and Michel N’Tangu (ACE) participated as *periti*.

<sup>4</sup> 2021/15. “To the whole Society: Our vow of poverty in the following of Jesus poor and humble.”

move within us and in our common life, resistances that show themselves in small details and in more important aspects of our religious life. Today we are aware that we cannot be comfortable or satisfied with the way in which we live our vow of poverty. We feel again the invitation to ongoing conversion, inspired by the same Spirit that moved us to discern the Universal Apostolic Preferences 2019-2029 and to receive them as a mission from the Holy Father to contribute to the evangelization of the world today.

One of the fruits of the examen was an awareness of our need to continue the process to the point of making concrete decisions in every area of our life-mission, at the personal level, in community, and in the works or apostolic institutions. Familiarity with the *Statutes* and the *Instruction* that I am now putting into the hands of the Society will help in this ongoing deepening of our commitment to evangelical poverty.

The body of the Society is present in a wide variety of cultural, social, and political contexts that require continuous discernment to respond better, in creative fidelity, to the challenges of religious consecration through the vow of poverty. The vow makes poverty a dimension of the *way of proceeding* of one who follows Jesus in this Society. The poverty to which millions of human beings are subjected because of social injustice is not the matter of our vow of poverty. The vow of poverty leads to placing oneself in solidarity with the poor, in the style of Jesus, and seeking together with them ways to overcome poverty and the structures that maintain it, in order to achieve a dignified human life.

We are aware that one dimension of the challenge we face is to communicate better the experience and meaning of our vow of poverty. We need language that expresses what we live, that inspires a life of evangelical poverty, and that bears clear witness in the diverse situations in which we are present as consecrated persons dedicated to the apostolate. We need to develop a language that relates the vow of poverty to the humiliations that come with following Jesus and that show it to be the path to humility, the path to the detachment that frees us to give ourselves generously to the service of the mission of the Lord.

### **...I desire and choose poverty with Christ poor...<sup>5</sup>**

Saint Ignatius does not propose a reflection on poverty as such. What impresses Ignatius is the style of life of Jesus. He chooses poverty simply because Jesus did. It is the style of life of Jesus that grounds and gives meaning to the vows of those who profess to live like Him in the consecrated life.<sup>6</sup>

---

<sup>5</sup> *Spiritual Exercises* [167].

<sup>6</sup> Cf. GC 32, d.12, 2.

This is poverty in opposition to worldly power. The poverty of Jesus is not only ascetic but anti-idolatrous. It stands apart from the power and structures of evil that are built on the desire for riches and overweening pride, rejecting idols constructed to replace God with economic power and political domination.<sup>7</sup>

From the First Principle and Foundation, the *Spiritual Exercises* invite us to desire and choose only “what is more conducive to the end for which we are created,”<sup>8</sup> freeing us from attachment to riches, health, and a long life. In the Second Week, poverty appears clearly as a dimension of the style of life of Jesus. The Contemplation on the **Nativity**,<sup>9</sup> in which Ignatius presents “the Lord born in extreme poverty,” highlights a trait that is often present in the contemplations on the life of Jesus. Preparing the exercitant for the election of a state of life, the *Spiritual Exercises* propose the meditations on the Call of the Eternal King and on the Two Standards in which the image of Jesus poor and humble is central. To follow Jesus and choose to serve under the standard of Christ implies choosing the path that begins with poverty as opposed to riches, passes through “insults or contempt as opposed to the honor of this world,” and reaches humility as opposed to pride, opening up the way to all other virtues.<sup>10</sup>

As a dimension of the following of Jesus Christ, poverty implies freeing oneself from whatever makes one unable to respond to the guidance of the Spirit. Poverty as a style of life involves detachment, becoming free from ambition and from reliance on riches as the foundation of one’s own security. The person who covets wealth, or who has it, may think that he has in his hands the control of his life. He is convinced that he can protect his life from all sorts of risks.<sup>11</sup> On the other hand, the person who makes himself poor following the style of life of Jesus recognizes uncertainty as a dimension of human existence and history, knowing himself to be dependent on others and corresponsable for life with them.

Poverty as a dimension of the way of proceeding of the followers of Jesus is not an end in itself but a step toward liberation from “the empty honors of this world.”<sup>12</sup> It opens up the possibility and capacity to overcome humiliations (insults and contempt) that lead to the **humility** characteristic of the style of life of Jesus. Saint Ignatius underscores humility, the fruit of the freedom acquired by making oneself poor, as the door to all the virtues, in opposition to riches that lead to pride, idolatry, and all vices.

---

<sup>7</sup> In the freedom of his poverty and humility, Jesus rejects these temptations during his experience of forty days in the desert (Mt 4, 1-11).

<sup>8</sup> *Spiritual Exercises* [23].

<sup>9</sup> *Spiritual Exercises* [116].

<sup>10</sup> *Spiritual Exercises* [146].

<sup>11</sup> Lk 12, 15-21.

<sup>12</sup> *Spiritual Exercises* [142].

The vow of poverty as a commitment to adopt the style of life of Jesus, the ideal of consecrated life, is associated with the election to follow Jesus poor and humble. Through the vow of poverty one seeks to reach the Third Degree of Humility, which is proposed as an ideal at the moment of electing a life like the life of Jesus Christ.<sup>13</sup>

### Poverty in the style of Jesus: gift and prophecy

What characterizes the style of life of Jesus is the **total gift of himself**. His poverty is not lack but gift. He made himself poor to enrich us with his poverty.<sup>14</sup> The gift flows from detachment, from the interior freedom that allows him to become one of many and to obey humbly to the point of giving his life for the redemption of human beings.<sup>15</sup> This is a style of poverty that we are unable to attain on our own, solely by our own willpower. What makes it possible is the gift of God that frees us from attachments and leads us toward giving what we are and have.<sup>16</sup> It is a gift that makes us able to do things for Christ, or better, to let Him do things, placing our trust in God alone.

Because it is a gift from God, poverty in the style of Jesus leads to consolation, to paschal joy, to giving freely what has been freely received.<sup>17</sup> It is a gift received when making the free election, as persons and as a religious community, to follow Jesus. This is the poverty to which the Beatitudes refer.<sup>18</sup> This poverty is very different from the poverty imposed by the unjust social structures that subject hundreds of millions of persons and entire nations to inhuman conditions of life that cannot be called “blessed.”

The vow of poverty has a social and communal dimension that includes but also transcends making oneself economically dependent on the community. The style of life of Jesus, his gift of himself to those who suffer the most,<sup>19</sup> leads to the option for the poor, for those who are socially pushed aside, those humiliated by injustice, those who count for nothing

---

<sup>13</sup> The third is the most perfect kind of humility. If we suppose the first and the second kind attained, then whenever the praise and glory of the Divine Majesty would be equally served, in order to imitate and be in reality more like Christ our Lord, **I desire and choose poverty with Christ poor, rather than riches**; insults with Christ loaded with them, rather than honors; I desire to be accounted as worthless and a fool for Christ, rather than to be esteemed as wise and prudent in this world. *Spiritual Exercises* [167].

<sup>14</sup> 2 Cor 8, 9.

<sup>15</sup> Phil 2, 5-11.

<sup>16</sup> Mt 19, 16-30.

<sup>17</sup> Mt 10, 8.

<sup>18</sup> Mt 5, 1-12; Lk 6, 20-23.

<sup>19</sup> Lk 4, 18.

in the life of society.<sup>20</sup> The vow leads us to walk with them, as Jesus did. The path can lead to really living as a poor person and to making religious profession also **prophecy**.<sup>21</sup>

Friendship with the poor, so highly prized by Saint Ignatius,<sup>22</sup> follows from adopting the style of life of Jesus and bearing the consequences of this option. This friendship changes the perspective from which we see and experience the world. The abasement implied in following Jesus links us directly with suffering people – in the Scriptures, the sick, the poor, the widows – and brings us closer to God.

In dialogue with the Jesuits gathered in the 36th General Congregation, Pope Francis recalled the key intuition of Ignatius regarding poverty and the images that he used in the *Constitutions of the Society of Jesus* to express the fruit of his discernment. The Pope said:

“I think that on this point of poverty Saint Ignatius has gone far beyond us. When one reads how he thought about poverty and about the vow that requires us not to change poverty unless to make it stricter, we have to reflect. The view of Saint Ignatius is not just an ascetic attitude, as though to pinch me so that it pains me more. It is a love of poverty as a way of life, as a way of salvation, as an ecclesial way. Because for Ignatius, and these are two key words that he uses, poverty is both mother and bulwark. Poverty nurtures, mothers, generates spiritual life, a life of holiness, apostolic life. And it is a wall, it defends. How many ecclesial disasters began because of a lack of poverty, including outside the Society, I mean in the whole Church in general. How many of the scandals which I, unfortunately, have to find out about, are born of money. I believe that Saint Ignatius had a very great intuition. In the Ignatian vision of poverty, we have a source of inspiration to help us.”<sup>23</sup>

---

<sup>20</sup> Benedict XVI said very clearly in his Allocution to the members of GC 35 (21 February 2008): “As I had the opportunity to repeat to the Latin American Bishops gathered at the Shrine of Aparecida, ‘the preferential option for the poor is implicit in the Christological faith in a Good who has made himself poor for us, so as to make us rich by his poverty’ (2 Cor 8, 9). It is therefore natural that whoever wishes to make himself a companion of Jesus, really share the love of the poor. For us the choice of the poor is not ideological but born of the Gospel. The situations of injustice and poverty in the world of today are countless and dramatic, and if it is necessary to seek to understand and fight their structural causes, it is necessary also to try to understand and combat in the heart of man the deeper causes of the evil that separates him from God, without forgetting to meet the more urgent needs in spirit of the charity of Christ.”

<sup>21</sup> The second Universal Apostolic Preference 2019-2029 underscores this dimension of our life-mission.

<sup>22</sup> In the letter to the Fathers and Brothers of Padua, 7 August 1547, cited by GC 34, d.2, 8, Saint Ignatius explains the specific meaning of poverty in the religious life of the Jesuits.

<sup>23</sup> “To Have Courage and Prophetic Audacity.” Dialogue of Pope Francis with the Jesuits gathered in the 36th General Congregation, 24 October 2016.

## Mother that generates

In the *Formula Instituti* we find an important reference to the meaning of the vow of poverty in the life of the Society of Jesus, based on the experience of the first fathers. The style of life of Jesus poor and humble is a source of joy for those who follow it, and it makes the apostolic mission fruitful.<sup>24</sup> Becoming a companion of Jesus poor and humble leads to putting one's trust in God and becoming an instrument of God's action in human history. The Lord will provide what is necessary for those who put themselves in his hands as Jesus did.

From loving poverty as a mother flows the style of life that we want, following the model of Jesus. A life guided by the Holy Spirit is possible when one cultivates the familiarity with God that leads to finding God in all things, discerning the signs of his presence among us. It is a life at the service of the mission of Jesus, sent wherever and however the head of the community of his followers, the Pope, considers most helpful.

Detachment from all created things, together with the gift of what one has and what one is as a person and as a companion of Jesus, make the vow of poverty an excellent instrument to obtain the interior and exterior freedom that allow the Jesuit to be available to collaborate in the most helpful way in the proclamation of the gospel. The availability that Saint Ignatius describes with the word "indifference" is essentially linked to the way in which Jesus makes himself present in human history to share, not material goods, but his own life.

The profession of poverty also nourishes community life as a space of human relationships in which we find the opportunity to overcome the individualism characteristic of people who considers themselves rich, self-sufficient, secure, people whose pride makes them unable to relate to others in fraternity. In the religious community one shares not only material goods but also apostolic life, talents, and faith. That is why fidelity to the vow of poverty goes beyond simply turning over income to the community and depending on the community for expenses. A community can make itself "rich" by possessing resources that ensure a high standard of living or by closing in on itself, considering itself autonomous in everything. A community that loves evangelical poverty as the mother of all makes it possible for each one of its members to contribute to building fraternal

---

<sup>24</sup> "From experience we have learned that a life removed as far as possible from all infection of avarice and as like as possible to evangelical poverty is more gratifying, more undefiled, and more suitable for the edification of our neighbors. We likewise know that our Lord Jesus Christ will supply to his servants who are seeking only the Kingdom of God what is necessary for food and clothing. Therefore our members, one and all, should vow perpetual poverty ..." (Julius III. *Formula Instituti*, 1550, no. 7). See also the reasons for not having fixed incomes in the "Deliberation on Poverty" of 1544.

relationships, nourished by the Eucharist, the source of life for brothers sent on mission.

The community of companions, brothers who have adopted the style of life of Jesus poor and humble, is open to receiving other persons. **Hospitality** is one of the traits of communities that profess evangelical poverty.

Experiencing poverty as a mother who generates and gives life, each one of us is led to unceasing gratitude to the Society of Jesus for so much good received throughout our lives, and to a commitment to contribute as much as possible to the life-mission that we share with the companions with whom we walk. We have received what is necessary for ordinary life, for quality formation, for the care of physical and spiritual health ... so much good received to make us better servants of the mission of the Lord and collaborators in the life of the apostolic body.

Solidarity among communities, provinces, and regions of the Society is another dimension of the profession of poverty in which we can grow without any limit other than the resources that we have and the generosity of our sharing. This solidarity is not limited to assistance among brothers but is open to lending a hand to the many persons, groups, and organizations that we meet along the path of a life-mission embodying the charism that we have inherited and that we are committed to live and to transmit.

Love of poverty as a fruitful mother, as proposed in the Constitutions, grows when we feel its effects.<sup>25</sup> The style of Jesus poor and humble leads to friendship with the poor and, therefore, to sharing their conditions of life. Inspired by the *Spiritual Exercises* and rooted in the gospel, we again today make an option for the poor. We choose to accompany people who are suffering in so many parts of the world, accompanying them in their struggle to be freed of every sort of slavery including drug trafficking, human trafficking, and trafficking of human organs. We choose to commit ourselves to helping to heal the environment, guaranteeing basic rights such as access to water and making more rational the use of energy. Contemplating Jesus crucified, we opt to contribute to taking down from the cross the people who are crucified today.<sup>26</sup>

In the present condition of the world we see changes in the role of the Church. In those parts of the world where it was influential and enjoyed great prestige, it is on the way to becoming a minority, without public power, in diaspora. The lack of apostolic resources is matched by notable public disaffection, often critical of the errors of ecclesial institutions in the

---

<sup>25</sup> "All should love poverty as a mother, and according to the measure of holy discretion all should, when occasions arise, feel some of its effects..." *Constitutions of the Society of Jesus* [287].

<sup>26</sup> The Universal Apostolic Preferences 2019-2029 of the Society of Jesus shed light on the path to follow in harmony with life-mission today.

recent past and marked by the scandals of abuse of minors and economic extravagance. In other parts of the world, ecclesial communities are being born and developing amid many difficulties and restrictions, with scarce resources and often direct or indirect persecution with some degree of institutional or physical violence.

We who consecrate ourselves through the vow of evangelical poverty find new ways of experiencing it in the various contexts in which we undertake our life-mission. We are experiencing a new mode of evangelical poverty in those social environments in which our greatest treasure, sometimes our only one, **faith in Jesus Christ**, is judged irrelevant. In some cases religious faith has no place in society, in others it is shared by such a small minority that it becomes insignificant. In these social locations, consecration through the vows that characterize religious life in the Catholic Church is incomprehensible. In many parts of our world, then, it is easy “to be taken for fools.” Consecrated life becomes a form of union with the Lord who was scorned and mocked by his contemporaries.

### **Bulwark that protects from worldliness**

In the dialogue with members of the 36th General Congregation that was mentioned above, Pope Francis recalled another image used by Saint Ignatius in the Constitutions of the Society to express the profound meaning of the vow of poverty: the image of “the strong wall of the religious institute.”<sup>27</sup> Saint Ignatius is aware of the importance of defending this fragile element of the consecrated life that is common to the charism of all religious congregations.

In the Constitutions of the Society, the need to defend the vow of poverty is clearly explained: “The enemy of the human race generally tries to weaken this defense and rampart which God our Lord inspired religious institutes to raise against him and the other adversaries of their perfection.”<sup>28</sup>

Our experience today makes us recognize the fragility of our religious consecration. It is evident in the difficulty we have in being radically and creatively faithful to the consequences of adopting the style of life of Jesus poor and humble. We struggle with its demand for complete independence from money or any other material resource and complete detachment from social prestige and the exercise of power in any of its forms.

The foundation of the wall proposed by Saint Ignatius to defend the style of life that we want to adopt is the promise made by the Professed of the Society not to alter what touches on poverty in the Constitutions. This

---

<sup>27</sup> *Constitutions of the Society of Jesus* [553]. Cf. [816].

<sup>28</sup> *Ibid.*

precludes alterations to “what was well ordered by their first founders ... by means of interpretations and innovations not in conformity with those founders’ first spirit.”<sup>29</sup>

Since the time of the founders themselves, attacks on this wall have been constant. Permanent tensions come from the desire to live religious poverty in an apostolic congregation that seeks to make the greatest possible contribution to the mission of Christ, as an expression of following him closely as companions and “friends in the Lord,” a contribution that requires economic resources, often substantial resources.

The key intuition of the founders of the Society is the distinction between resources used for the lives of the religious and resources needed to carry out the mission entrusted to them, as well as those needed for the formation of the young who are being incorporated into the Society and for the care of health, especially in old age. The vow of poverty expresses the total trust in God of those who consecrate themselves to Him and prevents diverting resources necessary for the apostolate into means of support for the lives of Jesuits and their communities.

Using the images of evangelical poverty as “mother” and “bulwark,” the Constitutions of the Society establish norms that guarantee a way of life in which communities and their members are detached from what can assure their incomes – fixed rents – making them dependent on what they receive in each moment. With the promise not to alter what pertains to poverty in the Constitutions unless it be in some circumstances to make it stricter, the Society renounces, forever, the establishment of stable rents for the communities.<sup>30</sup>

**Transparency** in the use of resources is a necessary condition for the defense of the regime of religious poverty that characterizes the Society of Jesus. Without transparency at the level of persons and communities and strict accountability for works and apostolic institutions, fidelity to the style of life to which we aspire when pronouncing the vow of poverty is impossible, even unthinkable.

Following the desire of the Second Vatican Council to renew religious life in the Church, the 31st and 32nd General Congregations updated the regime of poverty in the Society. They did not try to resolve or eliminate the inevitable tension between religious poverty and apostolic effectiveness. Instead, they made more transparent the administration of resources, their origin and use. “The better to meet the new demands of our poverty, the Congregation has undertaken a reform of the structures of temporal administration. **The keystone of this reform is the distinction between**

---

<sup>29</sup> Ibid.

<sup>30</sup> *Constitutions of the Society of Jesus* [553-580, 816] and *Complementary Norms* 137 and 191.

**apostolic institutes and the communities** which serve them. The institutions are governed by the present law of the ‘colleges’ and so may possess endowments and needful revenue. Communities, however, are assimilated to ‘professed houses’ and may have no stable revenues from capital.”<sup>31</sup>

Along with the separation between apostolic works and Jesuit communities, the sources of income for the support of common life were clearly determined. The criterion of living from what is received through the good will of others (benefactors) was maintained, giving freely what has been freely received, without demanding payment for ministries.<sup>32</sup> However, the Congregations also recognized the legitimacy of remuneration for the work of each Jesuit,<sup>33</sup> who “earns a living” like anyone else in the different apostolic works or institutions in which he serves.<sup>34</sup>

Since that time all Jesuit communities operate under the same economic regime, which is inspired by the so-called *Residences* and *Professed Houses* of the historical tradition. Jesuit communities are *houses* that live from the alms and donations that they receive and from remuneration for the work of their members. They may not receive fixed incomes from the rent of properties or investments, nor may they accumulate reserves. Each year they make a budget, appropriately discerned in common and approved by the major superior. If there are surpluses they must be given away, either for the benefit of the apostolic works or as a contribution to those in greater need. From the point of view of the management of economic resources, the communities function with an “Operating Fund” whose balance at the end of the year is zero, apart from an emergency reserve that may not exceed the amount normally budgeted for one year’s expenses.

The challenge for each community is to establish, with truth and realism, a standard of living similar to that of “families of modest means” in the social context in which they live, adjusting their lifestyle to meet such a budget. Responding to this challenge offers an opportunity to put into practice a counter-cultural attitude that resists both the consumerism that is common in many of the environments in which we are present and also the desire for total security. We limit ourselves instead to what is necessary for our ideal of life, and we maintain a sober attitude toward the easy acceptance of individual and communal gifts that “raise” the

---

<sup>31</sup> GC 32, d.12, 11.

<sup>32</sup> *Complementary Norms* 181-184 explain in detail the extent of the gratuity of our ministries.

<sup>33</sup> Cf. GC 31, d.18, 15 and *Complementary Norms* 185-187.

<sup>34</sup> Cf. GC 32, d.12, 4. GC 31, d.18, 16 also interprets the gratuity of ministries, which does not preclude accepting reimbursement of travel and other expenses, payment to authors, or income from work of intellect and ingenuity, always keeping in mind that the choice of ministries or work must not be made with the intention of making a profit.

standard of living. The poverty of a Jesuit must not be reduced to economic “dependence” on a “rich” community that assures to all its members far more than what is needed for our life, tempting Jesuits to put their trust in those resources rather than in God.

Apostolic works follow the regime that the tradition gave to the *Colleges*. Without renouncing the challenge of having works that are signs of apostolic poverty in the style of Jesus, they are permitted to have assets that generate stable incomes to guarantee their functioning. To underline that the works and provinces<sup>35</sup> administer resources for the apostolate of the universal body, the 32nd General Congregation insisted on **solidarity** among Jesuit communities and apostolic works in a province, with inter- or supra-provincial projects, and with the entire Society. To put this solidarity into practice the Congregation created the Charitable and Apostolic Fund (FACSI), whose history of more than fifty years shows both benefits and how much more could still be done to advance effective solidarity among the members of the apostolic body of the Society throughout the world, present in such diverse situations.

Provinces can own assets, receive rents, and administer them through four *arcae*.<sup>36</sup> If the Society, through its provinces, can own goods, its *government*<sup>37</sup> has the obligation and the faculties required to administer them in a manner consistent with its religious identity and its apostolic ends, guaranteeing that formed Jesuits are not supported by those assets. At the level of the *government* of the Society we see clearly the tension, characteristic of our life-mission, between religious poverty, associated with the vow of the Jesuits, and apostolic efficiency, with its demand for economic resources.

Although the *government* is not a Jesuit community, it behaves in an analogous way: it does not receive fixed rent or accumulate reserves. It functions through an Operating Fund with a balanced annual budget. Unlike the communities, however, the *government* is responsible for the administration of the common resources destined to support Jesuits in formation, the sick and the elderly, as well as the *arcae* that contribute

---

<sup>35</sup> Following the language of the Instruction for Administration and Finances (IAF), the word “provinces” here denotes the apostolic units that we know today as Provinces, Regions, Missions ... that is, structures governed by Major Superiors with juridic personality that may have *arcae*.

<sup>36</sup> *Arca Seminarii*, to support the formation and studies of Jesuits; *Arca Praevisionis* for the care of health and of the elderly; *Arca Foundationum* to initiate apostolates; and *Arca Operum Apostolicorum* to help apostolic works that are in need.

<sup>37</sup> Here the word “government” denotes the persons and structures responsible for the *cura apostolica-cura personalis* of each province (*Curia*). The Conferences of Major Superiors are structures that are not authorized to possess *arcae* and that only administer the resources that they receive for the common houses, formation, or inter/supra provincial projects.

to the maintenance of the apostolate of the Society. The duty of administration gives the *government* a source of income that communities do not have, a contribution for administrative services offered to the *arcae* of the province and other funds permitted by our legislation. In summary, the sources of income of the Operating Fund of the *government* include donations, alms, contributions from communities and apostolic works, and a contribution, in proportion to services rendered, from the *arcae* of the province or other funds entrusted to it.<sup>38</sup>

The vow of poverty requires for each Jesuit a profound change in the relationship with his family of origin. Detachment from the family is one of the dimensions of interior freedom needed to make ourselves completely available for the life-mission that we elected when entering the Society of Jesus. Detachment from the family involves independence in both directions. The Jesuit, for his part, stops depending on his family, renouncing the use or administration of goods that come from it, including any inheritance. On the other side, the family cannot depend on the Jesuit for its ordinary support or for the administration of its goods. This detachment makes us free, but it does not exempt us from solidarity in difficult family situations. It is important to discern both in the community to which one belongs and in dialogue with the local and major superior how to be in solidarity with our families or members of them who are in conditions of poverty. In this solidarity we count on the support of the Society with the approval of the superiors.

### **“To preach in poverty”<sup>39</sup>**

The *Spiritual Exercises* refer to spiritual poverty and to actual poverty. They do not allude to the apostolic poverty that appears in the life of Ignatius when he feels the necessity of “helping souls” as a necessary consequence of the election to follow Jesus Christ. In the process that led to the founding of the Society of Jesus there arose a desire to integrate the three dimensions of poverty: spiritual, because it begins with complete detachment to put one’s trust only in God; apostolic, because it seeks to collaborate in the redemptive mission of Jesus Christ; actual, in a style of life close to the impoverished of this world, participating as their friends in the struggle to eradicate the structural injustice that impoverishes them.

In consecrated life one faces the challenge of living the complexity of evangelical poverty as a gesture of trust placed in God that, in addition,

---

<sup>38</sup> The Operating Fund of the *government* may receive incomes proportional to its responsibilities and services in the administration of the *arcae* and other funds, in such a way that it can count on personnel, Jesuit or lay, and the resources necessary to sustain their labor.

<sup>39</sup> Letter of Saint Ignatius to Jaime Cassador, 12 February 1536.

finds the means necessary to contribute to the mission and to sustain those committed to it, along with their formation and the care of the infirm and elderly. Understanding the vow of poverty from the perspective of the charism that animates the life-mission of the Society, which supposes an intrinsic relationship between being and doing, generates this tension between style of life and apostolic efficiency. The tension is part of the charism. The disappearance or weakening of this tension would also weaken the charism.

To preach in poverty requires closeness to persons who live it, participating in their life, establishing relationships of fraternal friendship, acquiring the sensitivity and perspective that come from experiencing inhuman conditions born of injustice.

Some years ago, the Secretariat for Social Justice described the action of the Society, for and with the poor, through five verbs: accompany, serve, research/reflect, raise consciousness, and transform structures.<sup>40</sup> Accompaniment draws us closer to the real life and creates the necessary conditions for friendship with people in situations of poverty. Service flows from the desire to contribute with what we are and have to efforts to improve the conditions of life of the poor and to eradicate the causes of poverty. To investigate and reflect, from the perspective acquired through the experience of accompanying and serving, permits an efficacious contribution to the formulation of alternatives for more just social relations. A new consciousness is needed to promote an alternative culture that takes universal fraternity as the inspiration for human, economic, social, and political relations. Structural impact comes through the many initiatives of the apostolic body that engages in this process.

The most recent General Congregations have underscored discernment in common, apostolic planning, and collaboration as dimensions of our way of proceeding.<sup>41</sup> These dimensions are possible if one's trust is placed in God as the fruit of adopting the style of Jesus poor and humble with a detachment that leads to interior freedom, indifference, and disponibility. Evangelical poverty thus becomes an effective aid to the life-mission of the Society of Jesus. Through discernment in common we are guided by the Holy Spirit in the implementation of plans with apostolic meaning that make the best possible use of the resources within our reach. Needing collaboration and ready to learn from others, we humbly recognize our fragility and the limitations of our resources and of our answers to the complex questions that we face.

---

<sup>40</sup> *Promotio Iustitiae* no. 120 (2015/4), p. 29.

<sup>41</sup> GC 36, d. 2, 3.

## To draw some benefit

With the promulgation of the revised *Statutes on Religious Poverty in the Society of Jesus* and the *Instruction for Administration and Finances*, following the mandate of the 36th General Congregation, we renew our commitment to deepen the process of conversion that helps us to adopt more fully the style of life of Jesus poor and humble. The Statutes, the IAF, and this Introduction are proposed as instruments to cultivate the desire to adopt the style of Jesus and take practical decisions that make it a visible reality.

Our charism sends us to preach in poverty, giving visible witness to the Good News of Jesus Christ.<sup>42</sup> We desire a sincere evangelical poverty in the responsible use of resources, inserting us into the real world to earn our living by our work and making us servants of the mission of Christ through the gift of what we are and have. Transparency as persons and as communities in the reception and use of financial resources in all areas of life-mission is a basic requirement and the foundation of a culture of accountability.

The option for the poor that derives necessarily from the following of Jesus becomes a key criterion for discernment in common, apostolic planning, and selection of ministries.

Although *Constitutions, Norms, Statutes, and Instructions* are necessary, they do not assure the adoption of the style of life of Jesus poor and humble if persons and communities do not embrace their **responsibilities**, the fruit of a spiritual experience leading to identification with Jesus and commitment to his style of life close to the poor. With the help of the grace of God, we trust in the persons who have elected to follow the Lord in this *mínima Compañía de Jesús*, in their love for the Society and their spiritual experience to take us farther along the path of renewal to which we are called.

To respond to the call to be more coherent with our vow of poverty and to live it with greater commitment requires conversion of heart, mind, and will. Constant prayer leading to familiarity with Jesus poor and humble is the principal instrument necessary for personal and communal conversion. Living the vow of poverty opens the door to humility and the other virtues of the Christian life that we want to live as consecrated people, companions in this *mínima* Society of Jesus, at the service of the mission of the Church, helping those most in need.

Arturo Sosa, S.J.  
Easter 2023

---

<sup>42</sup> The *Constitutions of the Society of Jesus* and their *Complementary Norms* are a necessary reference when seeking to deepen knowledge of our charism.

# Abbreviations

AAS	<i>Acta Apostolica Sedis</i>
AR	<i>Acta Romana Societatis Iesu</i>
CIC	<i>Codex Iuris Canonici</i>
CCEO	Code of Canon Law for the Eastern Churches
CN	Complementary Norms of the Constitutions of the Society of Jesus
Cons	Constitutions of the Society of Jesus
Est. Pob	Statutes on Religious Poverty in the Society of Jesus (2023)
Ex	General Examen of the Constitutions
FACSI	Charitable and Apostolic Fund of the Society of Jesus
Form Inst	Formula of the Institute
GC	General Congregation
IAF	Instruction for Administration and Finances (2023)
IAG	Instruction on the Administration of Goods (2005)
IAT	Instruction on Temporal Administration (1979)
Manual	Manual for the Juridical Practice of the Society of Jesus
PQ	<i>Practica Quaedam</i>
SpEx	Spiritual Exercises of St. Ignatius



**Statutes  
on Religious Poverty  
in the Society of Jesus**



# Part I

## GENERAL PRINCIPLES

### Religious Poverty in the Society of Jesus

*Evangelical poverty in the Society of Jesus is apostolic, prophetic, and the unequivocal condition of our credibility. It should be adapted to our times by becoming genuine, hardworking, and generous. It should be a sign of the charity spurring us to the service of the poor, indeed to a preferential love of them, and to the promotion of justice. It must be real and brotherly. It has to be preserved and fostered in conversion of heart, and in mutual support, as grace and gift, so as to achieve the aim of the Society.*

#### **\*A - Evangelical poverty...**

The evangelical counsel of poverty calls for an imitation of Christ, who “*though He was rich, became poor for us.*”<sup>1</sup> It involves a truly and spiritually poor life, lived in frugality and hardship, removed from earthly riches, and a dependence and restraint in the use and disposition of goods, in accord with our law and our way of proceeding.<sup>2</sup> Imbued with this spirit which constitutes an essential element of our religious life, the companions of Jesus, in virtue of a true consecration, “*more closely follow and more clearly show the Savior’s self-emptying by embracing poverty in the freedom of God’s children.*”<sup>3</sup> Therefore, the principle and foundation of our religious poverty is found in love of the Word of God, made flesh and crucified;<sup>4</sup> this poverty is the attempt of sinful man, in his radical following of Christ humble and poor, to achieve against all disordered affection, that liberty which is the condition for an intense love of God and neighbor.<sup>5</sup>

---

<sup>1</sup> 2 Cor. 8:9.

<sup>2</sup> Cf. CIC can. 600.

<sup>3</sup> Vatican Council II (hereafter abbreviated Vat. II), *Lumen Gentium*, no. 42; General Congregation (hereafter abbreviated GC) 31, D.18, no. 3.

<sup>4</sup> GC 32, D.12, no. 2; cf. *Spiritual Exercises* (hereafter abbreviated SpEx) nos. 98, 147, 167; *Deliberatio de Paupertate*, MHSI, Const. I, pp. 78 ff; *Ephemeris S.P.N. Ignatii*, Ibid., pp. 86 ff; *Formula of the Institute* (hereafter abbreviated FI) of Paul III and Julius III, no. 7; *Constitutiones Societatis Iesu* (hereafter abbreviated Cons) [553 ff.].

<sup>5</sup> Cf. GC 32, D.12, no. 9.

**\*B - ...in the Society of Jesus...**

Religious poverty proper to the Society of Jesus draws its inspiration from the experience of St. Ignatius and his first companions in the Spiritual Exercises, and is specified authoritatively in the Formula of the Institute and the Constitutions and Complementary Norms. It consists in the gratuity of apostolic service,<sup>6</sup> in having no right to any earnings, income, or possessions, or to any stable goods other than what will seem necessary for our own use and living, content with what we are given for these needs out of charity, and in leading a life “*proper to poor people*” knowing that “*our Lord Jesus Christ will provide the necessities of food and dress for his servants who are seeking solely the kingdom of God.*”<sup>7</sup> A member of the Society should abandon “*all the reliance which he could have in money or other created things, may with genuine faith and intense love place his reliance entirely in his Creator and Lord.*”<sup>8</sup> Therefore in the Society we are to follow “*that way of life which is as far removed as possible from every infection of avarice and closest to the evangelical poverty that our fathers found in practice to be purer, more joyous and of greater edification to others.*”<sup>9</sup>

**\*C- ...is apostolic,...**

In the Society religious poverty itself has a true apostolic value. First, it manifests the value of the goods of the Kingdom of God; then, in its rejection of personal gain, it transforms one into a recommendation of the Gospel and frees the apostle to preach it in all its integrity; and finally, communities which are really poor, by their simplicity and their fraternal union, proclaim the Beatitudes, “*manifesting to all believers the presence of heavenly goods already possessed here below.*”<sup>10</sup> In this way poverty is itself a mission and a proclamation of the Beatitudes of the Kingdom.<sup>11</sup> Through it every one of us, no matter what his ministry, with his own life “*preaches in poverty*”<sup>12</sup> the “*sacred teaching,*” according to the meditation on the Two Standards.<sup>13</sup> This apostolic poverty has a spiritual power not to be measured in human terms. Thus, apostolic effectiveness and apostolic poverty are two values to be held together, but in an ongoing tension. This is a rule for apostolic works institutions as well as for individuals.<sup>14</sup>

<sup>6</sup> Fl of Paul III and Julius III, no. 1; cf. *General Examen* (hereafter abbreviated Ex) [4]; Cons [565].

<sup>7</sup> Fl of Paul III and Julius III, no. 7; Ex [4, 81]; Cons [555, 557].

<sup>8</sup> Cf. Ex [67].

<sup>9</sup> Cf. Fl of Paul III and Julius III, no. 7; GC 31, D.18, no. 3.

<sup>10</sup> GC 32, D.12, no. 9; cf. Vat. II, *Lumen Gentium* no. 44.

<sup>11</sup> GC 34, D.9, no. 4.

<sup>12</sup> St. Ignatius, *Letter to Jaime Cassador*, 12 Feb. 1535 in *EppIgn*, I, 96; also in *Letters of St. Ignatius*, trans. W.J. Young, S.J., pp. 14, 15.

<sup>13</sup> SpEx [145].

<sup>14</sup> GC 32, D.12, no. 9.

**\*D - ...prophetic,...**

In recent decades the cry of the poor has become more piercing, while the gap between rich and poor has been reinforced and even widened. Unbridled capitalism produces disproportionate growth for some economic sectors, and exclusion and marginalization for many others. Contemporary society is infected by consumerism, hedonism, and lack of responsibility. The values considered important today are personal fulfillment, competition, efficiency, and success at any cost. In this world of contrasts, our personal and community poverty becomes a sign and message of a different logic, that of evangelical solidarity.<sup>15</sup>

**\*E- ...and the unequivocal condition of our credibility.**

In the face of the attitudes and values that dominate the mentality of the world today, the radical exercise of evangelical poverty becomes a counter-cultural witness to the value of gratuity so dear to St. Ignatius. By this gratuity we profess the boundless and freely bestowed love of God who gave his Son for us in the total emptying of the Incarnation and the Cross. By our poverty we also show that we as persons and as a “body” consider ourselves the “least Company” which lives from God and for God without placing its trust in material goods, since the powerful love of the Lord acts through our littleness.<sup>16</sup> This is how poverty makes our mission credible.<sup>17</sup>

**\*F - It should be adapted to our times...**

For this reason, the expressions and forms of our poverty, in “*creative fidelity*” to our original charism, must correspond to the mentality of our time, to its life and to its apostolate, and be a visible witness to the Gospel.<sup>18</sup> In this world of ours, in which so many are dying of hunger, no one can lightly call himself poor.<sup>19</sup> Therefore, our poverty now must be especially characterized by these qualities: genuineness, by which our lives are really poor; dedication to work, by which we become one with those who earn their living; and charity, by which we freely devote ourselves and what we have to the service of others.<sup>20</sup>

**\*G - ...by becoming genuine,...**

Our profession of poverty should be genuine, so that our manner of life corresponds to this profession. St. Ignatius wanted us to take as criteria for our life of poverty our apostolic end as well as evangelical principles, for we are apostles of the Gospel. But since we are apostles of this age, we must pay special attention to the social circumstances of time and

---

<sup>15</sup> GC 34, D.9, no. 5.

<sup>16</sup> GC 34, D.9, no. 6.

<sup>17</sup> GC 33, D.1, no. 48.

<sup>18</sup> Cf. GC 31, D.18, no. 6; John Paul II, Apostolic Exhortation *Vita Consecrata*, 25 March 1996, AAS 88 (1996) pp. 377-486, no. 37.

<sup>19</sup> GC 32, D.12, no. 7.

<sup>20</sup> GC 31, D.18, no. 6.

place.<sup>21</sup> An experience of living with the poor for at least a certain period of time will be necessary for all, so that we may be helped to overcome the limitations of our own social background. For this reason, the conditions of such an experience must be thought out carefully, so that it might be entirely authentic, not becoming illusory, and leading to an interior conversion.<sup>22</sup>

**\*H - ...hardworking, and generous.**

Our poverty finds a more adequate expression today through work undertaken for the Kingdom of God and not for temporal gain. Ours should be a poverty seen in labor, by which we resemble men who must earn their daily bread by means of hard work; it should be equitable and just, ordered in the first place to giving each his due; finally, it should be generous, so that by our labor we may help our poorer communities, our works and the needy.<sup>23</sup>

**\*I - It should be a sign of charity...**

Our poverty should thus become a sign of our charity in that we give up what we have in order to enrich others. Nothing should be our own, so that all things may be common in Christ. Communities themselves, renouncing their own advantage, should be united to each other by the bond of solidarity. Finally, the various parts and members of the Society should joyfully become poorer so that they may serve the whole body of the Society. And the bond of charity should not be restricted only to Jesuits, for the Mystical Body of Christ embraces the entire human race. Charity should always crown the obligations of justice, which bind us especially with the poorest and to the common good.<sup>24</sup>

**\*J - ...spurring us to the service of the poor, indeed to a preferential love of them, and to the promotion of justice.**

Religious poverty always calls us to follow Christ poor, but today it calls us all the more to following the Christ who works at Nazareth, who in his public life identifies himself with the poor, who sincerely sympathizes with them, and who meets their needs.<sup>25</sup> Today the Church, with increasing clarity, invites all religious to submit themselves to the common law of labor.<sup>26</sup> *“Earning your own living and that of your brothers, helping the poor by your work—these are duties incumbent upon you.”*<sup>27</sup> Indeed the Church encourages religious *“to join the poor in their own situation and*

<sup>21</sup> GC 31, D.18, no. 7.

<sup>22</sup> GC 32, D.6, no. 10.

<sup>23</sup> GC 31, D.18, no. 8.

<sup>24</sup> GC 31, D.18, no. 9; cf. CIC can. 640.

<sup>25</sup> Cf. Paul VI, Apostolic Exhortation of 29 June 1971, *Evangelica Testificatio*, no. 17, in AAS, 63 (1971), pp. 497 ff.

<sup>26</sup> Vat. II, *Perfectae Caritatis*, no. 13; see also *Evangelica Testificatio*, no. 20.

<sup>27</sup> *Evangelica Testificatio*, no. 20.

*to share their bitter cares;*<sup>28</sup> for “*the preferential option ... for the poor is inherent in the very structure of love lived in Christ.*”<sup>29</sup> These desires appear as expressions of the profession of a religious poverty which is highly suited to our times. Calling all the faithful more urgently than ever to spend themselves in the promotion of social justice, the Church shows that she places great hopes in those who have consecrated themselves and all they have to Christ by the vow of poverty.<sup>30</sup> Something of an evolution has taken place: today the primary import of religious poverty is found not only in its ascetic-moral perfection through the imitation of Christ poor, but also, and very clearly, in the apostolic value of imitating Christ, forgetful of self in his generous and ready service of all the abandoned.<sup>31</sup> For, “*strengthened by this living witness and in ways consistent with their choice of life, and maintaining their independence vis-à-vis political ideologies, consecrated persons will be able to denounce the injustices committed against so many sons and daughters of God, and commit themselves to the promotion of justice in the society where they work.*”<sup>32</sup>

**\*K - It must be real...**

In the last analysis, the primary aim of this renewal of poverty is “*to answer the demands of a real, not a fictitious poverty,*”<sup>33</sup> for it is absolutely impossible to love poverty and to experience its ineffable consolations without experiencing some of its real effects. The standard of living of our houses should not be higher than that of a family of slender means whose earning members must work hard for its support. The concrete exigencies of such a standard are to be discerned by individuals and communities in sincere deliberation with their Superiors.<sup>34</sup>

**\*L - ...and brotherly.**

The grace of our vocation requires from all of us that we try to live, in brotherly union,<sup>35</sup> with sincerity and generosity, the poverty required by the Society’s spirit and law. Independence with respect to the community in acquiring and expending, a vice, which is rationalized with various justifications, cannot be tolerated. Every Jesuit is obligated to hand over to the community whatever he receives by way of remuneration, stipend, alms, or any other means. He receives from the community alone everything he needs. In the same way, by cheerfully and gratefully accepting the community’s standard of living, each undertakes to support his brothers in their efforts to live and to love poverty. Those who are

---

<sup>28</sup> Ibid. no. 18.

<sup>29</sup> *Vita Consecrata*, no. 82.

<sup>30</sup> *Evangelica Testificatio*, no. 17.

<sup>31</sup> GC 32, D.12, no. 4.

<sup>32</sup> *Vita Consecrata*, no. 82.

<sup>33</sup> GC 31, D.18, no. 7.

<sup>34</sup> GC 32, D.12, no. 7.

<sup>35</sup> *Vita Consecrata*, no. 90.

unwilling to observe this double dimension of common life separate themselves from the fraternity of the Society, in spirit if not in law.<sup>36</sup>

**\*M - *It has to be preserved and fostered...***

*“All should love poverty as a mother, and according to the measure of holy discretion should, when occasions arise, feel some of its effects.”*<sup>37</sup>

*“Poverty, as the strong wall of religious life, should be loved and preserved in its integrity as far as this is possible with God’s grace.”*<sup>38</sup> *“For where the Society’s first members have passed through these necessities and greater bodily wants, the others who come to it should endeavor, as far as they can, to reach the same point as the earlier ones, or to go farther in Our Lord.”*<sup>39</sup>

**\*N - *...in conversion of heart,...***

All should remember, however, that no community form of poverty nor any outward profession of it will be genuinely Christian unless it is inspired by a highly personal sentiment of the heart, that is, by a spiritual poverty drawn from a close and constant union with the incarnate Word of God<sup>40</sup> and through the assimilation of the basic Ignatian principles of our poverty.<sup>41</sup> It is clear that admission of sin and true conversion of heart will help more toward a lived poverty than any revision of law. For that favor we must pray to God earnestly as part of the grace of our vocation, to which we must remain open.<sup>42</sup> Far from being ashamed to be and to be seen to be poor we should show ourselves true followers of evangelical poverty.<sup>43</sup>

**\*O - *...and in mutual support,...***

Superiors must therefore become aware through meditation and prayer of their responsibility for the renewal and living of our religious poverty. And everyone should recall that this renewal cannot take place unless they magnanimously agree to the directives of superiors in this regard.<sup>44</sup> For each there will remain the personal responsibility, as broad as it is great, to achieve perfection in his observance of poverty, expressing it in a life ever austere [modest], within the limits of discreet charity, the common good, and the direction of superiors.<sup>45</sup>

<sup>36</sup> GC 32, D.12, no. 8.

<sup>37</sup> Cons [287].

<sup>38</sup> Ibid., [553].

<sup>39</sup> Ex [81].

<sup>40</sup> GC 31, D.18, no. 10.

<sup>41</sup> See no. 2 above.

<sup>42</sup> GC 32, D.12, no. 13.

<sup>43</sup> GC 28, D.25, 4<sup>o</sup>.

<sup>44</sup> GC 32, D.12, no. 13.

<sup>45</sup> GC 31, D.18, no. 10.

**\*P - ...as grace and gift,...**

For St. Ignatius, the material poverty of a Jesuit was a grace: he asked that it be loved as a “*mother*,” called it a “*jewel*” and “*beloved of God*.”<sup>46</sup> Grace always brings joy and peace. We too must feel this same appreciation, desiring it and loving it, and asking for it as a grace from Christ our Lord, receiving it as a gift.<sup>47</sup> A renewed poverty will also have the effect of evangelical renewal in the quality of life of the Society. To live poverty as a grace in a selfish world lacking all sense of solidarity will place us joyfully with the Son and with those among whom the Son wants to be, namely the poor and abandoned of the earth.<sup>48</sup>

**\*Q - ...so as to achieve the aim of the Society.**

We therefore want that our religious poverty be genuinely and radically renewed, so that it becomes, above all:

- *simple* in its personal and community expression, and joyous in the following of Christ;
- *happy* to share everything with each other and with all;
- *apostolic* in its active indifference and readiness for any service;
- *inspiring* our selection of ministries and turning us to those most in need;
- *spiritually and apostolically effective*, proclaiming Jesus Christ in our way of life and in all we do.<sup>49</sup>

This renewed religious poverty, which is proposed to us, will thus transform our personal and community life as well as our apostolic activity.<sup>50</sup>

To accomplish this, and welcoming the desire and explicit mandate of the Church,<sup>51</sup> the Statutes that follow will be able to help us, with the assistance of Divine Grace, “*to proceed better, in conformity with our Institute, along the path of divine service on which we have entered.*”<sup>52</sup>

---

<sup>46</sup> Monumenta Historica Societatis Iesu, Monumenta Ignatiana, *Epp.* I, 572-577.

<sup>47</sup> SpEx [147].

<sup>48</sup> GC 34, D.9, no. 18.

<sup>49</sup> GC 32, D.12, no. 14.

<sup>50</sup> GC 34, D.9, no. 13.

<sup>51</sup> CIC can. 635 §2.

<sup>52</sup> Preamble to the Constitutions, no. 1 [134].



## Part II

### PERSONAL POVERTY

#### Art. I. The Vow of Poverty

**\*1 – § 1.** After their first vows the members of the Society retain ownership of their goods and the capacity to acquire other goods for themselves, but only those that constitute their patrimony or capital or pertain to it either by their very nature or by the will of the donors or for some other special reason. Other goods they acquire for the Society.<sup>53</sup>

§ 2. They act against the vow of poverty who without permission exercise an act of proprietorship over their goods;<sup>54</sup> such an act, however, though illicit, is not invalid.

**\*2 – § 1.** After final vows, all Jesuits are unable to possess goods and to acquire them for themselves, specifically under the title of hereditary succession; and all acts contrary to the vow of poverty, if annullable, are invalid. No. \*73, 3) remains in force to the effect that the Society is unable to inherit on their behalf.

§ 2. In accord with no. \*73, 2), donations or legacies that might come to those in final vows belong to the Society; bequests must be clearly abdicated, unless they were to come for the sake of the Society.

§ 3. All other goods received under any other title are acquired for the Society.<sup>55</sup>

**\*3 –** Concerning the yielding of the administration of goods, and their disposal and renunciation, the norms of nos. \*65-<sup>\*</sup>78 are to be observed.

**\*4 – § 1.** No one should have the use of anything or dispose of it as his own.<sup>56</sup>

§ 2. All should understand that they may not lend, borrow, or dispose of anything in the house or apostolic community, nor accept anything from externs for themselves or for anyone else unless the superior knows and agrees.<sup>57</sup>

§ 3. All must observe the approved customs of each province and the norms of superiors regarding those items whose habitual use is permitted

---

<sup>53</sup> *Complementary Norms to the Constitutions of the Society of Jesus* (hereafter abbreviated CN) 164 §1; cf. CIC can. 668 §3; *Codex Canonum Ecclesiarum Orientalium* (hereafter abbreviated CCEO) can. 529 §§ 1-3.

<sup>54</sup> CN 164 §2.

<sup>55</sup> CIC can. 668 §5; cf. CCEO can. 534, 1<sup>o</sup>; FI of Paul III and Julius III, no. 7; Gregory XIII, *Quanto fructuosius*; Id. *Ascendente Domino*; Ex [4, 5]; Cons [560, 570, 571, 572]; CN 171, 2<sup>o</sup>; GC 32, D.12, no. 8.

<sup>56</sup> Cf. Gregory XIII, *Quanto fructuosius*; Id., *Ascendente Domino*; Cons [254].

<sup>57</sup> Cf. Cons [257].

to each for daily life or for work, or which one may take with him upon changing houses.

**\*5 – § 1.** As all share in the common resources of the Society, each is considered to have responsibility for that which is entrusted to him and therefore to observe the common law of the Society in such matters.

§ 2. A moderate amount of money may be granted to each for ordinary personal expenses culturally appropriate to a person of modest means, or of one who must work hard to support themselves and their families.

§ 3. Should it be judged appropriate to grant something more to some from time to time, it may be granted for well-defined expenses, generically at least, according to a duly approved calculation, and under the obligation to render an account within fixed periods. All should take care, however, that this practice does not degenerate into a more or less independent right or asset (*peculium*).

**\*6 –** Without explicit permission of the superior, all are sternly prohibited from:

- 1) accepting a loan of money from someone outside the Society, either for himself or for another, even if it is to be spent for pious purposes;
- 2) investing money for profit, on any pretext whatever, in their own name or in another's, except for the case established in no. \*65, §2, 2).<sup>58</sup>

**\*7 –** Having money or any other goods which might be the property of another, but which a Jesuit uses as he pleases is prohibited; no superior can permit such a practice.<sup>59</sup>

**\*8 –** If on occasion just reasons seem to suggest that someone should be allowed to have money received from a person outside the Society, he should hand it over to the financial administrator for safe deposit. Such a deposit is always subject to the authority of superiors, with due regard for the intentions of the donors and the norms of no. \*7. Superiors should be careful, however, that such funds on deposit do not become in some sense permanent and that a sort of right or asset (*peculium*) is not gradually introduced.<sup>60</sup>

**\*9 – § 1.** Jesuits are not allowed to accept any responsibility (sole or corporate) for administering the goods of nonmembers of the Society, even of relatives.

---

<sup>58</sup> CN 165 §1.

<sup>59</sup> CN 165 §2.

<sup>60</sup> CN 165 §3.

§ 2. No one except the General can grant a dispensation from this prohibition.<sup>61</sup> The General usually delegates this dispensation whenever the Major Superior, having heard his consultors, judges that there is an important reason for doing so. The dispensation should include terms for obligatory regular review and renewal of the exception by the Major Superior.

§ 3. Neither may Jesuits ask others from outside the Society to loan money to another person.

**\*10** – A Jesuit may be a member of the board of any institution only with the prior permission of the Major Superior. Issues of financial and civil liabilities should be considered in the granting of such permissions.

**\*11** – § 1. All should faithfully exercise dependence upon superiors, both in seeking permission and in giving an account.<sup>62</sup>

§ 2. Given that in modern life there are many ways to make the use of money almost invisible, all must give an account to superiors concerning such means.<sup>63</sup>

§ 3. It is not enough to submit to superiors; it is necessary to be poor in fact and in spirit, having our treasure in heaven.<sup>64</sup> This is a personal and nontransferable responsibility of each one of us.

## Art. II. Common Life

**\*12** – § 1. So that brotherly love and union may flourish amongst us,<sup>65</sup> our standard of living with regard to food, clothing, and furniture should be common to all.<sup>66</sup>

§ 2. In the Society this common life should be understood as guided by the following principles:

- 1) Embracing the life of people of modest means which avoids things that are unusual, unnecessary, excessively elegant, or incompatible with austerity or simplicity, and with solicitude for the earth and its environment.
- 2) All that is received (stipends, salaries, benefits, awards, gifts) is to be used by the Society and not by the Jesuit recipient
- 3) Within a province, as to food, clothing and other necessities of life, superfluities are always to be avoided and the same standard of living for different communities and for the

---

<sup>61</sup> CN 166 §§1-2. The General now concedes this dispensation whenever the Major Superior, having heard his consultors, judges that there is an important reason for doing so; cf. Cons [592].

<sup>62</sup> CN 167; cf. GC 34, D.9 no. 9; CIC can. 600.

<sup>63</sup> CN 174, 4°.

<sup>64</sup> Cf. Vat. II, *Perfectae caritatis*, no. 13; Mt 6:20.

<sup>65</sup> Cf. CIC can. 602.

<sup>66</sup> CN 321.

members in them is to be maintained insofar as differences of ministries and of places allow. If something special is judged necessary for someone because of ill health or some other just reason, this is in no sense contrary to common life.

- 4) Superiors should provide all these items for their men; it is not allowed for anyone to procure these items for himself in some other way, nor may any superior give permission to do so.
- 5) If externs should on their own initiative offer anything of this sort, it should be accepted for common use; however, the superior should judge in his prudence what ought to be done in particular cases.<sup>67</sup>

**\*13 – § 1.** All of us, subjects as well as superiors, should take care that no unreasonable practices are introduced in the acquisition of material goods or equipment.<sup>68</sup>

§ 2. No automobiles should be acquired for private use or for apostolic work unless really needed, always at the discretion and with the permission of superiors. For their part, superiors are to ensure diligently that in practice these cars do not become as if they were the users' private property.

§ 3. Superiors should not allow costly journeys unless for a serious reason, in accord with no. \*17 §1, and in keeping with the norms established by Major Superiors in various regions. In making a journey, Jesuits should refrain from side trips and from expenditures that are less in keeping with our poverty, and whenever possible they should stay in our houses.<sup>69</sup>

**\*14 – § 1.** Unless the Major Superior disposes otherwise in particular cases, the practice of charging guests a *per diem* for hospitality to be paid to a house is to be applied only for those who stay in that community for some period of time. All should be mindful that a generous hospitality figures among the primary factors of mutual union among ourselves.<sup>70</sup>

§ 2. Those who are attached to some community for reasons of study, health, or other special purposes, and those from another province who are not applied to the one in which they reside but are attached to one of its communities, should be considered not as guests but true members of the community, fully sharing its common life, with consequent rights and obligations according to the norms of nos. \*12 to \*14. The Major Superiors concerned should clearly determine whatever has to do with expenses and income, without prejudice to the requirements of common life.<sup>71</sup>

---

<sup>67</sup> CN 174, 1°-3°.

<sup>68</sup> CN 178 §2.

<sup>69</sup> CN 178 §2.

<sup>70</sup> Cf. CN 327 §3.

<sup>71</sup> CN 175.

### Art. III. Our Common Way of Living in External Matters

**\*15** – § 1. Our community poverty includes: on the one hand, that “common life” which St. Ignatius borrowed from a centuries-old tradition as an essential element of every religious family and which current Church law continues to sanction; and, on the other hand, that mode of living which, in following Christ who evangelizes with his apostles, bears the mark of the special calling that ought to characterize the Society’s efforts as it works among people for the redemption of the world.<sup>72</sup>

§ 2. Moreover, it is of the utmost importance that an apostle, always following Christ poor, accommodates himself in some way to the manner of life of those whom he helps, becoming all things to all people. Therefore, our every use of material things should be such that, by sharing these goods in common, we not only express and strengthen the unity of hearts and minds of all members of the Society but also, by the tenor of our life, signify to the world our will, both common and personal, to give a witness of evangelical poverty, humbly and fraternally serving all, especially the poor, so that we may gain all for Christ, living in a manner that is poor and common in its externals.<sup>73</sup>

**\*16** – When it is said in our Institute that the “*common*” way of life of the Society is not unlike that of “*good priests in the same locality*,” that is to be interpreted as follows: the Society does not assume as obligatory any austerities in its external way of life, as other religious institutes customarily do; the life of good priests should be understood according to the norms on evangelical and religious poverty given in nos. \*A - \*Q and \*15-\*18.<sup>74</sup>

**\*17** – § 1. Our manner of living with respect to food, clothing, lodging, recreation, holidays, travel, working facilities, and so forth should be appropriate to “disciples of Christ poor”: simple, welcoming, open,<sup>75</sup> and not beyond what people of modest means can afford, and who must work hard to support themselves and their families in the cultural context in which we live. If we must undertake travels or use equipment exceeding such limits, these must really be, and clearly appear to be, means necessary for our apostolate alone, remaining within the limits of our poverty.<sup>76</sup>

§ 2. Regarding the care of health, superiors must see to it that no one lacks due attention.<sup>77</sup> But all must keep in mind the edification of the neighbor and our profession of poverty, even if the expenses are paid totally or partially by social security or some other modality of insurance.

---

<sup>72</sup> CN 176 §1.

<sup>73</sup> CN 176 §2.

<sup>74</sup> CN 177; FI of Julius III, no. 8; Ex [8, 81]; Cons [580].

<sup>75</sup> GC 34 D.9, no. 8.

<sup>76</sup> CN 178 §1., GC 32, decr.12.7

<sup>77</sup> Cf. Cons [304].

**\*18** – § 1. Our buildings should be suitable for our ministries and appropriate for our living in them. They should enhance community life, be strong, energy efficient, sustainable, soundly built and properly maintained, but in such a way that it will be clear that we are conscious of our poverty; they are not to be luxurious or elaborate. In them, especially in the part reserved for our living quarters, and in any of our works, we are to avoid too costly materials, installations and equipment and whatever may look extravagant, always keeping in mind both the purpose of our works and our religious poverty.<sup>78</sup>

§ 2. It can be a great help to the simplicity, hospitality and intimacy of community life as well as to poverty if our living quarters and the house or place where we work or study can be properly separated, provided that this can be done without harm to poverty or apostolic work.<sup>79</sup>

**\*19** – § 1. Given the diversity of economic situations, apostolic activities, and other circumstances in the universal Society, it does not seem appropriate in these Statutes to offer more detail regarding our manner of living.

§ 2. It will be up to the Major Superior or to the regional conference of Major Superiors, to work out more particular norms, if they so judge in the Lord, after listening to consultors and experts and after personal and community spiritual discernment.<sup>80</sup> Major Superiors will have the serious duty of encouraging everyone gently and firmly, and of carrying each one forward in the practice of the poverty that our vocation demands.<sup>81</sup>

**\*20** – Unless there are evident considerations suggesting the contrary, Major Superiors should support those communities, which, in union and charity with the rest of the province, choose to practice a stricter poverty, or to live among the poor, devoted to their service and vitally sharing their experience.<sup>82</sup>

---

<sup>78</sup> CN 179 §1.

<sup>79</sup> CN 179 §2; cf. GC 34 D.9, no. 8.

<sup>80</sup> GC 34 D.9, no. 11-12.

<sup>81</sup> Cf. GC 32 D.12, no. 13.

<sup>82</sup> CN 180.

# Part III

## POVERTY IN COMMON

### Art. I. Sources of Revenues Necessary for Living and for the Apostolate

**\*21** – § 1. Our Society was founded for the defense and propagation of the faith, by means of every kind of preaching of the Word of God, by means of spiritual ministries, and by means of the administration of sacraments,<sup>83</sup> which by their very nature transcend every economic remuneration and urge us toward a perfect gratuity.<sup>84</sup>

§ 2. The nature of the gratuity proper to the Society<sup>85</sup> is to be explained in the first instance from its purpose, which is inner freedom (refraining from seeking one's own temporal advantage), outer freedom (independence from the bonds of undue obligation), and the edification of others that arises from this freedom and from the pure love for Christ and humankind.<sup>86</sup>

§ 3. Jesuits should not look to their own interest but to that of Christ<sup>87</sup> and seek nothing else in their ministries and works other than ever greater interior liberty and greater edification and spiritual help for others, avoiding every desire for monetary gain or temporal advantage.<sup>88</sup>

**\*22** – § 1. While maintaining the provisions of common law, all sources of revenues are permitted which are not expressly prohibited by Jesuit law.

§ 2. Pensions for old age or sickness are allowed, as are those that reward a number of years of service, as well as compensation for disabling accidents, duly observing the prescriptions of no. \*25.

**\*23** – § 1. With the exception of the special norms for parishes and legitimate compensation for travel and other expenses, including sustenance, Jesuits may demand no stipend for their work in spiritual ministries, especially for those mentioned in the beginning of the Formula of the Institute of Julius III; they may accept only what is freely offered.<sup>89</sup>

§ 2. Royalties due authors, stipends, honoraria, personal pensions, grants, and other gifts that are considered to be the fruit of personal talent and industry may be accepted; this is similarly true of the remuneration attached to certain stable ministries, such as those of hospital chaplains,

---

<sup>83</sup> FI of Paul III and Julius III, no. 1.

<sup>84</sup> CN 182 §1.

<sup>85</sup> Cf. FI of Paul III and Julius III, no. 1; Ex [4]; Cons [565].

<sup>86</sup> CN 181 §1.

<sup>87</sup> Cf. Phil 2: 21.

<sup>88</sup> CN 185.

<sup>89</sup> CN 182 §2.

teachers of religion and the like. But in the selection of ministries we must not be unduly swayed by either components of the discernment: the desire of gain<sup>90</sup> and the limited resources available to support the costs of individual ministries.

**\*24** – We may accept stipends or offerings given for the celebration of Mass, according to the current law of the Church. But where it can be done, gratuity should be practiced inside as well as outside the Society, taking into account both the edification of the people of God and charity toward the poor.<sup>91</sup> This would sometimes counsel acceptance, sometimes refusal.

**\*25** – Except as noted in nos. \*1 and \*26, unless it has been authoritatively decided otherwise, whatever Jesuits acquire, they acquire for the community to which they belong. And a local superior cannot allow anyone to act differently, even for the benefit of one's own apostolic work or institution.

**\*26** – Those who direct or are engaged in apostolic works of the Society or of others:

- 1) Acquire for the work, even if one not belonging to the Society, anything received for the sake of the work.
- 2) Should seek to clarify promptly and clearly any doubts about the donors' intention; but should any doubts arise, it should be presumed until the contrary be proved that what was given was given for the apostolic work.

**\*27** – § 1. The Society's temporal goods are to be regarded as the property of our Lord Jesus Christ and as the patrimony of Christ's poor; on these goods the spiritual activities and the well-being of the Society greatly depend, and without them our spiritual ministries themselves could scarcely take place.<sup>92</sup>

§ 2. All those in charge of the administration of money must give an account to the local superior and to the Major Superior; and superiors themselves may not dispose of money without giving an account to the Major Superior.

§ 3. Superiors and other officials should with great diligence and fidelity exercise the management of temporal goods, not as owners who can use their own goods as they please, but as men with the mandate to administer the goods entrusted to their care in accord with the law of the Church and the Society.<sup>93</sup>

§ 4. Superiors should take care that in the administrative tasks committed to them, officials make no changes without permission or depart from received norms of procedure; and superiors themselves should

---

<sup>90</sup> CN 186.

<sup>91</sup> CN 184 §1.

<sup>92</sup> CN 216 §1.

<sup>93</sup> CN 216 §2.

neither make nor permit changes of any significance without consulting the Major Superior.<sup>94</sup>

§ 5. All should offer their greatest effort to observe the *Instruction on Administration and Finances*.<sup>95</sup> Formators and formation superiors in particular are encouraged to educate those in formation about these Statutes and their implications found in the Instruction.

§ 6. Anyone who is negligent or wasteful in the management of goods should be corrected by the competent superior, and live with proportionate restrictions or conditions on his ability and/or authority to manage resources. This is especially true for Superiors and others appointed to positions of responsibility.<sup>96</sup>

**\*28** – All superiors and their collaborators should be particularly vigilant in their administration of goods that social justice and the environment is not violated or insufficient care paid to promoting it, especially when investing the money of the Society, of provinces, of communities, and of apostolic works.<sup>97</sup>

**\*29** – Just contracts (including consideration as to what pertains to a just wage), in accordance with civil laws, must be made with all non-Jesuits who work in our communities or apostolic works.<sup>98</sup>

## **Art. II. The Distinction between Communities and Apostolic Works**

**\*30** – § 1. In these statutes community is taken to mean any group of Jesuits legitimately constituted under the authority of the same local superior.<sup>99</sup> Among our communities – which are apostolic – a distinction is to be made regarding our communities established for the formation or health care/retirement of members of the Society.

§ 2. A work of the Society of Jesus is one that receives its Jesuit identity from the Society of Jesus and therefore is managed according to the common law of the Society of Jesus and consistent with the teachings of the Catholic faith. This relationship with the Society is established in various ways.

1. All works which are civilly incorporated entities with ownership attributed to a board or another civil entity and articulate a Catholic mission in the Society of Jesus as part of its purpose.

---

<sup>94</sup> CN 216 §3.

<sup>95</sup> General's Ordinance (hereafter abbreviated Gen. Ord.); cf. GC 28, D.26, 2°; AR XVII 939ff.

<sup>96</sup> CN 216 §4.

<sup>97</sup> CN 217; cf. Vat. II, *Perfectae caritatis*, no. 13; *Gaudium et Spes*, nos. 65, 70; Paul VI, *Populorum Progressio*, no. 24.

<sup>98</sup> Cf. CIC can. 1286, 2°; CCEO can. 1030, 2°.

<sup>99</sup> CN 188 §1.

- a. Works established by a Major Superior of the Society of Jesus, with the Superior General's permission, or directly established by the Superior General have a canonical identity whose obligations are reflected in the statutes of the civil entity.
- b. A work established independently from a juridic person of the Society of Jesus (in partnership, in sponsorship), but includes in its statutes a Catholic mission in relation to the Society of Jesus, and has received by written agreement its Catholic identity from the Society of Jesus, is considered a work of the Society of Jesus. Such agreements should have the approval of the Superior General.
2. Nonprofit entities such as trusts and foundations which by their statutes are established to promote the values of the Society of Jesus and that of the Catholic faith are considered works of the Society of Jesus only with prior approval of their statutes by the Superior General.
3. Works which are of the Church (parish, seminaries, diocesan schools) that are entrusted to the management and care of the Society of Jesus receive their Catholic identity from the Bishop/Diocese. This responsibility must be delegated by contract (approved by the Superior General) indicating the responsibility of the Society for the management and therefore implying the work's conformity also with the common law of the Society.
4. A work established by a Jesuit may only be considered one of the Society, if the work is civilly incorporated with appropriate sustaining government structures (boards, etc.), articulates a Catholic mission in relation to the Society of Jesus, and has received the prior written approval of the competent Major Superior, and the final approval of the Superior General.

**\*31** – If the apostolic work is considered a *work of the Society*, its financial functioning and relations will be governed by these statutes and guided by its values. An apostolic work is also considered to be *owned* by the Society of Jesus if by its civil statutes the assets would return to the Society upon dissolution.

**\*32** – § 1. By the Society's mandate in a work established by a Major Superior with the approval of the Superior General a distinction must be established between communities and apostolic works, at least with regard

to specifying the use of their goods and the profit therefrom and between the financial accounts of each.<sup>100</sup>

§ 2. Where it can be done without great difficulty, a distinction between juridic persons (whether canonical or civil), is recommended, preserving always the apostolic finality of the works and the authority of the Society to direct them to such ends.<sup>101</sup>

**\*33** – § 1. As to the administration of property, any apostolic work, which fulfills the conditions of no. \*30 §2, should be constituted into an apostolic work.

§ 2. It belongs to the Superior General to approve the establishment or recognition of an apostolic work, being attentive to its relationship with the Society. The relationship between the director of a work and the corresponding superior and the responsibility for the administration of the property should be defined by the Major Superior and then is proposed to the Superior General for approval.<sup>102</sup>

**\*34** – § 1. When constituting communities or apostolic works, Major Superiors should see to it that the prescriptions of both canon and civil law are observed, in accord with the relations obtaining between the Church and civil society in the region.

§ 2. Major Superiors should also take care that, as far as possible, the same criteria are followed within a given region in constituting communities and apostolic works and in determining their financial administration.

### Art. III. The Poverty of Communities

**\*35** – All communities canonically erected as juridic persons are capable of possessing movable and immovable property, according to the norms in nos. \*36-43.<sup>103</sup> The goods of each community are the property of that community and distinct from those of other communities.<sup>104</sup>

**\*36** – The goods of apostolic works of the Society may not be diverted to the use or profit of Jesuits or of communities. The procedure for establishing suitable remuneration to the Society for work done in such works or for services rendered to them must be approved by the Major Superior, and adhere to civil law.<sup>105</sup>

<sup>100</sup> CN 189 §1.

<sup>101</sup> CN 189 §2. It must be kept in mind, however, that according to the canon law in force, these institutions cannot have a canonical personality different from that of the religious community, unless they have been set up as pious autonomous foundations, according to the norms of canons 1303 §1, 1<sup>o</sup>, 114.

<sup>102</sup> Cf. GC 32 D.11, no. 29.

<sup>103</sup> CIC can.634 §1; CCEO can. 423; cf. Paul III, *Licet debitum*; FI of Julius III, nos. 7, 8; Cons [561-562].

<sup>104</sup> Cf. Cons [326, 561].

<sup>105</sup> CN 190 §2.

**\*37 – § 1.** All communities, except those established for formation or health care<sup>106</sup> are held to the practice of poverty that is indicated in the Constitutions for “houses,” and therefore these communities are forbidden to take fixed and stable rents coming from property, movable or immovable, which either belongs to the Society or is invested in foundations that the Society can claim for itself through legal action.<sup>107</sup>

§ 2. Each community is permitted to have a moderate sum to be approved by the Major Superior for unforeseen expenses. This sum is never to exceed the ordinary expenses of one year.<sup>108</sup> Further it should have an appropriate capital reserve fund (depreciation) for maintenance of its residence. From neither fund may the community draw income for ordinary living expenses.

§ 3. All other forms of fixed and stable revenues are licit, such as those from insurance, pensions, or financial arrangements permitted by no. \*43 §1.<sup>109</sup>

§ 4. By virtue of the special faculty granted him by the Holy See, and with the deliberative vote of his council, in particular cases where it seems necessary the Superior General can dispense communities as well as churches from the prohibition against having stable revenues. These may not entail the investment of capital with the intention of making a profit, and are to be judged as necessary or very useful.<sup>110</sup>

**\*38 – § 1.** Communities may own only that immovable property necessary or quite appropriate for habitation and use, according to custom in the region, with due observance of the poverty proper to the Society.<sup>111</sup>

§ 2. If any other such property is given them, they shall sell it as soon as possible (awaiting a favorable occasion), in order to acquire, with the Major Superior’s permission, whatever they lack or to help the poor either inside or outside the Society.<sup>112</sup>

**\*39 –** Communities may own for their own use goods that have no yield, such as books, furniture, kitchen and food necessities, and clothing.<sup>113</sup>

**\*40 –** As long as communities do not already possess what they may legitimately own according to nos. \*38-\*39, they may save money to buy what they lack and may administer and invest this money until the occasion arises to spend it. From this revenue they may rent a house if they do not have one of their own.<sup>114</sup>

---

<sup>106</sup> Cf. GC 31, D.27, no. 3.

<sup>107</sup> CN 191 §1.

<sup>108</sup> CN 195.

<sup>109</sup> CN 191 §2.

<sup>110</sup> CN 191 §4.

<sup>111</sup> Cf. FI of Julius III, no. 7; Cons [561, 562].

<sup>112</sup> Cf. Cons [562].

<sup>113</sup> Cf. FI of Julius III, no. 7; Cons [561, 562].

<sup>114</sup> CN 192 §2.

**\*41** – § 1. Houses of formation, that is, houses of first, second and third probation and houses of studies or colleges for Jesuits can possess stable goods and fixed revenues.

§ 2. Houses or infirmaries for the care of our aged or sick members are subject to the same norms as for houses of formation.<sup>115</sup>

**\*42** – In each community, at the appointed time, those responsible for administration should prepare a projected budget as well as a statement of revenues and expenses. Both documents should be appropriately communicated to the community and are to be approved by the Major Superior.<sup>116</sup> The superior is to see that an annual financial report is made to the Major Superior.

**\*43** – § 1. That the life of our communities be “*removed as far as possible from all infection of avarice and conformed as closely as possible to evangelical poverty*,”<sup>117</sup> the surplus of each community is to be distributed yearly according to the provision of nos. \*48-**\*49**, except for the moderate sums allowed in no. \*37.2.<sup>118</sup>

§ 2. Once a year each superior, whether with the financial administrator and the consultors or with the entire community, is to consider how they have satisfied this obligation and how they will satisfy it in the near future.

#### **Art. IV. The Poverty of Apostolic Works**

**\*44** – In contrast to apostolic communities,<sup>119</sup> apostolic works, churches excepted, can have revenue-bearing capital and stable revenues, adequate to their purposes, if this seems necessary to the Major Superior.<sup>120</sup> The Superior General can dispense in particular cases regarding churches in accord with no. \*37 §3.

**\*45** – Superiors and directors, mindful that we are sent to *preach in poverty*, will take great care that our apostolic works avoid any manner of extravagance and limit themselves strictly to the functional, attentive to the standards of similar works in the region and to their apostolic purpose. It is the responsibility of the Major Superiors to determine what is required so that the apostolic works of the Society manifest this character and mark of apostolic evangelical poverty of the Society of Jesus, which includes the global solidarity in the sharing of resources with the needy. Whether it is

---

<sup>115</sup> CN 196.

<sup>116</sup> CN 194; cf. GC 34, D.9, no. 12.

<sup>117</sup> Fl of Julius III, no. 7.

<sup>118</sup> CN 195.

<sup>119</sup> This document understands “apostolic communities” as excluding those established for health care or formation. (See Glossary for definition.)

<sup>120</sup> CN 199.

fitting to retain a relationship with rich and powerful institutions is to be weighed prudently and spiritually.<sup>121</sup>

**\*46** – Those responsible for the administration of apostolic works will present to the Major Superior at the appointed times a full financial report on the health of the work (which may include the annual budget of the work, a statement of the year’s revenues and expenses, and, if required, a balance sheet).<sup>122</sup> In the case of works that belong to the Society or are fully entrusted to it, these documents must be submitted for the Major Superior’s approval, without prejudice to no. \*27.

**\*47** – If an apostolic work that is owned by the Society of Jesus is closed, superiors, according to their respective competence, will take care that its assets be destined to another apostolic work or placed in the fund for apostolic works of the province or of the Society, respecting always, if this applies, the statutes of the work, the requirements of civil law, and the will of benefactors. Such assets may never be diverted to the use or benefit of a community, of a province, or of the Society.<sup>123</sup>

### **Art. V. The Sharing of Goods**

**\*48** – § 1. Annually a proposal for the distribution of a community’s surplus is to be approved by the Major Superior.

§ 2. In this sharing of a community’s surplus, the Major Superior, with his consultants, should consider the needs of its Curia, communities, and works, and then of the whole Society, of the work associated with the community itself, and of non-Jesuits.<sup>124</sup>

**\*49** – Major superiors can require that individual communities, according to their capacities, contribute a certain sum of money to the relief of the needs of other communities or apostolic works of the province or of the region even if this should require some reduction in their standard of living, which in any case must always be frugal.<sup>125</sup>

**\*50** – With due respect for the needs of apostolic works and, if this applies, for the statutes of the work and the will of benefactors, the Major Superior, with the approval of the Superior General, will provide for a more equitable and apostolically effective sharing of resources among the apostolic works, looking always to God’s greater service.<sup>126</sup>

---

<sup>121</sup> CN 200.

<sup>122</sup> CN 201.

<sup>123</sup> CN 202.

<sup>124</sup> CN 210.

<sup>125</sup> CN 211.

<sup>126</sup> CN 212.

**\*51** – The Charitable and Apostolic Fund (FACSI) instituted by mandate of GC 32 is governed by its own norms established by the Superior General.<sup>127</sup>

**\*52** – § 1. Gifts from the goods of a house, province or region are not permitted, except as alms or for other good reasons, with the superior's permission and according to the norms of the Constitutions.

§ 2. All Jesuit communities should give alms to the poor, as the Major Superior may prescribe, according to the resources of each.

**\*53** – Each year in a special consultation regarding the global nature of our poverty and sharing of resources, the Major Superior is to enquire as to how and to what extent the province itself and its individual communities and apostolic works could help other communities and apostolic works of the province, if any stand in need, and also as to what they could do to help other provinces in need and to support the Society's Charitable and Apostolic Fund. During his annual visitation the Major Superior is to discuss these matters with local superiors and with directors of apostolic works.<sup>128</sup>

#### **Art. VI. The Poverty of the Society as a Whole and of the Provinces**

**\*54** – The Society, provinces and regions (missions), even dependent ones, as distinguished from communities and apostolic works, are capable of possessing even revenue-bearing capital and enjoying stable and assured revenues, within the limits herein defined,<sup>129</sup> provided always that such goods and revenues are not applied to the support of the professed and of formed coadjutors, except as permitted in no. \*56, 1) and 2).

**\*55** – The Society, through an Apostolic Arca of the Superior General, may possess such revenue-bearing capital and stable and assured revenues only to promote certain apostolic works of a more universal kind or to relieve the needs of regions (missions) and provinces.

The Society is also owner of the Charitable and Apostolic Fund mentioned in no. \*51.<sup>130</sup>

**\*56** – Provinces and regions (missions), whether dependent or independent, can possess revenue-bearing capital and can enjoy stable and assured revenues, only for the following purposes:

- 1) For the support and formation of those in probation or engaged in studies (Formation Arca);
- 2) For the care of the aged and the sick (Aged/Infirm Arca);
- 3) To promote certain works, such as retreat houses, especially for non-Jesuits, centers for the social apostolate or for the spread of

<sup>127</sup> Cf. CN 213; AR XVII, 786ff.

<sup>128</sup> Gen. Ord.; cf. AR XV, 489.

<sup>129</sup> CN 203.

<sup>130</sup> CN 204.

Catholic teaching through the media; for charitable works both in and outside the Society, and for other like apostolates that would otherwise lack sufficient resources (Apostolic Arca);

- 4) To set up or develop houses and foundations, whether these have already been established or are yet to be established, according as necessity or opportunity may indicate (Foundations Arca).<sup>131</sup>

**\*57** – Provinces are permitted to provide insurance for old age and for sickness, either through their own *arca* or with other provinces, or taking advantage of state or other works.<sup>132</sup>

**\*58** – If in the judgment of the Superior General severe need makes it necessary, Jesuits can be supported with alms that have been earmarked for the Foundations Arca or to common expenses, if the consent of the donors can reasonably be presumed.<sup>133</sup>

**\*59** – The arcae of the province should be kept distinct, at least in the account books. Only the Superior General, for just and serious reasons, may transfer resources from one arca to another or merge several arcae in one, always preserving the will of donors or at least the reasonable presumption of their intention, and observing what is set forth in nos. \*36 and \*56.

**\*60** – The Major Superior of a province should consider the arcae of the province, and above all the Formation Arca, as specially commended to his care. Hence, if they be not sufficiently endowed, he should apply to their increase:

- 1) Alms begged or freely offered for this purpose;
- 2) Renunciations of Jesuits, legacies and donations left to his discretion, according to nos. \*78 §3 and 5, and \*73, 3) and 4);
- 3) Contributions which he may levy on communities with moderation and in proportion with their resources;
- 4) Surpluses from the annual operational expenses of a Community.

**\*61** – Without express permission of the Superior General, resources of the Arca for Formation or for the Aged/Infirm may not be loaned to any community or apostolic work.

**\*62** – § 1. If the resources of the province arcae are greater than the needs of the province, the Major Superior should dispose of the surplus with the approval of the Superior General, respecting the purpose of the resources and the intention of benefactors, at least reasonably presumed.

<sup>131</sup> CN 205; cf. FI of Paul III and Julius III, no. 8; Gregory XIII, *Ascendente Domino*; Ex [5]; Cons [326, 331, 398].

<sup>132</sup> CN 206.

<sup>133</sup> CN 207.

§ 2. At least once a year the Major Superior with his consultors, the financial administrator, and the “revisor” of financial administration shall consider how this prescription has been and will be satisfied.

**\*63** – The Superior General, visitors,<sup>134</sup> Major Superiors, and their socii and helpers are supported from the operating fund or the houses/works that they are visiting.<sup>135</sup>

**\*64** – Common expenses of the Society as a whole or of the province or region should be met not from fixed revenues, but either from alms given to the Society or province or region, or from contributions that the Superior General imposes on provinces, and from those that, with his permission, the Major Superior imposes on communities in proportion to their resources.<sup>136</sup>

---

<sup>134</sup> CN 386.

<sup>135</sup> CN 209.

<sup>136</sup> CN 208.



# APPENDIX

## THE YIELDING OF ADMINISTRATION AND THE DISPOSITION AND RENUNCIATION OF PROPERTY

### Art. I. The Yielding of Administration and the Disposition of Property

\*65 – § 1. As far as concerns the goods they actually possess, novices should, from the time they join and for the duration of the novitiate,

- 1) Yield the administration of those goods to whomever they wish; only the Superior General can dispense them from this obligation;
- 2) Make disposition of both the use and the usufruct of these goods, first of all for paying debts, if there are any; otherwise for the benefit of the poor or other pious causes (unless just reasons suggest some other course), inside the Society or outside it, as they may wish but with the consent of the Major Superior; they remain able to determine that the gain may accrue to the capital, but not in such a way that it redounds in another form for their use or profit;

§ 2. Before first vows they should, for the entire period before renunciation:

- 1) Yield the administration of these same goods to whomever they wish;
- 2) Dispose of the use and the usufruct of the same (as in §1, 2); but they may not decide that after the novitiate the gain should accrue to the principal beyond the amount necessary to ensure that the purchasing power of the capital remains undiminished.

§ 3. If they wish, they may by means of a single act of disposition at the beginning of the novitiate satisfy the requirements of both §§1 and 2.<sup>137</sup>

§ 4. If during the noviceship, they should in any way renounce their goods or place a lien upon them, both the renunciation and the lien are not only canonically unlawful but also null in canon law, without prejudice to the privilege in no. \*69.

§ 5. Acknowledge in writing that a Jesuit cannot on his own commit to the supporting of family with resources of the Society without the expressed permission of the Major Superior.

\*66 – Regarding the yielding and disposition in no. \*65 §2:

---

<sup>137</sup> CN 57; cf. CIC can. 668; CCEO can. 525 §2.

- 1) If it were omitted due to a lack of goods and these should accrue afterward, or if it were made and afterward additional property should accrue by whatever title, it is to be made or repeated according to no. \*65 §2, notwithstanding the fact of simple profession.
- 2) It can be changed, not at the will of the religious but by permission of the Major Superior; however, on leaving the Society, such yielding and disposition cease to have any effect.

**\*67** – § 1. Before first vows, novices, at least those who currently own property, should make a will that is valid in civil law.<sup>138</sup>

§ 2. In this will, they should freely dispose of their goods, in accord with the norms of no. \*75 concerning the disposition of property by renunciation, and with the advice of an expert if it seems prudent.

§ 3. If the will were not made and property accrued afterward, the will is to be made as provided in §1; if it were made and other property accrued afterward in any way without any disposition having been made of it, the will should be brought up to date.

§ 4. A will can be changed after first vows with the permission of the Major Superior of adscription or, if the matter be urgent, of the local superior.

**\*68** – At the time of first vows all must formally in writing that while a vowed member of the Society of Jesus he relinquishes all claim for rights, recompense and recognition for work done and that in case of being mentally incapacitated in any way grants authority to his Major Superior to administer assets civilly ascribed to him (bank accounts, vehicles, etc.). It is advisable that legal advice be sought in the preparation of these statements, to assure their validity according to local law.

## **Art. II. The Renunciation of Property**

**\*69** – § 1. In conformity with the law of the Society, confirmed by the Council of Trent,<sup>139</sup> Jesuits can and must renounce their property after the completion of the first year of novitiate, when superiors mandate it.<sup>140</sup> All those admitted to the Society must bind themselves to this.<sup>141</sup> However, this act is a simple promise made under this condition: “*if he perseveres and the superior orders him.*”<sup>142</sup>

§ 2. The use of this privilege, however, has been limited by the Society as follows: the renunciation should usually be made shortly before

<sup>138</sup> CIC can. 668 §§1-2; CCEO can. 530.

<sup>139</sup> Cf. Conc. Trid., Session 25, c.16, *De Regularibus*.

<sup>140</sup> CN 32 §1; cf. Ex [54]; Cons [254, 255, 287, 571].

<sup>141</sup> Cf. Gregory XIII, *Ascendente Domino*; Ex [54].

<sup>142</sup> CN 32 §2.

last vows; and unless the Superior General provides otherwise, it shall have no effect before the vows are pronounced.<sup>143</sup>

**\*70** – A renunciation of goods made after first vows without permission of the superior involves a violation of the vow of poverty of the Society.<sup>144</sup>

**\*71** – The renunciation before final vows should be:

- 1) Universal, such that it embraces all goods and rights which one actually has, and any right to or control over property that could come to him;
- 2) Absolute, such that the one making the renunciation puts aside all expectation of recovering any goods at any time.<sup>145</sup>

**\*72** – § 1. The formula of renunciation should be drawn up in such language that all avenues of escape are cut off.

§ 2. Every required formality should be attended to, so that the renunciation will to the extent possible have its effects even in civil law.<sup>146</sup>

§ 3. If the renunciation cannot have full civil effects, a will is to be made or some other legal instrument executed so that the renunciation may achieve the widest possible civil effects.

§ 4. Even after final vows, a Jesuit should execute a will or other legal instrument whenever, in the judgment of the Major Superior, this seems necessary so that the rights, property, and indemnities really belonging to the Society or to a third party may be recognized in civil law.

**\*73** – Specifically, according to our Institute:

- 1) Goods and rights that are actually possessed, even if perhaps unknown, are to be applied to a particular purpose or person, whether individual or juridic; the same should be done with goods that happen to come during the brief interval of time that, according to no. \*69 §2, elapses between the renunciation and final vows.
- 2) Those making the renunciation are not to dispose of hereditary possessions that might come to them after final vows; rather, they should simply abdicate them.<sup>147</sup>
- 3) Hereditary succession, which neither Jesuits after last vows nor the Society itself are capable of accepting, in conformity with the norm in no. \*2 §1, is understood to mean only that succession by which, according to local civil law, a person is an heir, not the recipient of a bequest or legacy, unless it is known that the

---

<sup>143</sup> CN 32 §3.

<sup>144</sup> CN 168.

<sup>145</sup> CN 169.

<sup>146</sup> CN 170; cf. CIC can. 668 §4; CCEO can. 533.

<sup>147</sup> By this practical rule the Society does not mean to set forth any theoretical doctrine on the legitimacy of such a disposition in civil law.

intention of the deceased was to benefit the Society either directly or on account of an individual Jesuit. In case of doubt this intention can be presumed.

- 4) The one making the renunciation can express to parents and relatives his wish that part of the goods that would have come to him as his inheritance had he not taken final vows should be given to the Society or to some other pious work in the form of a gift or a bequest. But he should inform them that the Society has no right to such goods and that they have complete freedom in the matter.
- 5) If someone, with the permission of the Superior General, does make a renunciation that takes immediate effect, he should even then explicitly renounce in favor of some third party, or if he so wishes the Society, those goods that under whatever title, in accord with no. \*1, could come to him before final vows.
- 6) Without prejudice to nos. \*22 §2, and \*25, personal revenues from property and pensions accruing to Jesuits by reason of patrimony or family that by law cannot be renounced are similarly to be applied to some definite purpose, in such a way that, even if they are retained in the name of the beneficiary, he nevertheless retains no right to them. It is not permissible to arrange that a pension should follow from one place to another the one who renounced it, or that part of the goods should be preserved for some pious use that the one making the renunciation designates as he pleases.<sup>148</sup>

**\*74 – § 1.** A written document of the renunciation must be drawn up according to the formula approved by the Superior General for each province or assistancy, declaring:

- 1) In whose favor those goods and rights currently possessed are disposed, even if these are unknown, in accord with the norm in no. \*73, 1); if there are no goods or rights, that fact should be noted;
- 2) That hereditary goods are simply abdicated, in accord with the norm in no. \*73, 2) and 3).

§ 2. Agreements that may have been made with relatives and other persons, and statements made by them in conformity with no. \*73, 4), should be put in writing.<sup>149</sup>

§ 3. Two copies should be made of these documents, one of which is to be kept in the archives of the province to which the person renouncing belongs, and the other of which is to be sent to the Superior General.

---

<sup>148</sup> CN 171.

<sup>149</sup> CN 172.

§4. If deemed legally advisable, the granting of administrative authority to the Major Superior in case of mental incapacity should be restated in the renunciation or in another civilly valid document.

**\*75** – The goods should be applied in the first place to satisfy debts and obligations, if there are any; if not, they should be used in a way befitting a spiritual man who follows Christ’s counsel: “*give to the poor.*” However, it is left to the devotion of each one to apply his property to one pious work rather than to another, according to what God our Lord will give him to perceive as being more conducive to his divine service.<sup>150</sup> Superiors may certainly represent to him modestly the needs of the Society, but in such a way that he be left free to dispose as he wishes.

**\*76** – If the one who makes the renunciation would wish to apply his property to pious works outside the Society, he must not be prevented or dissuaded from doing so; and no consent of superiors is needed for this.

**\*77** – Should the one making the renunciation feel that he ought to give these goods to his relatives because of their equal or greater need or for other just reasons, he should leave this matter in the hands of one, two or three persons of learning and goodness, such as he may choose with the superior’s approval (and precisely from inside the Society, unless the superior for a just reason thinks that some of them should be externs); and he should do what they judge to be more perfect and pleasing to God our Lord after considering all the circumstances.<sup>151</sup>

**\*78** – § 1. Should one find devotion in disposing of his goods or of part of them in favor of the Society, he ought to know that it is a matter of greater perfection not to single out particular places with fond affection. Nevertheless, if he shows a preference for one place rather than another, even though he is ready to submit his own judgment to the superior’s, the Major Superior should inform the Superior General about the value of the goods, the needs of the houses and of the province, and of the inclination of the Jesuit who makes the renunciation.<sup>152</sup>

§ 2. The acceptance of renunciations made in favor of the Society, which is always necessary for validity, and their application pertain to the Superior General. Both of these acts, however, are permitted to the Major Superior if the value does not exceed the sum that, with the General’s permission, he may spend for extraordinary expenses. The Superior General, and the Major Superior as well, have power to accept and ratify, even after the last vows or the death of the donor, a gift made previously; if the gift is not accepted, the goods are to be considered simply abdicated.<sup>153</sup>

<sup>150</sup> Gregory XIII, *Ascendente Domino*; Ex [53, 54, 59]; Cons [254, 256].

<sup>151</sup> Cf. Ex [55, 56]; Cons [256].

<sup>152</sup> Cf. Cons [258, 259].

<sup>153</sup> CN 173 §1.

§ 3. If goods are left to the disposition of the Major Superior, they are to be applied to uses within the province of the one making the renunciation, unless in particular cases another course is advisable. If the one making the renunciation is transcribed to a different province when he pronounces the last vows, the beneficiary is understood to be the province to which the individual is transcribed.<sup>154</sup>

§ 4. The same holds true if goods are left to the disposition of the General; but the latter can, for serious reasons and in accord with the intent of the Constitutions, also apply them to other needs of the Society.<sup>155</sup>

§ 5. Without prejudice to no. \*60, and as need may occur, the Major Superior may retain – but not beyond two years – any property coming to the Society by renunciation, gifts, legacies or testamentary successions bequeathed in its favor.

§ 6. Goods bequeathed in favor of the Society are to be claimed with due regard to edification and charity, not with rigor.

---

<sup>154</sup> CN 173 §2.

<sup>155</sup> CN 173 §3; cf. Cons [258].

## NOTES

1. The Statutes on Poverty, edited initially by a Commission of *definitores* constituted by the 31st General Congregation (d.18, n. 20), were promulgated for the first time on September 15, 1967 (AR XV pp. 65-90). They were subsequently revised by mandate of the 32nd General Congregation (d.12, nn. 37-38), and promulgated on September 17, 1976 (AR XVI, pp. 911-942). They were revised once again to accommodate them to the new dispositions of the Church and of the law of the Society as renewed by the 34th General Congregation, and promulgated 25 March 2003. This revision is in response to the request of the 36th General Congregation (d.2 n. 18), and promulgated in Advent 2023.
2. The Statutes, as such, and as determined by the 33rd General Congregation (d.2, n. 4), have The Superior General's binding authority (Complementary Norms, 10, 3). They gather together norms of different kinds and categories: dispositions of common law of the Church, of the Pontifical law of the Society (Formula of the Institute and other Apostolic Letters), of the Examen and the Constitutions, of the decrees of General Congregations, and of the different ordinances of the Generals.
3. Each particular norm carries its original source of strength as indicated in the footnotes. Where an abbreviated edition has been used or something has been changed, the text is to be understood in its original meaning. The norms that do not have footnotes are as binding as the ordinances of the Superior General, which will be strictly maintained until they are changed or revoked by him or by a General Congregation (CN 13 §1).



**Instruction for  
Administration and Finances  
(IAF)**



# I. Introduction: *About the Instruction itself*

## The Nature of the Instruction

(1) In commonly understood language, an “Instruction” is a combination of rules and advice put together to aid the progress of some particular activity or the use of some piece of equipment. In a more legal and restricted sense, instructions “clarify the prescriptions of laws and elaborate on and determine an approach to be followed in implementing them.”<sup>1</sup>

(2) This Instruction makes use of both perspectives. On the one hand, it contains rules and regulations.<sup>2</sup> On the other, there is advice<sup>3</sup> and notes or clarifications<sup>4</sup> meant to help in the appropriate management of the goods of the Society. The difference between the two perspectives will be obvious by the choice of words, i.e., requirement or prohibition, recommendation, advice or clarification.

(3) The Society of Jesus exercises its mission around the world in the midst of a great diversity of cultural, social, economic and legal situations. Management and accounting practices vary widely. Knowledge and experience of Jesuits and their lay coworkers in these fields also vary greatly. Therefore:

(3.1) The Instruction offers general administrative norms and orientations to perform adequately the administrative tasks as well as coordinate the activity of the apostolate. This is done in accordance with our way of proceeding and the laws of the Society and the Church.

(3.2) Recognizing the various levels of preparation and experience of those delegated to these responsibilities, the Instruction seeks to be of assistance by presenting orientations to the material and particular explanations.<sup>5</sup>

## Its Objective

(4) This Instruction is designed to assist the administration of the goods of the Society in the best way possible. It agrees with the requirements of our

---

<sup>1</sup> Code of Canon Law, 1983 (hereafter, CIC), can. 34 §1.

<sup>2</sup> i.e., something that is commanded or prohibited.

<sup>3</sup> i.e., something that is recommended or proposed as useful or convenient.

<sup>4</sup> i.e., something that simply explains or informs.

<sup>5</sup> Given the various levels of understanding, it can happen that what may be necessary or useful for one person is not so for others.

Institute,<sup>6</sup> Canon Law in general,<sup>7</sup> and the appropriate law of each country where the Society is apostolically involved.

**(4.1)** The Instruction discusses the management of the goods proper to the Society of Jesus in all its canonical and civil levels, i.e., the Universal Society, provinces and regions/missions, inter-province structures, houses/communities, apostolic works, and individuals.

**(4.2)** The Instruction discusses the management of goods not belonging to the Society but entrusted to it. These goods may or may not have restrictions on their management.

**(4.3)** Finally, the Instruction discusses those instances in which a Jesuit, as part of his mission and with the permission of the competent superior, exercises the management of goods belonging to others.

### **Its Audience**

**(5)** The Instruction is<sup>8</sup> addressed to all members of the Society of Jesus, and to the works and collaborators associated with them.

**(6)** The Instruction is designed to address the needs of administrative units of a certain size and complexity. Small communities and apostolic works whose management is simpler, should apply this document proportionately and as appropriate.

### **Norms and Discernment**

**(7)** As with all documents of this type in the Society, the Instruction, in its entirety, has only advisory force, unless the contrary is indicated.<sup>9</sup> Each of its provisions, in particular, has the force of its source; be it Canon Law, the Society's pontifical law, the Constitutions of the Society and Complementary Norms, Decrees of General Congregations, or Ordinances of the Superior General.<sup>10</sup> The appropriate source will be quoted in accompanying footnotes.<sup>11</sup> Unless otherwise indicated, individual provisions have the force of an "Ordinance of the Superior General." However, if according to the wording, the provision seems to merely give

---

<sup>6</sup> Therefore, this instruction does not pretend to be a compendium of all the law and regulations relating to goods belonging to the Society, but only those themes it discusses. To aid understanding and practical use of this document, the reader should especially keep in mind *Statutes on Religious Poverty in the Society of Jesus* (hereafter, Est. pob), Rome, 2023.

<sup>7</sup> This law is contained in the Code of Canon Law, promulgated on January 25, 1983.

<sup>8</sup> Est. pob, \*27 §5.

<sup>9</sup> CN 13 §3.

<sup>10</sup> Ordinances of The Superior General are general norms that he gives on his own authority to all or part of the Society.

<sup>11</sup> When the source is referred to in a condensed form, what is said must be understood in conformity with the original sense of the source.

information, an explanation or advice, then it should not be considered an ordinance.<sup>12</sup>

**(8)** The Society of Jesus performs its apostolic and administrative activity in a variety of houses, communities, apostolic works, places and times, and with a wide diversity of people. Therefore, the particular provisions of the Instruction should be applied accordingly, just as in the case of the Institute,<sup>13</sup> with due discernment, under the direction of the competent superiors, and respecting always its spirit and intention<sup>14</sup> and the general requirements of law.

**(9)** It is recommended that each Major Superior complement this Instruction with a practical manual that includes the locality or region's civil laws and regulations necessary or useful for properly carrying out an administration that conforms to the Society's way of proceeding. Where possible the manual should be available in the more commonly used language of the respective region of the Society.

**(9.1)** When civil law requires adaptations of these instructions, care should be taken that these adaptations not amount to a lack of compliance with the principles and intent of this document.

---

<sup>12</sup> See above n. (2).

<sup>13</sup> Cf. CN 15.

<sup>14</sup> *The Constitutions of the Society of Jesus and their Complementary Norms* (1996), St Louis, MO: The Institute of Jesuit Sources, Constitutions (hereafter, Cons) [547, 602].



## II. Legal Aspects and the Basics of Financial Administration<sup>15</sup>

### Apostolic Service in the Society of Jesus – A Point of Departure

**(10)** The temporal goods of the Society are to be considered as belonging to Our Lord Jesus Christ and as the patrimony of His poor. On these, the spiritual good and well-being of the Society greatly depend. The Society of Jesus can scarcely exercise its spiritual ministry without them.<sup>16</sup>

- *A fundamental understanding of financial management in the Society*

**(11)** The Society of Jesus is totally directed toward the realization of its end – the glory of God and the help of souls.<sup>17</sup> In today's world it is ever more important to appropriately adapt to evolving financial systems so as to better accomplish the apostolic ends of service in the Society. This should be done with great caution taking into consideration implications both local and global for our practice of poverty. Financial administration promotes and achieves this end as it helps the members of the Society of Jesus, its houses,<sup>18</sup> works and provinces, to practice faithfully the religious poverty that is appropriate.<sup>19</sup>

**(12)** Jesuits and laypersons who are called to work in the field of financial administration for the Society are servants of the mission of Christ<sup>20</sup> in assisting all members of the Society in their discernment of the proper uses of its financial resources. They exercise their apostolic mission generously and work in a close union of spirit with the other members of the Society involved in direct apostolic ministry.

**(13)** Those who administer the goods of the Society should do so with diligence and faithfulness. They are not owners managing their own goods as they please; they are persons with a mandate to administer the

---

<sup>15</sup> In general, and without going into great detail, this chapter presents certain aspects of financial management in the Society. This chapter looks at the significance and implication of such things as: principles, concepts, applicable legislation, principal activities, relationships that follow from this management, documentation, technical assistance and some practical advice. Most of what is outlined here will be expanded on in later chapters of the Instruction.

<sup>16</sup> Est. pob, \*27 §1.

<sup>17</sup> Cons [3, 156, 258, 307, 308, 360, 446, 603, 813].

<sup>18</sup> From this point on, the canonical term “house” and the term “community” will be used interchangeably.

<sup>19</sup> Cf. CIC can. 635 §2.

<sup>20</sup> Cf. GC 34 d.2 n. 1.

goods entrusted to their care in accord with the laws of the Church and the Society.<sup>21</sup>

- *Appropriate characteristics of asset management in the Society*

**(14)** Financial administration in the Society is both spiritual and apostolic. It is animated by a sense of religious-apostolic service and by a spirit of solidarity and participation with those in greatest need, both inside and outside of the Society.

**(15)** As with all activity related to governance in the Society, financial administration should be paternal and fraternal. It should be realized according to the demands of “discrete charity.”<sup>22</sup> In its practice it should wisely combine integrity and firmness with gentleness and kindness,<sup>23</sup> in an atmosphere of transparency and mutual confidence.<sup>24</sup>

**(16)** Financial administration should be undertaken seriously and competently, “with the care that charity and reason demand.”<sup>25</sup> This management will utilize a technical exactness in the completion of the prescribed norms and in the development of necessary checks and balances. This exactness will apply to the decision-making process as well as to the preparation and safekeeping of all supportive documentation.

### General Legal Framework<sup>26</sup>

**(17)** Those who are the administrative officers for the goods of the Society are responsible for the financial/economic aspects as well the juridical/legal implications of that management. The following paragraphs are of great importance in understanding this responsibility.

- *Canonical and civil law*

**(18)** The Society of Jesus, its provinces and regions, and its houses/communities are originally canonical (ecclesiastical) entities. This means a competent ecclesiastical authority (Holy See, the General) created them in conformity with and subject to universal canon law and to the proper law of the Society. Therefore, even though they may be subject to civil law, they are subject first to universal canon law and the proper law of the Society.

**(19)** By virtue of canon law and through their creation/erection by the Superior General, provinces, regions, and their communities, are “juridic

---

<sup>21</sup> Cf. Est. pob, \*27 §3.

<sup>22</sup> Cf. Cons, *passim*.

<sup>23</sup> Cons [727].

<sup>24</sup> Cf. Cons, *passim*.

<sup>25</sup> Cons [305] Cf. (410).

<sup>26</sup> This section summarizes some legal aspects that financial administrators for the Society should take into account when developing their job functions.

persons” in the canonical sense. Therefore, they have their own rights and obligations and are capable of entering into relationships with other juridic persons.

**(20)** The apostolic works of the Society, as distinct from communities (for example, a university, a high school, a spirituality center, a social center, a publishing company or magazine), are not in themselves canonically juridic persons. In order to become a juridic person independent of a community, an institution would have to be erected by the competent authority.

**(21)** Canonical entities function in the civil realm (because they exist in civil society). They buy and sell, contract services, pay taxes, fulfill requirements of administrative character, etc.

**(22)** If they are to act in the civil realm, canonically juridic persons need to have a juridic personality recognized by the civil law of the country in which they reside. Without such standing, they would not exist civilly and would not be able to act.

**(23)** Canonically juridic persons can obtain civil recognition in two ways:

**(23.1)** The state recognizes their existence based upon the fact that they exist as canonically juridic persons. This obviates the necessity of creating a civil entity. This occurs most often when the state in question has a concordat with the Catholic Church, although there are a few other states that allow this.

**(23.2)** They create a parallel “civil person,” according to the legal requirements of the state, that is superimposed on the canonically juridic person, allowing the entity to function in the civil realm. In most countries this is the common way canonically juridic persons achieve recognition. In this system the canonically juridic person becomes a foundation, an association, a civil corporation or other entity permitted by the laws of the state.

**(24)** In both situations, the canonically juridic persons (here, those of the Society) are simultaneously subject to universal canon law, the proper law of the Society, and the civil law of the state where they function. They must observe these sets of laws as they apply to them. Some states demand, at least in administrative practice, that the requirements of canon law be met; for example, those related to alienation of property.

**(25)** Superiors and financial administrators must observe in their governance and financial management of the various entities of the Society all the applicable universal canon law and proper law of the Society, as

well as the civil laws that apply in their various countries or states.<sup>27</sup> They should know and understand these systems of law or be able to call upon the adequate assistance of professionals in these areas.

**(26)** In extreme cases where canonical entities cannot obtain a civil juridic personality using one of the two modalities mentioned above in number (23), they will have to function in the civil area through physical persons. They can establish the necessary agreements between them to gain the ends desired.

**(27)** Failure to follow civil law can have a variety of consequences, depending on the matter involved: the actions are possibly null or invalid; the effects desired are not achieved; administrative or judicial sanctions can be incurred, including even penal consequences; possible harm to third parties and obligations for restitution can occur; in general, all that is implied when one acts outside the law. The Society is obligated to report to civil authorities major violations of civil law.

**(28)** The consequences of failing to follow canonical law are not so visible. The Church does not have a judicial enforcement organization to investigate or prosecute infractions. Nevertheless, there are consequences: the actions are possibly null or invalid, the effects desired are not achieved, and there is even the possibility of penalties.<sup>28</sup> The Society through its proper law may investigate and impose its own disciplinary measures on its members.

- *Legislation that defines financial management in the Society*

**(29)** As a principle, “all clerics or lay persons, who take part in the administration of ecclesiastical goods through a legitimate title, are bound

---

<sup>27</sup> With regard to the relation between civil and canon law, the following should be taken into account:

“Civil laws to which the law of the Church defers should be observed in canon law with the same effects, insofar as they are not contrary to divine law and unless it is provided otherwise in canon law.” (CIC can. 22)

“Whatever general and specific regulations on contracts and payments are determined in civil law for a given territory are to be observed in canon law with the same effects in a matter which is subject to the governing power of the Church, unless the civil regulations are contrary to divine law or canon law makes some other provision.” (CIC can. 1290)

“The Church accepts prescription as it exists in the civil legislation of the respective nations, as a means of acquiring or losing a subjective right and of freeing oneself from obligations, the exceptions which are determined in the canons of this Code remaining intact.” (CIC can. 197)

“Prescription as a means of acquiring property and freeing oneself from an obligation is admitted by the Church in regard to temporal goods.” (CIC can. 1268)

<sup>28</sup> An administrator of the Society, who neglects the requirements of canon law in his administration, would be acting in opposition to what the Society asks and hopes of him and could be damaging the Society and third parties.

to fulfill their duties in the name of the Church and in accord with the norm of law.<sup>29</sup>

**(30)** Since the goods of the Society are ecclesiastical goods, the laws of the Society and those of canon law apply to their administration.<sup>30</sup>

**(31)** Moreover, the administration of the goods of the Society is normally subject to the laws (fiscal, administrative, labor) of the respective countries.

**(32)** In those situations where it is called for, financial administrators must observe the particular norms imposed by the founder (of the work) or by the donor (of the managed funds) or by the legitimate authority (according to statutes).<sup>31</sup>

**(33)** When any civil entity created by the Society as well as individual Jesuits acts with the outside world as distinct civil persons, it must simultaneously take into account the applicable canonical/proper and civil law.

- *Basic principles relating to legal ownership of property by the Society*

**(34)** The Society, provinces and regions (missions), houses and communities, as juridic persons in their own right, have the capacity to acquire, possess, administer and alienate temporal goods in conformity with the law of the Church<sup>32</sup> and the Society. Apostolic works may or may not have standing as juridic persons depending upon whether or not they have special permission for this.<sup>33</sup>

**(35)** Ownership of goods in the Society, in the canonical realm, corresponds, as in the Church, to the concrete juridic person that has legitimately acquired them.<sup>34</sup> Thus the “goods of the Society” can belong to the Society itself, provinces or regions, houses/communities, or potentially, apostolic works.

**(35.1)** Individual Jesuits may be entrusted with goods which must be managed according to the proper law of the Society.

<sup>29</sup> CIC can. 1282.

<sup>30</sup> Cf. CIC can. 635 §1. Can. 1257 §1: “All temporal goods which belong to the universal Church, the Apostolic See, or other public juridic person within the Church are ecclesiastical goods and are regulated by the following canons as well as by their own statutes.”

<sup>31</sup> CIC can. 1284 §1, 3°.

<sup>32</sup> Cf. CIC 634 §1; Est. pob. nn. \*35-\*37 (for apostolic communities), \*41 (for houses of formation and infirmaries), \*44 (for apostolic institutions), \*54-\*56 (for provinces and regions and for the Society). What is stated in the text refers to the patrimonial and juridic capacity and not to the appropriate level of real poverty of the members of the Society, of the communities and of the apostolic institutions (cf. Est. pob. \*15-\*20, \*42-\*43, \*45-\*46).

<sup>33</sup> Cf. above in (18-20).

<sup>34</sup> Cf. CIC can. 1256.

**(35.2)** The competent authorities of the Society will seek to ensure that the civil juridical order reflect the canonical norms, as far as possible.

### **Important Concepts for Financial Administration in the Society**

**(36)** This Instruction understands the administration of temporal goods in the Society to be the realization of all the acts, necessary or useful, of interpersonal relations, planning, organization, coordination, execution and control that leads to the most effective use of resources. The goal of such financial administration is that the temporal goods efficaciously serve to realize the mission of the Society and that they are used within the spirit and legal structures of its religious poverty.<sup>35</sup>

**(36.1)** Initial and ongoing formation in the Society should be attentive to the development of skills necessary for good administration, not only of works but also of those goods entrusted to individuals.

- *Ordinary and extraordinary financial administration*

**(37)** Ordinary financial administration encompasses all those acts necessary for annual operational activities and oversight of the resources of the respective entity.<sup>36</sup>

**(38)** Extraordinary financial administration encompasses those events (e.g., expenditures, commitments, bequests, debts, alienations, etc.), that go beyond normal annual operational activities. Formally entering into a program which would include a future extraordinary event (for example a fundraising campaign for an anticipated work or construction) would also be considered an event of extraordinary financial administration.

**(39)** In practice, the general and particular norms of each juridical person determine what the acts of ordinary or extraordinary financial administration are.<sup>37</sup>

**(39.1)** By reason of their appointment, financial administrators receive the necessary authority for acts of ordinary financial administration.

**(39.2)** To perform acts of extraordinary financial administration, financial administrators require the delegated authority or special permission of the competent authority.<sup>38</sup>

- *The established limit*

---

<sup>35</sup> This purpose requires both the maintenance of the goods of the Society in good order, materially and legally, and their appreciation in value based on their financial nature.

<sup>36</sup> Cf. CIC can. 1281 §§1 and 2.

<sup>37</sup> Cf. CIC cans. 638 §1, 1277, 1281 §2.

<sup>38</sup> Cf. CIC can. 1281 §1.

**(40)** As determined by the Holy See, the Superior General has a maximum limit on the value of goods he can allow to be alienated, to be put at risk by a debt or the collateralization of a debt.<sup>39</sup> This limit has come to be, for practical reasons, the limit established by the Episcopal Conference in each country. For instances that exceed this limit, it is necessary to appeal to the Holy See.

**(41)** There are two senses of the established limit for alienations:

**(41.1)** Alienations in the strict sense, that is, transfer of ownership over something (as in a sale or donation).

**(41.2)** Alienations in the broad sense, that is, anything that can cause harm to the goods of a juridic person (such as the requirements of a mortgage, of an easement, of the right to real use of the property, contraction of a debt, assignment of a lease or lease-back, a loan or assignment of the use of the property, etc.).

**(42)** For purely administrative acts (that contain no alienation or debt) that are financed by available resources, the Superior General has no limit.

**(43)** The Superior General may delegate faculties for extraordinary financial acts.

**(43.1)** For alienations and debts, the General can delegate to Major Superiors the administrative faculties he has. However, if he judges it better, he can delegate lesser faculties (a lower established limit).<sup>40</sup>

**(43.2)** For extraordinary financial acts other than alienations and debts, the General normally delegates the same administrative faculties that he has for alienation and debt.

**(44)** Major Superiors, upon the advice of the Finance Commission and or the revisor of houses and works, must delegate in writing to the superiors of communities and directors of works the limit for faculties in extraordinary financial events. This faculty may not be greater than 10 percent of the limit they have received from the General for alienations/debts.<sup>41</sup> Any event over the Superior's limit must be referred to the Major Superior.

- *Permissions*

**(45)** Alienations:

---

<sup>39</sup> Cf. CIC can. 638 §3.

<sup>40</sup> In practice, the General delegates up to the established limit the Holy See has extended to him. He does this for alienations, both in the strict and broad sense, and may do so for other administrative acts such as un-budgeted expenses, determinations about donations, etc.

<sup>41</sup> It is recommended that each Major Superior communicate in writing the limit he judges best to delegate to each of his superiors and the directors of works of the Society and those entrusted to it.

**(45.1)** The alienation of goods (either in the strict or broad sense) when the value of the transaction is over the established limit that each Superior or Director has been delegated, requires the permission of the immediate superior, or depending upon the amount of the transaction, of the Holy See.

**(45.2)** Though their value may not exceed the established limit, alienation of goods that have been given to the Church as the result of a vow, are of high historical, artistic value, or are important relics, always needs the permission of the Holy See.<sup>42</sup>

**(46)** Any expense within the ordinary budget that exceeds the established limit that a subject can legitimately spend has to be treated as an extraordinary expense and always requires the permission of the immediate superior.<sup>43</sup>

**(46.1)** If the expense is a part of a multi-phased project, the whole project must be approved by the Superior General. (cf. section on constructions)

- *Surplus and excess goods*

**(47)** A surplus describes the amount of an asset or resource that exceeds the portion that is actively utilized:

**(47.1)** For normal operations, surplus occurs when income exceeds expenses.

**(47.2)** For permitted reserve funds (such as emergency reserve, building fund), surplus occurs when the amount exceeds the limit established by the Major Superior or Superior General.

**(47.3)** For endowments (funds and/or arcae) several components must be considered in determining the surplus: the current and projected expenses, obligation to protect and grow the principal, investment strategy, and the method of defining and calculating income.

**(48)** The following are not considered surpluses:

**(48.1)** Liquidity, since it is only the result of an excess of available cash.

**(48.2)** Funds reserved for employees, since the laws of each country require these to be put aside annually as a retirement benefit for employees.

**(48.3)** Funds reserved to pay for taxes owed in the near future, since these belong to third parties.

---

<sup>42</sup> Cf. CIC 1292.2.

<sup>43</sup> Cf. (366).

**(48.4)** Restricted donations, since these have been received with set purposes determined by the donors.

**(48.5)** Approved immediate expenses, if these are detailed in the budget approved by the competent Superior.

**(48.6)** Amortization or depreciation, an accounting method that recognizes the change in value of an asset over time rather than an actual financial fund. Since it does not diminish cash flow because there is no actual or immediate reduction in cash, it is accounted for as an expense.<sup>44</sup>

### **What Is Administered: Goods, Rights and Obligations**

**(49)** The objects of administration, in general, are the goods, rights and obligations, and those acts that various persons undertake in relation to them.

**(50)** In the realm of financial administration of the Society, it is good to distinguish various categories of goods.

- *Goods owned by the Society*

**(51)** Goods owned by the Society of Jesus are those that pertain to a canonically juridic person of the Society.<sup>45</sup> These goods are:

**(51.1)** Those belonging to the universal Society, as distinct from provinces and regions.

**(51.2)** Those belonging to entities established by the Superior General (e.g., Inter-provincial structures and works, provinces and regions) as distinct from houses-communities and the apostolic works.

**(51.3)** Those belonging to houses and communities.

**(51.4)** Those belonging to apostolic works owned by the Society.<sup>46</sup>

**(51.5)** Those belonging to pious foundations, autonomous or non-autonomous, of the Society.

---

<sup>44</sup> Depreciation should be reported using the accounting norms of each country. Normally a fixed asset is not charged to expenses but is depreciated annually according to the percentage permitted by each country. In such a case only the amount of depreciation based on that percentage can be charged to expenses. In some countries the entire cost of a fixed asset (for example, the cost of an automobile) can be charged as an expense. In these cases no depreciation is reported.

<sup>45</sup> Remember: by belonging to public juridic persons in the Church, goods owned by the Society, provinces, houses or our own works are ecclesiastical goods. (Cf. CIC can. 1257 §1), subject to canonical legislation (cf. CIC can. 635); cf. above n. (18).

<sup>46</sup> When the community holds the juridic title to the apostolic institution, the goods and rights of the institution belong to the community, even though it cannot use them for its own benefit. They are at the service of the institution (cf. Est. pob, n. \*35 §2, \*36).

- *Goods entrusted to the administration of the Society*

**(52)** These goods entrusted to the administration of the Society belong to others. The manner of administration can be determined by the nature and object of the work, for example a school or a parish, or it can be left to the free determination of the Society. In all cases the civil entity and/or the canonically juridic person (provinces or houses), to whom the administration has been entrusted, is directly responsible to the entrusting Institution (civil or ecclesiastical).

- *Goods entrusted to a particular Jesuit (and not to the Society)*

**(53)** These goods of others are entrusted personally to the administration of a particular Jesuit, as a mission from the Society and in virtue of permission from a superior. In these cases it is the Jesuit in charge of the goods who is the responsible person, and is to follow the proper law of the Society in its administration.

- *Sharing of goods*

**(54)** Authority over the goods pertains to the civil entity and/or canonically juridic person of the Society who has legitimately acquired them<sup>47</sup> (a province, a house or a work, if it has its own juridic personality) in accord with the law of the Society.<sup>48</sup> This is not and should not be an obstacle to the suitable sharing of goods inside and outside of the Society in conformity with what is established in the *Statutes on Poverty*.<sup>49</sup>

## **Who Administers: The Subject of Administration**

**(55)** Administration of the goods is the responsibility of the person (Superior/director) who has most immediate charge of the juridic person, unless particular law, statutes or lawful custom provide otherwise (e.g., Governing Boards) and with due regard for the right of the Ordinary to intervene in case of negligence by the financial administrator.<sup>50</sup>

**(56)** In the Society each administrative entity manages its own goods in the areas of its competency. This is accomplished within a system of subordination<sup>51</sup> whereby, according to their respective competence, superiors in government and administration orient the administration of

---

<sup>47</sup> Cf. CIC can. 1256.

<sup>48</sup> On this point the distinction between communities and apostolic institutions is particularly significant, at least in the realms of administration and financial records; cf. Est. pob, \*48 §1.

<sup>49</sup> Est. pob, \*48-53.

<sup>50</sup> CIC can. 1279 §1. An “Ordinary” in the Society is a Major Superior. (Cf. CIC can. 134 §1).

<sup>51</sup> The system of a hierarchy and consequent subordination is a general principle of government in the Society (cf. Cons [666]).

their subordinates, supervise them, and grant authorizations and necessary permissions.<sup>52</sup>

**(56.1)** The complete oversight and management of its temporal goods belongs to the professed Society. The Superior General, assisted by the General Treasurer, ordinarily exercises this responsibility.<sup>53</sup>

**(56.2)** The Major Superior manages the goods of his respective entity through the Treasurer and in subordination to the Superior General.<sup>54</sup>

**(56.3)** Local superiors and directors of works respectively manage the goods of the communities and of the apostolic works entrusted to them with the help of their financial administrators and in subordination to the Major Superior.

- *Coworkers*

**(57)** Coworkers are the persons in the office of financial administration immediately in charge of the management of the temporal goods. As assistants or auxiliary workers they work closely with those who exercise the power of governance (Superior/director).

**(58)** Laypersons can participate in a special way in the administration of the goods of the Society, and as a consequence participate in its mission.<sup>55</sup>

**(59)** In the relationships the Society has with its lay colleagues, it must observe the demands of justice, maintain a cordial relationship with them, and provide ways for them to participate and be co-responsible through appropriate channels. We call upon our lay colleagues to identify themselves with the principles of Ignatian spirituality that inspire our mission. Where it has ultimate responsibility, the Society reserves to itself the power to make final decisions.<sup>56</sup>

- *The responsibility of all*

**(60)** Notwithstanding what has been said, financial management of the Society is in a certain way a task for all,<sup>57</sup> according to their competence. This responsibility calls them to follow the instructions and norms they have received, to assist when they are asked, and to offer information and suggestions to those for whom these would be useful.

---

<sup>52</sup> All this is concretized in greater detail in the later chapters that deal with the variety of types and levels of administration in the Society.

<sup>53</sup> *Formula of the Institute* by Paul III and Julius III, n. 8; Cons [326, 419, 815].

<sup>54</sup> Cf. CN 391 §1.

<sup>55</sup> “Programs are to be provided to enable these lay people to acquire a greater knowledge of the Ignatian spirituality and tradition and to grow in their personal vocations.” CN 307 §2.

<sup>56</sup> Cf. CN 307 §3.

<sup>57</sup> Cf. Cons [305].

## Elements of Good Administration

**(61)** To administer adequately the goods of the Society generally requires a formation in administration and finances that few Jesuits have. In practice, many Jesuits who are responsible for administration or financial management do so successfully because of their previous experience, their administrative instincts and their common sense. Therefore, it is recommended that the formation of all include preparation for administrative responsibilities through various types of administrative experiences, mentoring by experienced lay/Jesuit administrators and academic study.

- *Practical advice for good administration in the Society*

**(62)** For those who have less experience in administration but who nevertheless have been called to serve the Society in this field, the following practical points are offered:

- *Planning*

**(63)** Foresight (planning, projections) is a primary aspect of sound administration. It involves looking beyond the present moment to anticipate as much as possible future needs, costs, resources to cover those costs, etc. Plans and projections prepared by entities of the Society aid this foresight and make it concrete when budgets are prepared.

**(64)** It is also good to take into account that in practice many of the decisions taken to govern the community or the work, even though they do not deal directly with economic matters, have financial consequences that affect investments or expenses. Thus, it is important to be aware of these, to look ahead, and to see whether and how these consequences can be addressed.

- *Organization*

**(65)** By the duties of the job or by delegation, each administrator should receive all the necessary faculties in order to perform adequately all the functions and responsibilities that have been entrusted to him.

**(65.1)** A general job description or a list of concrete delegations can help greatly to define the functions of each administrator in light of the objectives to be achieved. Therefore, the evaluation of the job performance of the administrator can deal principally with whether or not the administrator has fulfilled the objectives of the job and what procedures have been utilized.

**(66)** It is appropriate to respect the various levels of authority that have been established.

**(66.1)** A Superior or a director of work should have a balance between not meddling or interfering with the authority of his subordinates and maintaining the necessary supervision of the delegated responsibility.

**(66.2)** Those in subordinate positions should not have multiple superiors. They should report to only one person, their immediate superior.

◦ *Coordination*

**(67)** Since the decisions made by a large and complex community or work can affect the financial status of the entity of the Society to which it reports, it is recommended that such administrative units never depend upon a single individual, no matter how capable,<sup>58</sup> for decisions on major issues. When a decision concerns major issues, administrators should consult with others and coordinate with immediate superiors, as well as with the Treasurer, and financial commissions should they exist.

**(67.1)** For decisions, especially related to labor management and fiscal matters, every administration should make use of suitable consultants. The administration should hold discussions ahead of time with those who might be affected by these decisions.

**(67.2)** Administrators are cautioned to take care regarding all decisions or actions that can impose responsibilities on third parties.

◦ *Execution*

**(68)** As a general rule, ordinary expenses should not exceed ordinary income. When situations demand a deficit budget, they should be permitted only with a plan to return to balanced budgeting.

**(69)** Each entity should have two types of reserve funds:

**(69.1)** To assist with operating expenses in times of emergency there should be an Emergency Reserve Fund.

**(69.2)** For ongoing upkeep of the facility there should be a Capital Reserve Fund.

**(70)** When considering extraordinary expenses not planned for in the budget which are not of an emergency nature, the following points should be taken into account:

**(70.1)** Make sure of the need or the usefulness for the expense, seeking the advice of experts if necessary.

**(70.2)** Do not incur such expenses if there is no certainty about how to pay for them. A budget should always be prepared for such

---

<sup>58</sup> Cf. *Acta Romana Societatis Iesu* (hereafter AR) XV 489; III 843.

extraordinary expenses based on a complete study of the costs of the project and its future maintenance/sustainability.

**(70.3)** When estimating income for an extraordinary project, estimate also what can reasonably be obtained from outside help and fund-raising activities.

**(70.4)** If funds are not available to cover the unexpected costs or if there is doubt that promised outside help will be forthcoming, it may be necessary to go into debt. It would be important for the Major Superior to establish a debt policy for its administration and its houses and works. To do so, several elements must be considered:

**(70.4.1)** The amount of debt already incurred and the ability to service it.

**(70.4.2)** The sustainability of the project and its capacity to service the additional debt.

**(70.4.3)** Sufficient reasons that demonstrate the necessity of the project and the religious and pastoral benefits which support for assuming such costs with a consideration as to potential future liability.

**(70.5)** When estimating the expenses for the extraordinary project it is important to consider not only the cost of the project itself, but also the expense of paying interest on a loan. Further, it is advisable to carefully calculate other possible economic consequences such as a loss of income because of the sale of productive goods, or the increase of ordinary expenses of infrastructure (taxes, repairs of buildings and furnishings, greater need for people and services, etc.).

**(71)** Any operating surplus resulting at the end of the financial or fiscal year will be disposed of according to the rules of our Institute.<sup>59</sup> Using good financial criteria, the surplus should be employed to reduce or pay off debts, to fund or to be donated to one of the Arcae,<sup>60</sup> to strengthen an apostolic work, to assist a community in need, or to share goods inside and outside the Society.<sup>61</sup>

**(72)** When administrators exceed their authority, they act invalidly.<sup>62</sup> Often this can have potentially serious consequences for the entity, and for third parties. In such cases the Society may impose disciplinary measures and possibly take legal action.

---

<sup>59</sup> Est. pob, \*44; \*48-\*49; \*62.

<sup>60</sup> Cf. Est. pob, \*60.

<sup>61</sup> Cf. Est. pob, \*48-\*50.

<sup>62</sup> Cf. CIC can. 133; 1281 §1. It is important to note that an act may be canonically invalid but civilly valid.

(73) Every financial and contractual administrative action should have appropriate documentation.

◦ *Control*

(74) In the use of the goods of the Society of Jesus, transparency before the appropriate Superior/supervisor is essential for all. This is not only to build trust but also to protect against the misuse of resources. For such, a system of internal control is essential as described in (100-103).

(75) All good financial administration, exercised in the name of another, should be submitted for a review or an audit (internal and/or external).<sup>63</sup>

(75.1) Whoever administers money or whatever other goods in the Society (whether these belong to the Society or to others) should provide an accounting to their immediate superior.<sup>64</sup>

(75.2) Superiors themselves should not freely dispose of money or other goods that have not been accounted for to the Major Superior.<sup>65</sup>

(76) As with the obligation of giving an accounting, the Superior who receives it has an obligation to review attentively the financial administration himself or by means of another person.

### **Relationships that Arise from Financial Administration**

(77) The administration of goods does not develop in isolation but in relation to other persons and organizations. The administration of goods in the Society develops in relation to:

(77.1) Organizations and ecclesiastical persons within and without: a) the Holy See and in some cases with diocesan bishops; b) other religious institutes; c) the superiors of the Society, religious and in some instances, academic administrators; d) the General Treasurer and the entities of the Society; e) the Finance Committee and the Consultors; f) the Revisors of financial administration of Major Superiors and of the houses and apostolic works; g) the fund raisers and development offices that seek donations.

(77.2) Other organizations and persons: a) employees and co-workers; b) banks and investment managers; c) providers; d) experts and advisors; e) the tax and/or social security office; f) public officials (mayors, registrars of property, building inspectors, etc.); g) benefactors; h) the families of Jesuits; i) the general public.

---

<sup>63</sup> Cf. (100-103).

<sup>64</sup> Cf. Est. pob, \*27 §2; CIC can. 1287 §1.

<sup>65</sup> Est. pob, \*27 §2.

**(78)** It is recommended that those who work in the administration of goods of the Society take care to cultivate and maintain good relations with all these persons and organizations.

### **Instruments for Financial Administration**

- *Documents for financial administration*

**(79)** All good financial administration involves making, updating and conserving selected juridical, planning and financial documents. It is the duty of every good administrator to be sure to have available, each day in an ordered and easily accessible form, all the documentation relative to the administration entrusted to him.<sup>66</sup>

- *Legal documents*

**(80)** Legal documents are those that relate to the canonical erection and civil constitution of the various juridic persons dependent on the Society (provinces, regions, houses and where it is the case, autonomous foundations and apostolic works). Examples of legal documents include the statutes of these juridic persons, appointments and granted powers; property titles and other rights; contracts<sup>67</sup> and other agreements about economic matters with civil or ecclesiastical authorities or private individuals; testaments and last wills; liability insurance policies; and all correspondence related to these matters. These documents should be suitably saved since they serve as proofs, protection and defense of our rights.

**(81)** Diligent care should be taken in the preparation of all juridical documents that may be of use in a civil or canonical forum. Generally, it is good to consult with competent persons about their form and content.<sup>68</sup>

- *Planning documents*

**(82)** A critical document for planning is the budget. The budget is an instrument that seeks to identify strategies<sup>69</sup> to support the administrative unit's effort and to identify the sources from which the necessary resources will be available.

---

<sup>66</sup> Cf. CIC can. 1284 §2, 7°-9°, §3.

<sup>67</sup> For instance, contracts of buying and selling, about goods given or received as the result of a rental agreement, about the use of something and of income derived from it, contracts on debts, establishment of mortgages or release from them, and other burdens, loans and deposits given or received, contracts related to non-autonomous foundations, to insurance of every type, to labor and services rendered, to publishing and sale of books and other products of intellectual or artistic property.

<sup>68</sup> It is important to remember that before signing such documents, the final text should be read carefully.

<sup>69</sup> It may cover a general program for a determined period – called the financial year or fiscal year – or a program of a specific action.

**(82.1)** For evaluating current operations budgets permit: a) oversight for better economic development of works and communities; b) from an economic point of view, evaluation of various methods to achieve specific goals; c) measurement of effectiveness of delegated functions; d) comparison of anticipated results with actual results, and allowing for timely corrective actions; e) when possible, avoidance of the failure of a project or program.

**(82.2)** Budgets and historical financial data provide a basis for a projection of future income and expenses for determining long-term sustainability.

**(83)** All entities of the Society or those entrusted to it, are obliged to prepare an annual budget and submit it for approval by the Major Superior or his delegate before the beginning of each fiscal year.<sup>70</sup> In addition, they should abide by this budget during the financial/fiscal year it covers or for the duration of the project.<sup>71</sup>

◦ *Accounting and financial documents*

**(84)** Accounting documents serve as the basic record of all financial activity of the provinces, houses or works. These documents are summarized to create financial statements that reflect the assets and liabilities of the organization as of a specified date and the results of operations for the period then ended.<sup>72</sup>

▪ *Principles that should inspire accounting practice in the Society*

**(85)** There should be conformity with the general accepted accounting principles applicable to the region in which the entity exists. Accounting practices should be fully disclosed and easily intelligible even though they have been made in a variety of geographical and cultural locales.

**(86)** There should be uniformity of accounting methods and rules within and between the entities of the Society.

**(87)** There should be a simple, realistic and truthful recording of the economic data of all the financial operations that have taken place.<sup>73</sup>

<sup>70</sup> According to the situation of each, cf. footnote of (482).

<sup>71</sup> About the way to proceed in this area cf. (473-492).

<sup>72</sup> These financial statements and their supporting accounting documents assist the decision making process and provide a basis for financial planning and control. For this task the use of quality computer accounting packages is recommended.

<sup>73</sup> This should take into account the fact that larger and more complex communities, institutions, and the province itself, should be held to a higher standard of professional accounting than more modest and simple entities.

**(88)** All inflow and outflow of cash as well as other accounting transactions should be carefully recorded. It will be necessary to rely on accurate supporting records so that each accounting entry can be matched with the documentation of the underlying financial transaction.<sup>74</sup>

**(89)** There should be such transparency that the financial statements present a complete accounting of the financial-economic situation of the entity to whomever needs and ought to know it.

▪ *Accounting and financial documents in particular*

**(90)** The *Chart of Accounts* of the entities should be a master list of all categories of financial information necessary to meet the needs of a variety of users, including the Superior General, Major Superiors, local superiors, directors of works, institutional leadership and public governmental bodies.

**(91)** *Inventory.* In every administrative entity of the Society an up-to-date inventory of the goods of significant value belonging to it should be established and maintained.

**(91.1)** Special inventories of precious objects (by reason of historic or artistic value) that belong to the houses, churches and apostolic works should be maintained.

**(91.2)** Particular care is to be taken with inventories of the goods of apostolic works entrusted to the Society (parishes or others).<sup>75</sup>

**(92)** *Property.* There should be an annually updated listing of all the properties owned by the Society. Each one should include a record of the canonical owner, the owner in the civil realm, which Arca the property is assigned (when appropriate), the source of the property, cost of purchase, estimated useful life, approximate market value, depreciable basis and any other information that will assist future alienations or financial demands.<sup>76</sup>

**(93)** *Securities.* The supplementary accounting documents for securities should be organized in such a manner that they provide the necessary information for efficient oversight and good financial management of the investments; for example, purchases and sales, the number of securities held of each company, their value, etc.<sup>77</sup>

---

<sup>74</sup> Supporting records that must be preserved for the length of time the laws of each country demand. cf. (99; 100.2).

<sup>75</sup> Cf. CIC can. 1283, 2<sup>o</sup>-3<sup>o</sup>.

<sup>76</sup> Examples include: purchase agreements, possible encumbrances on the property, the land registry description or the title to each piece of land or building, etc.

<sup>77</sup> Some countries require that securities be accounted for at market value, giving rise to changes in the patrimonial accounts due to fluctuations in the value of the securities. Other countries require that securities be reported at cost. In the second case it is helpful at least to note the market value of the securities if that is known.

**(94) *Financial Statements*** (Financial Position, Activities, Cash Flow).

When the fiscal year is complete, the financial administrators of the various administrative entities will prepare a Statement of Financial Position (assets, liabilities and net assets) and Statements of Activities (income and expenses) and Cash Flow.<sup>78</sup> Any notes necessary for their full understanding must accompany the statements.

**(94.1)** Even if financial statements are only required to be prepared annually, it is useful to do so on a more regular basis<sup>79</sup> in order to assist the decision makers in the better management and economic governance of the administrative entities under their supervision.

**(95)** There are other financial documents of a subsidiary nature which help the financial administrator's understanding of the financial-economic situation of the province, house or work and assist in the decision-making process. Examples of these might include a comparison of budget to actual expenses and revenues, a statement cash flow and/or a statement detailing the sources and application of assets to the Funds.<sup>80</sup>

- *Consultants and other aids*

**(96)** All administrative entities should make use of the necessary technical, legal or financial advice to advance their work most effectively. On their own, larger communities and works will have access to these aids. For smaller communities and works it is suggested that the Major Superior's Financial Administration offer direct aid or suggestions as to sources of aid.

**(97)** It could be useful for the Major Superior's Financial Administration to offer, at least to smaller houses or works that have limited resources or personnel, a common accounting service that assists them in the preparation of their financial reports.

- *Archives*

**(98)** Each administrative entity should maintain an archive in which are collected and stored carefully and in a well-ordered and most professional manner the documents, legal papers and financial accounting records necessary and useful for the canonical and civil forum.<sup>81</sup>

**(99)** In relation to the archive the following points are to be observed:

---

<sup>78</sup> If the accounting for communities and institutions is the responsibility of the Province Administration, it is responsible for preparing their financial statements.

<sup>79</sup> Present accounting software eases this kind of reporting.

<sup>80</sup> It is recommended detailed schedules be prepared that reflect all long-term assets and liabilities, indicating the current amount to be received or paid in the succeeding year and the balance due or receivable in subsequent years.

<sup>81</sup> Look for: "Suggestions related to archives for provinces, communities and apostolic institutions," AR, 2003 XXIII, pp. 363-408.

**(99.1)** In general, it falls to the Major Superior to determine which documents should be saved in the archives of houses or apostolic works and which should be saved also or only at the province level.<sup>82</sup>

**(99.2)** Legal documents such as those having to do with labor issues, taxes, insurance policies, and receipts needed for accounting purposes should be retained in accordance with the laws of each country and/or as long as these documents are in effect.<sup>83</sup>

**(99.3)** Ordinarily documents in the archives are not loaned to others unless there is a need and only for a short time, and with the assurance of their return in the same state as they were loaned.<sup>84</sup>

**(99.4)** It will be necessary to have a policy for retention of documents in order to determine which documents are to be retained permanently and at which point other documents are no longer needed and must be discarded. The policy should comply with civil law requirements.

## Instruments of Control and Auditing

- *Their necessity*

**(100)** Financial administration must count on adequate and objective means of internal and external control to provide appropriate transparency and protection from fraud. Adequate control provides assurances of the existence, ownership, valuation and effective utilization of assets being administered, as well as preserves the confidence placed in the person in charge of administration. Good controls will prevent the improper divulging of confidential or private matters.

**(101)** Critical areas of concern include: a) cash that can be diverted improperly for personal use or held back from being given to the community or work; b) documents (contracts) that demonstrate that loans to third parties or that third parties have with the Society are in order; c) money for a Jesuit's personal use that is given to relatives or friends without proper permission; d) documents relating to salary paid to co-workers or non-existent coworkers or with amounts beyond what was owed; e) purchase of goods: paying an excessive price to the vendor or receiving from him a commission in cash (a kickback or bribe); f) sales or alienations at a price less than the true value of the item; and g) illegal removal of items from storehouses or dispensaries. These are some of the problems that could occur if careful financial record keeping is not maintained or if there are inadequate internal controls.

<sup>82</sup> It is recommended that original titles to properties, a copy of canonical erections, and a complete set of the final plans of major buildings always be kept in the Provincial Office.

<sup>83</sup> When there are computer records of these documents, it is recommended that they also be archived.

<sup>84</sup> When it is possible, only photocopies should be loaned and not the original documents.

- *Permanent means*

**(102)** For finance offices some means that can be useful are: a) written manual on financial procedures and control; b) divide activities and responsibilities, especially between those who do bookkeeping and those who handle money; c) rotate persons among the various jobs; d) regular reconciliation of bank accounts and cash box with accounting records; e) determining when a second signature is required for bank transactions or activities and contracts; f) appoint someone qualified and truly independent as an internal auditor or ordinary revisor who annually oversees that the administrative policies of control are observed; g) an external audit is essential for larger entities.

**(103)** For individual Jesuits with permission for personal accounts, total transparency includes full disclosure to the local superior regarding all accounts and transactions. Where permitted by law or banking regulations, a second Jesuit signatory on each Jesuit's account should be required.

- *Occasional means*

- *Periodic reviews*

**(104)** In every administrative entity of the Society (communities and apostolic works belonging to the Society or entrusted to it) there should be a regular and timely review of its economic progress (as will be specified in greater detail later). This is to take place at the administrative level in each between financial administrators and superiors/directors, or from a higher level of administration by the respective revisor.

**(104.1)** In the more important houses and works it is important to establish other mechanisms of internal control.

**(104.2)** For reasons related to civil requirements and in order to keep our benefactors transparently informed, regular external audits are recommended.

- *Rendering an accounting*

**(105)** In every financial office of an administrative entity of the Society, there should be a periodic accounting to the competent Superior/Director.<sup>85</sup> This is done to assure that the Superior/Director is fully informed about what is happening in the financial area and can fulfill his obligation, according to his job responsibility, to direct the office and correct departures from accepted practice. This accounting should be broader than simply informing the Superior/Director of the accounts. It should measure the entity's economic progress, identify areas of concern, and provide adequate information to allow the updating of expectations or plans.

---

<sup>85</sup> Cf. CIC can. 636 §2. Cf. (285-288), and *The Practical Way of Proceeding* (571-580).

**(106)** Fundraising organizations or independent development efforts designed for the assistance of other entities and NGOs (Non-Governmental Organizations) under the direction of the Society should also inform the Major Superior about their accounts, their various campaigns and fundraising programs and the programs they finance.<sup>86</sup>

---

<sup>86</sup> This is done not just for reasons of their connection to the province and the oversight responsibility of the province but also because of the spirit and way of proceeding of the Society and for transparency with our benefactors. Of course, all this is done with due respect for privacy and confidentiality.

### III. Financial Administration on the Level of the Individual

#### The Patrimony of Christ's Poor

(107) The Society's temporal goods are to be regarded as the property of our Lord Jesus Christ and as the patrimony of Christ's poor. On these goods the spiritual activities and the well-being of the Society greatly depend, and without them our spiritual ministries themselves could scarcely take place.

(108) The poverty of the Jesuit in the Community and in the Apostolate should follow that way of life which is as far removed as possible from every infection of avarice and closest to the evangelical poverty that our fathers found in practice to be purer, more joyous and of greater edification to others.

#### The Poverty of the Individual Jesuit in Community

(109) Poverty is the wall that must not be breached. Apostolic Jesuits according to our vow of poverty may not be supported by income from the earnings of reserved assets, but rather only through just recompense for work or through alms. (Cons. 553-554; CN 137, 185) Whatever they do acquire through these means is acquired for the Society received by the community in which they belong.

(109.1) If in the judgment of the Superior General severe need makes it necessary, apostolic Jesuits can be supported for a restricted and defined period of time and amount through alms that have been earmarked for the Foundations Arca.

(109.2) Those Jesuits who are in formation or are ill, infirm or unable to work may be supported according to the norms of the appropriate arcae (Formation or Aged/Infirm)

(110) By virtue of his vow of poverty *canonically* an individual Jesuit may own nothing in his name. All property and goods are held in the name of the Society.

(110.1) Personal goods provided for daily life, for work in the apostolate, or for personal needs are entrusted to the individual Jesuit. This includes money, material objects such as technological equipment, research materials, books, cars, special need equipment, etc., for which he should have total transparency with the Superior.

(110.2) All gifts received by an individual Jesuit are received in the name of the Society and for its use. A Jesuit may not accept a gift

restricted only for his use or for a specific project for the individual or the community, unless with prior approval of the competent Superior (depending on the amount). As is our normal practice, he should encourage the donor to offer the gift to the Society.

**(110.3)** Distribution of entrusted goods of the Society to those outside the Society (including relatives) may be done only with the approval of the Superior.

**(111)** All individual Jesuits are given shared oversight of some goods of the Society (the community) and for that purpose may need to civilly own them. These goods may include monies held personally (in a bank or digital/crypto asset account registered in his name), the right to incur expenses/debts through means of a credit card, the reception of a salary from any entity, personal possessions, and/or the title to a piece of property or digital asset. Each Jesuit shall have given authority to the Major Superior to manage his assets in case of mental incapacity.<sup>87</sup>

**(111.1)** Formation of Jesuits should include preparation for management in civil matters with appropriate understanding of canonical and legal requirements.

**(111.2)** In all such cases of shared oversight, civil authority must be shared with another Jesuit where permitted. This may be in terms of having a co-signer on an account, or co-ownership of property. When this is not possible a written statement regarding means of proper sharing of information should be signed by the individual Jesuit and his local superior.

**(111.3)** Total transparency with and accountability to the immediate superior is required for all goods (financial and physical) for which the individual Jesuit shares oversight.

**(111.3.1)** It is advisable that each Jesuit in an annual conversation with his superior establish an understanding of amount of personal funds needed in the course of a given year (a budget) and how it is to be managed by him.

**(111.4)** A limit for the amount for which an individual Jesuit may have civil oversight must be established by policy by the Major Superior. Any oversight of an amount beyond that limit must have the permission of the Major Superior or the excess be transferred to the community of which he is a member.

**(111.5)** A local Superior must give a summary of his oversight of the individual Jesuit's finances to the revisor of houses and works.

---

<sup>87</sup> Est. pob, \*67-\*68, \*74.4.

**(111.6)** Jesuits should refrain from administering the goods of persons and works outside the Society, even of family members, without the permission of the Superior General.

**(112)** An individual Jesuit may not accept a loan of money from someone outside the Society, nor may he invest money/digital currency for profit for himself or for others.

**(112.1)** An individual Jesuit may accept the responsibility for the management of the assets of another only with the prior approval of the Major Superior upon hearing the advice of his consult and the approval of the Superior General.<sup>88</sup>

**(113)** An individual Jesuit must abide by all canonical and civil laws, and must assume personal responsibility for any violations thereof. The obligation of the Society of Jesus to assist him in defense is possible only within the context of what is financially reasonable and proportionate.

**(113.1)** The Major Superior should maintain a record of special permissions given by him or by the Superior General (cf. [109.1]) to an individual Jesuit, and he should review them on a regular basis, and certainly at the beginning of the term of a new Major Superior.

### **The Poverty of the Individual Jesuit in the Apostolate**

**(114)** With the exception of the special norms for parishes and legitimate compensation for travel and other expenses, including sustenance, Jesuits may demand no stipend for their work in spiritual ministries, especially for those mentioned in the beginning of the *Formula of the Institute* of Julius III. They may accept on behalf of the community only what is freely offered as just recompense or alms. He should refuse the offer of just recompense or alms only with the approval of the Superior.

**(115)** An individual Jesuit's mission may require the establishment of a non-Jesuit work and/or the assuming responsibility for the direction of a non-Jesuit work.

**(115.1)** In all cases where the individual Jesuit seeks to establish a work or oversee the direction of a work, he should be careful to avoid even the appearance of engaging in commerce or of seeking profit. Only the Superior General may authorize any commercial activity that is necessary for the apostolate.

**(115.2)** The management of this work and its assets may be done only through the establishment of a separate civil entity for which the Jesuit may have management privileges. At no time should the work or its

---

<sup>88</sup> Cf. Est. pob, \*9 (52).

assets be administered in the name of the Jesuit himself, but only as an authorized agent of the work.

**(115.3)** In these cases, there should be a written contract or agreement between the (owner of) work and the individual Jesuit, signed also by his Superior. This contract or agreement should stipulate that the Society assumes no legal or moral responsibility related to the Jesuit's exercise of the direction of the work and that the Society assumes no obligation to third parties.

**(115.4)** In these cases, the Society has no direct authority or responsibility over the work. However, the Society should exercise authority and the necessary means of control over the individual Jesuit, even in economic matters, to assure that the individual Jesuit performs the duties of his office well and fulfills his responsibilities.

**(115.5)** For this, as with possessions of the community, he should have total transparency with the Superior.

**(116)** Our manner of living either in the community or in the apostolate with respect to food, clothing, lodging, recreation, holidays, travel, working facilities, and so forth should be appropriate to "disciples of Christ poor": simple, welcoming, open, and not beyond what people of modest means can afford. If we must undertake travels or use equipment exceeding such limits, these must really be, and clearly appear to be, means necessary for our apostolate alone, remaining within the limits of our poverty.<sup>89</sup>

**(116.1)** All Jesuits, subjects as well as superiors, should take care that no unreasonable practices emerge in the private use of furniture, instruments of work or recreation or communication.

---

<sup>89</sup> Est. pob, \*17.

## IV. Financial Administration at the Local Level

(117) The units of economic administration at the local level are communities and the apostolic works.

### Basic Concepts

- *Communities*

(118) For the purposes of this Instruction, “communities” are all groups of Jesuits legitimately constituted under the authority of the same local Superior.<sup>90</sup>

- *Apostolic works*

(119) Apostolic works are stable, permanent organizations of various types. They include universities, colleges (secondary education and pre-secondary education), retreat houses, magazines, pastoral centers, social service providers and other similar organizations through which the Society exercises its apostolic mission.<sup>91</sup>

(120) Given the global reach of the Society, the real relation between it and its apostolic works varies greatly. The spectrum reaches from apostolic works that are completely owned and operated by the Society to works in which there exists only an extrinsic or circumstantial connection without a real dependence on the Society.

- *Works of the Society from a broad perspective*

(121) A work of the Society of Jesus is one that receives its Jesuit identity from the Society of Jesus and therefore is managed according to the common law of the Society of Jesus and consistent with the teachings of the Catholic faith. As a work of the Society it receives support from the Society to promote its identity and mission through various means: personnel, mission related programs and possibly financial assistance. To identify itself as a Jesuit work this relationship with the Society must, with the prior approval of the Superior General,<sup>92</sup> be established by statute and/or written agreement which at least articulates the Society’s authority. The nature of these works can be in various configurations:

---

<sup>90</sup> Est. pob, \*30 §1. From this point on the term “community” and the canonical term “house” will be used interchangeably.

<sup>91</sup> Cf. Est. pob, \*30 §2.

<sup>92</sup> The authority to approve a work as Jesuit may be explicitly delegated by Fr. General with or without a requirement for his subsequent confirmation.

◦ *Civilly incorporated works*

**(122)** A work that is civilly incorporated with ownership attributed to a board or another civil entity that articulates a Catholic mission in the Society of Jesus is considered a Jesuit work.

**(122.1)** A work may be established through the erection of a Jesuit Community or by another juridic person (e.g., a province), with the approval of the Superior General. In this manner of creation, the work has a canonical identity whose obligations are reflected in the statutes of the civil entity.

**(122.2)** A work may be established independently from a juridic person of the Society of Jesus (in partnership, through sponsorship, or other similar relations) but receives its Catholic/Jesuit identity by agreement with a juridic person of the Society of Jesus, with prior approval of the Superior General.

◦ *Nonprofit entities, trusts, foundations*

**(123)** Nonprofit entities such as trusts and foundations which by their statutes are established to promote the values of the Society of Jesus and that of the Catholic faith are considered works of the Society of Jesus only with prior approval of their statutes by the Superior General or his Delegate.

◦ *Works entrusted to the Society*

**(124)** Works which are of the Church (parish, seminaries, diocesan schools) or of another juridic person that are entrusted to the Society of Jesus for the management and care of the work receive their Catholic identity from the Bishop/Diocese or juridic person. The responsibility for the work must be delegated by contract (approved by the Superior General) indicating the specific rights and duties of the Society for the management and thereby implying the work's conformity also with the proper law of the Society.

◦ *Individual apostolates*

**(125)** A work begun by a Jesuit or any individual authorized by the appropriate Major Superior may not of himself or of itself be considered the work of the Society of Jesus. Only a civilly incorporated work with appropriate sustaining government structures (boards, etc.) and statutes, having received the prior approval of the competent Major Superior and the Superior General, may be considered a work of the Society.

## Canonical Status and Ownership

**(126)** A work of the Society of Jesus may or may not have canonical status as a juridic person. In the case of suppression or extinction the assets of all juridic persons belong to the Society. If it does not have canonical status it may be considered owned by the Society if the statutes indicate that the assets would return to the Society at the time of dissolution.

## Obligations and Responsibilities

**(127)** All civil documents (statutes, by-laws, or contracts/agreement) must clearly state the rights and responsibilities of both the Society of Jesus and the work. Specifically, the Society of Jesus must approve (a) the articulation of and any changes to the mission of the work and its statutes; (b) ownership and/or alienation of the assets of the work; (c) appointment of the director of the work; (d) the dissolution of the work; and e) duration of legal relationship with the Society.

**(128)** The Society of Jesus through the appropriate superior (local or major) has the responsibility for the oversight of the management of its works to assure its fidelity to the mission of the Society of Jesus and to monitor its fiscal well-being. This responsibility/relationship should be articulated in the statutes/by-laws of the work, identifying who bears the authority for the work (director or board) and for the Society (local or Major Superior).

**(128.1)** Those bearing the civil responsibility for the work are obligated to provide to the Society annual reports regarding the mission and financial status of the work, and to communicate regarding major extraordinary projects that may affect the well-being of the work.

**(128.1.1)** Works that are owned by the Society of Jesus are obligated to seek permissions for alienations or debts in amounts over the limit established by the Society.

**(128.1.2)** All works are asked to seek approval for extraordinary expenses over the limit established by the Society.

**(128.2)** The Society (through the appropriate Superior) has the responsibility for assuring that works done in its name are properly managed and are faithful to the mission and values of the Society of Jesus, and when not, offer advice, assistance, and possibly concern to the entity when it perceives difficulty in these matters.

**(128.3)** The failure of a work to address issues of concern raised by the Society may result in various disciplinary actions: requirement of a change in leadership, removal of financial support, or the loss of its Jesuit identity and connection to the Society of Jesus.

**(129)** An institution that merely employs individual Jesuits in any capacity or which adopts an Ignatian spirituality and way of proceeding may not on its own accord identify itself as a Jesuit work simply because of that fact.

**(130)** A work entrusted to the individual direction of a Jesuit is neither a work of the Society nor one entrusted to it, but one which a Jesuit individually directs. He does this as a mission from the Society and with its permission.<sup>93</sup>

**(130.1)** In these cases the Society has no direct authority or responsibility over the work. However, the Society should exercise authority and the necessary means of control over the individual Jesuit, even in economic matters, to assure that the individual Jesuit performs the duties of his office well and fulfills his responsibilities.

**(130.2)** In these cases there should be a written contract or agreement between the owner of the work and the individual Jesuit, signed also by his Superior. This contract or agreement should stipulate that the Society assumes no legal or moral responsibility related to the Jesuit's exercise of the direction of the work and that the Society assumes no obligation to third parties.

### **Local Administrative Units – Some Basic Principles**

**(131)** A distinction between communities<sup>94</sup> and apostolic works belonging to the Society<sup>95</sup> must be made with regard to the use of goods and profit from them, as well as between the financial accounts of each.<sup>96</sup>

**(132)** When it is possible to be done without great difficulty, a separation into distinct juridic persons, canonically and civilly, is recommended. This separation between the community and the apostolic work should always keep safe the apostolic finality of the work and the freedom of action by the Society to direct it to such ends.<sup>97</sup>

**(132.1)** If it is considered beneficial to have a separation of the civil juridic persons, those involved in this process should study the various alternatives available in the civil code of the country to see which is the most favorable and to avoid loss of control of the work.

**(133)** The system of remuneration for Jesuits involved in apostolic ventures of the Society should be appropriate to the services that they render as it provides to the work an accurate accounting of its real operating costs and the level of donated support received. That system requires the approval of the Major Superior, who takes into consideration not only current living

<sup>93</sup> For example, a parish or school entrusted to a Jesuit in his name personally and directly.

<sup>94</sup> For the economic statutes relating to communities, cf. Est. pob, \*37-40.

<sup>95</sup> For the economic statutes relating to apostolic institutions, cf. Est. pob, \*44-47.

<sup>96</sup> Est. pob, \*32 §1.

<sup>97</sup> Est. pob, \*32 §2.

costs, but also future needs for health care and retirement (especially in countries which do not legislate pension requirements). Portions of such remuneration can be returned to the work or to another work or need of the Society with the permission of the Major Superior.

### Those Responsible at the Local Level

- *Those responsible for the administration of communities – functions and authority*
  - *Local Superior/supervisor of a community*

**(134)** Respecting their purpose and subject to the Major Superior, the local Superior administers the goods belonging to the community. He does this by means of the Financial Administrator/Treasurer of the house and assisted by those appointed to assist him in his administration (a Minister, Manager, or various Community Members). Where the Superior is as such also the Director of the Work, he should adhere to the directives (cf. 159).

**(135)** The local Superior should be aware of his own witness to poverty because of its special impact on his ability to govern. He should administer the goods he is responsible for diligently and faithfully, in accordance with the laws of the Church and the Society, following the directives of the superiors who have authority over him (the Major Superior, or the Superior General), and, as required following the civil laws and legitimately approved statutes/by-laws of the works under his authority. Superiors should be familiar with these norms and, in general,<sup>98</sup> they should take care to faithfully observe them.

**(136)** The Superior should not enter into any contract that could change the character or the stability of the community or work for which he is responsible. Nor should he finalize an important administrative act or one that has long-term effects without hearing the opinions of his consultors and without consulting the Major Superior. This does not prejudice in any way the Superior's authority to perform acts of ordinary administration within his competence.

**(137)** The Superior will see to it that the financial administrators and their coworkers prepare an annual budget for the community and the works for which he is responsible. He will submit this budget to the Major Superior for approval. Also, at least once a year he will see that financial statements are prepared and sent to the Major Superior.<sup>99</sup>

**(138)** After considering the needs of the building and emergency reserve funds and the limits for each established by the Major Superior, realizing

---

<sup>98</sup> *The Statutes on Religious Poverty in the Society of Jesus* are especially helpful for this.

<sup>99</sup> Est. pob, \*42, \*46.

that any surplus that remains is that of the whole Society, the Superior will seek the advice of the Major Superior regarding its use.<sup>100</sup>

**(139)** The Superior will be mindful of his responsibility for economic administration without allowing that to impede the completion of the other aspects of his role.

**(140)** In so far as it is possible, the local Superior should not act as the local Treasurer.<sup>101</sup>

- *Assistance to Superior in management of material needs of the community by minister, manager, community members*

**(141)** The local superior has responsibility for the good management of the material needs of the community. For this he may well need the assistance of one or other to care for the material needs of the community. He may choose to do so through one or more of the following means with the approval of the Major Superior:

- a. a Jesuit appointed by the Major Superior (usually called the Minister),
- b. the employment of a layperson as manager of the needs (the Manager),
- c. through the distribution of duties among members of the community, or
- d. through a combination of all of the above.

**(142)** When this responsibility is given in one of the above-mentioned ways, it is the duties of him or those receiving the responsibility to assist the Superior in general and in particular with whatever he entrusts to him/ them.<sup>102</sup> His/their authority depends upon what has been granted by the Superior and he/they should report regularly to the Superior about house matters, especially those things that have been entrusted.

**(143)** The superior should provide direction in his delegation of the care of the functioning, the maintenance and the minor repairs needed in the house, the care and repair of the furnishings, the purchases necessary for the daily living of the community. All these tasks should be accomplished within the limits of the approved budget. The assistance of the treasurer should be sought in doing these tasks.

**(144)** Those delegated to assist the Superior should be present when the Treasurer of the house gives a financial report to the Superior and/or should regularly receive reports on their budgeted areas. This meeting will

---

<sup>100</sup> Est. pob, \*37.1 (199.6) (471.1).

<sup>101</sup> Cf. *Manual of the Practical Law of the Society of Jesus*, Rome, 1997 (hereafter Manual) 301 §2.

<sup>102</sup> Cf. Manual, 298 §3.

offer an opportunity to review the budget and consider matters of interest to all in the house.

**(145)** In case the duties have been distributed to members of the community, the Superior should provide a clear list of duties and corresponding job description including those functions described in (137).

◦ *Local Treasurer*

**(146)** Communities should have a Treasurer. This person should be distinct from the Superior.<sup>103</sup> This person may be a Jesuit or a layperson named by the Major Superior, but the Major Superior can delegate the naming of a local Treasurer to the local Superior.<sup>104</sup>

**(147)** The Treasurer is directly responsible to the local Superior. In this role the person is to assist the Superior in the administration of the goods of the community.<sup>105</sup>

**(148)** In delegating the financial management of the community to the Treasurer, the Superior must assure that appropriate internal controls are in place and that he is able to regularly observe compliance with them.

**(149)** The principal tasks and responsibilities are the following:

**(149.1)** Prepare the annual budget of the community and communicate regularly throughout the year with the Superior on the progress of that budget.

**(149.2)** Carefully maintain financial information according to the established norms.

**(149.3)** Administer and oversee the petty cash and bank accounts of the community. This person will provide those given responsibility for the oversight of the material needs of the community the funds necessary for ordinary purchases.

**(149.4)** Pay in a timely manner all bills and take care that the transactions of those who have personal accounts or sums of money for personal expenses are recorded and/or paid after being reviewed by the appropriate superior.

**(149.5)** Take care that the laws are followed related to contractual obligations to employees.

**(149.6)** In conjunction with the Treasurer of the Major Superior, take care that Jesuits (for example, with health care insurance) as well as

---

<sup>103</sup> CIC can. 636 §1.

<sup>104</sup> Manual, 272, 5°.

<sup>105</sup> Manual, 301 §1.

the goods of the community are insured adequately and indemnified against possible accidents or disasters.

**(149.7)** Provide a location where money, financial documents, and other public records that need to be protected against loss, theft or fire can be placed safely and in a well-ordered manner.<sup>106</sup>

**(150)** At the time the Treasurer takes up the position, he/she will receive from the one who previously held the position, in the presence of the Superior, a report on the financial and economic status of the house that should include a listing of assets and liabilities as well as cash on hand and in bank accounts. He/she will sign a statement that he/she has seen and received these reports. When he/she leaves office, he/she will prepare like documentation for his/her successor.<sup>107</sup>

**(151)** In order to exercise this responsibility properly, the Treasurer should be cognizant of the civil, Church<sup>108</sup> and Society laws, the parts of this Instruction that apply to this work as well as seek advice as needed.

**(152)** When necessary, the Treasurer should consult about aspects of his/her administrative responsibility with the Treasurer of the Major Superior or with other Jesuit or non-Jesuit experts who understand the ends and ways of proceeding of the Society in financial matters.

**(153)** The rendering of accounts:

**(153.1)** He/she should regularly present a report on finances to the Superior.

**(153.2)** At the end of the financial year (or when the Major Superior's Administration requires), he/she will send to the Major Superior the financial statements<sup>109</sup> that the Superior has approved. He/she will also include the other financial information and statistics that need to be sent to the Superior General.

**(154)** He/she should cooperate with the Revisor for houses and works at the time of the annual review of the financial statements of the house, and request and accept gratefully any suggestions.

**(155)** If the local Treasurer is also the director of an apostolic work, he/she will prepare financial statements for that entity that are separate and distinct from those of the community.

---

<sup>106</sup> Cf. (99) The Superior should have a set of the keys and/or combination to the cash box and safe.

<sup>107</sup> CN 222.

<sup>108</sup> Cf. CIC can. 1284; (25).

<sup>109</sup> This is to be done unless the Province Financial Administration does the financial reporting for the house.

**(156)** He/she should maintain a list of those who are important or regular benefactors of the community so that the community can thank them appropriately and in a timely manner.<sup>110</sup> The Superior should update this list on an annual basis.

- *The Finance Committee of a community*

**(157)** It is recommended that larger communities have a finance committee along the lines of the Major Superior's Finance Committee.<sup>111</sup>

- *Those responsible for the administration of a work – functions and authority*<sup>112</sup>
  - *Director of a work*

**(158)** After receiving the opinion of his consultors (and the Superior of the community if the work is attached to it), the Major Superior names the Director of a work.

**(158.1)** The Major Superior in all cases reserves to himself the authority to change the mission of the work and to alienate property that is considered owned by the Society. (See [126] on ownership.)

**(158.2)** When full civil authority of the work is attributed to a Board of Directors/Trustees, the designation of reserved powers to the Society are still held by the Major Superior, including that of naming the Director of the Work. This does not prejudice in any way the Board's administrative authority for oversight of the Director of the Work.

**(159)** When the Director of the work is also the Superior of the community, what is stated in this section should be complemented with what is said in sections (134-141).

**(160)** The Director is subject to the local Superior or Major Superior in both the direction and the administration of the work.<sup>113</sup>

**(161)** The Director of the work, subject to the respective Superior, will diligently and faithfully administer the goods of the apostolic work with the help of his/her assistants. The Director's management will conform to the laws of the Church and the Society, observe the civil laws and

---

<sup>110</sup> Cf. CN 413.

<sup>111</sup> Cf. (67; 231-239).

<sup>112</sup> The organizational chart for management presented here corresponds to apostolic institutions of a certain breadth and complexity; for other smaller and simpler works – more frequent today – this chart should be adapted to each concrete case.

<sup>113</sup> The powers and responsibilities of both the Superior and Director should be harmonized in such a way that the authority of the Superior is preserved and the authority of the Director is also preserved Cf. “*Guidelines for the Relationship between the Superior and the Director of the Work*,” AR XII, pp. 411-421.

the legitimately approved statutes/by-laws of the work, and follow the directives of competent superiors.<sup>114</sup>

**(162)** The Director of the work will not make any decision that could change the character or the stability of the work for which he/she is responsible, nor will he/she finalize an important administrative act or one that has long-term effects without hearing the opinion of the respective Superior and, when the case requires it, without consulting the Major Superior. This does not prejudice in any way the Director's authority to perform acts of ordinary administration within his competence.

**(163)** The Director will prepare an annual budget for the work and, along with the yearly financial statements, submit them for review and approval by the Major Superior. In cases when the work is attached to a community, he will submit them through the local Superior.

**(164)** In agreement with what is determined by Major Superior's Administration and with the approval of the Major Superior, the Director will send financial and accounting information when requested.

**(165)** Reflecting the global nature of the poverty of the Society and its corresponding call to assist those who are needy, when permitted by the laws of the country the Director of a work of the Society (a Jesuit work) should keep this perspective in mind and promote the willingness of the work to share its resources according to the manner the Major Superior, with the approval of the Superior General, may establish for the apostolic work. Any sharing will attend to the needs of the work and, if there are any, the restrictions placed on them by the statutes/bylaws or the benefactors.<sup>115</sup>

◦ *Finance Committee of the apostolic work*

**(166)** It is recommended that works have a finance committee along the lines of the Major Superior's Finance Committee as is mentioned in section (157).

◦ *Relationship with civil owners of the work*

**(167)** When the entity is governed by a Board, the statutes of the work should be carefully written so as to clearly identify the respective roles and responsibilities of the Board and the Society in the naming of the members of the Board, their responsibilities, powers, authority, and their term of office, indicating which may be limited powers when necessary and possible. As these Boards are the ultimate governing authority of the work, and normally have the civil authority to name or remove the Director

---

<sup>114</sup> The Director should understand fully the structure of our religious poverty – cf. *Statutes on Religious Poverty in the Society of Jesus*.

<sup>115</sup> Cf. Est. pob, \*50.

of the Work, the relationship of the Board to the respective Superior (and therefore to the Society of Jesus) must be clearly reflected in the statutes.

**(168)** The statutes of the work will be followed in naming the members of the Board; their responsibilities, powers, authority and their term of office.<sup>116</sup>

**(169)** Jesuits who are members of these Boards are called upon to support the mission of the work and to assist in the formation of lay members of the Board in the apostolic vision of the Society.

**(170)** When the work is owned by another entity but entrusted to the Society of Jesus, the contractual agreement must take into consideration the guidelines in (167-168).

### **Other Aspects of Local Administration**

- *Relations between those responsible for administration*
  - *Relations between Superiors and Directors of works*

**(171)** There should be a conscious, harmonious and coherent collaboration between superiors and directors of works in conformity with the general orientations that the Superior General<sup>117</sup> has given and with any pertinent requirements in the respective statutes/by-laws. This collaboration is also called for with regards to financial administration.

**(172)** When one person holds the positions of Superior and Director, he should be acutely aware of the diverse responsibilities he has and not confuse or entangle them.

- *Relations between the Minister/Manager of the House and the Local Treasurer*

**(173)** All should know from their Superior the limits of their respective powers in ordinary matters, and help each other as much as possible to fulfill their job responsibilities.

**(174)** When it is necessary to undertake extraordinary works in the community, the local Superior will give the direction of this project to the person who seems best qualified (it could be another Jesuit or a layperson). The same can be true for the management of real estate or other goods legitimately owned by the community unless the Major Superior decides otherwise.

---

<sup>116</sup> Due to the fact that Provinces have important works governed by these “Boards of Directors or Trustees” it is advised that the work of these boards and their relation to the Provincial and the Director of the Work be explicated in the practical manual that is to complement this Instruction (cf. [8])

<sup>117</sup> Cf. “*Guidelines for the Relationship between the Superior and the Director of the Work,*” AR XXII, pp. 411-421.

**(175)** In small communities it may be necessary to distribute the tasks of house management and the local Treasurer among several members. When so doing it is important to maintain a minimal separation of duties on financial matters so as to protect against misuse or mismanagement of resources.

**(175.1)** When the number of men in the community permits it, the Major Superior will appoint another Jesuit as a consultor on financial matters to the Superior.<sup>118</sup>

◦ *Relations with the Major Superior's Treasurer*

**(176)** However, when there are economic matters of importance it is good that those responsible for communities and works (in particular, the local financial administrators) seek the advice and help of the Major Superior's Treasurer.<sup>119</sup>

• *Internal control/audit*

**(177)** To assure good financial functioning, principally of the apostolic works but also of communities, it is appropriate to establish norms for internal control, periodic review and audits – even external audits – as indicated in sections (100-104).

### **Special Situations that Occur at the Local Level**

• *Particular administration entrusted to individual Jesuits*

**(178)** It is possible that a Jesuit can be charged with the administration of a project or a particular apostolic activity or a particular sector of a house or apostolic work belonging to the Society or entrusted to it.

**(178.1)** As a general norm in these cases, the person delegating the administration (the Superior or the Director), after conferring with the local Financial Administrator, will determine the functions and authority of those immediately responsible for the activity under consideration. If there are doubts or problems, the Superior or Director will take the matter to the Major Superior.

**(179)** Ordinarily the persons in charge of these particular administrations should prepare, in a timely manner, an annual budget, as well financial statements, supplementary documents and explanatory notes for submission and approval by the Superior/Director.

---

<sup>118</sup> Manual, 301 §2.

<sup>119</sup> Cf. (67).

**(180)** Those in charge of these particular administrations will give an accounting of them to the Major Superior at the time of his annual visitation or through the Revisor for houses and works.

- *Administration of goods belonging to others*

**(181)** Jesuits, including the administrators of communities, apostolic works and the Province should refrain from administering the goods of persons and works outside the Society, even of family members, without the permission of the Superior General,<sup>120</sup> who grants this dispensation when the Major Superior, after hearing the opinion of his consultants, judges there is an important reason.

**(182)** Supposing the proper permission, the following documentation will be prepared:

**(182.1)** There will be a signed contract, approved by the Major Superior, in which is laid out exactly the length of the permission, the obligations and responsibilities (including civil ones) assumed, and the powers received for this administrative work.

**(182.2)** This written agreement will clearly stipulate that the Society assumes no moral or civil responsibility over the goods entrusted to the administration of an individual Jesuit or any liability to third parties.

**(183)** The Jesuit who has this permission, in addition to the obligation to report his administration of goods belonging to others to the responsible persons, should see to it that he regularly provides complete information about it to his immediate Superior and, at least once a year, to the Major Superior.

- *Suppression of a house or apostolic work*

**(184)** When a house is suppressed, the Superior General decides on the disposition of the assets, respecting the obligations of justice, the wishes of the founders and benefactors, and the prescriptions of our Institute. The Major Superior can make suggestions to the Superior General with regard to this.<sup>121</sup>

**(185)** In the case of the closing of an apostolic work, superiors according to their authority in the matter will make the necessary provisions to see that the assets are distributed to another apostolic work, to the Apostolic Area of the Province, or the Society. This is done in accord with the civil laws

---

<sup>120</sup> “Only the General can grant a dispensation from this prohibition.” Est. pob, \*9 §2. But from now on the General grants this dispensation when the Provincial, after hearing the opinion of his consultants, judges there is an important reason. Cf. Cons [592].

<sup>121</sup> Cf. CIC can. 129; Manual, 291.

that the work is subject to, the statutes of the work itself and the wishes of the benefactors. These assets are never to be employed for the use or benefit of the community, the Province or the Society.<sup>122</sup>

### Some Notes about Parishes

**(186)** A diocesan bishop can entrust a parish to the Society in agreement with the Major Superior and with the approval of the Superior General. He can erect such a parish in a church belonging to the Society, permanently or for a determined time by means of a written agreement. Among other points this agreement should identify the employer, and then<sup>123</sup> including an understanding regarding ownership of assets and property.

**(187)** The agreement that the Major Superior and the diocesan Bishop sign should substantially follow the model used by the Society found in the *Practica Quaedam*.<sup>124</sup> In the case that the parish uses churches or other buildings belonging to the Society, the agreement will state that they are not to be disposed of for other ends during the life of the agreement without a new agreement with the diocesan Bishop.

**(188)** In order to contract extraordinary debts in the name of the parish, whether those are with third parties or with the community itself, it is necessary to receive the written consent of the Ordinary of the diocese.<sup>125</sup>

**(189)** In order to donate goods of the community to the parish, it is necessary to receive the permission of the competent Superior.

**(190)** Safeguarding the rights of the diocesan Bishop, the Major Superior should be informed of the financial status and progress of the parish in order to assure that the Jesuit pastor observes in his administration all that has been agreed to with the diocese.<sup>126</sup> This is also the case when an individual Jesuit, and not the Society, is entrusted with responsibility for a parish.

**(191)** If the Society decides to leave the parish, it will restore to the Ordinary all the goods belonging to the parish, retaining only those goods and rights that belong to the Society.

---

<sup>122</sup> Cf. Est. pob, \*47.

<sup>123</sup> Cf. CIC can. 520; CN 274 §1-2.

<sup>124</sup> The administration of the goods of a parish will follow what is indicated in the *Practica Quaedam*.

<sup>125</sup> Cf. CIC can. 1281 §1.

<sup>126</sup> Cf. *Practica Quaedam*. The same is applicable in the case of a parish entrusted to Jesuits individually.

## V. Financial Administration at the Province Level

**(Note: For the sake of simplicity the term *province* will be used throughout, but includes any juridic person having a Major Superior: province, region, mission.)**<sup>127</sup>

### Assets Administered at the Province Level

**(192)** The Society in its Provinces can legitimately possess and administer its own assets, including those that earn a return. These entities are juridic persons by right of public law<sup>128</sup> and are distinct from houses and the apostolic works attached to houses. Provinces can use their goods only for the purposes determined in the Institute of the Society. They are to take care that these assets are not used for the support of the Professed or Formed Coadjutors, except where that is permitted by the Institute.<sup>129</sup>

**(193)** The only purposes for which provinces can own and administer their own assets are as follows:

**(193.1)** The support and formation first and foremost of those who are in probation or engaged in studies. (*Formation Arca*);

**(193.2)** The support of the aged and infirm of the Society (*Aged/Infirm Arca*);

**(193.3)** The promotion and assistance of specific apostolic works, such as retreat houses (especially those dedicated to giving retreats to laypersons); social ministry or ministry dedicated to the dissemination of Catholic doctrine through mass communication; charitable work both in and outside the Society, and other similar apostolic works that, for whatever reason, are not self-supporting. (*Apostolic Arca*);

**(193.4)** The founding of houses and the endowing of apostolic works that are already in operation or will begin operations in the future, as is needed or required (*Foundations Arca*).<sup>130</sup>

**(194)** Provinces can administer, in addition to their own assets, those assets others have entrusted to them. These goods can belong to houses, to the apostolic works that pertain to them, to other apostolic works, to other provinces or in some cases, to third parties.<sup>131</sup>

---

<sup>127</sup> Cf. CN 387, 391.

<sup>128</sup> Cf. CIC can. 634 §1.

<sup>129</sup> Cf. Est. pob, \*54.

<sup>130</sup> Cf. Est. pob, \*56.

<sup>131</sup> Cf. (277-279).

## Those Responsible for This Administration: Their Functions, Powers and Way of Proceeding

- *The Major Superior*

**(195)** The Major Superior has ultimate responsibility for the administration of entity's assets.<sup>132</sup> He also has responsibility for the direction and supervision of the financial administration of the assets of the Society's houses and apostolic works and those entrusted to the houses.

**(196)** The following assist the Major Superior in economic administration:<sup>133</sup>

**(196.1)** The Treasurer;

**(196.2)** The Revisor of the Major Superior's Financial Administration

**(196.3)** The Revisor of Houses and Works;

**(196.4)** The Finance Committee or Commission of the Province

**(197)** By reason of his office, under the authority of the Superior General of the Society and in conformity with our Institute, the Major Superior has the necessary faculties for the ordinary administration of assets.<sup>134</sup>

**(198)** For actions of extraordinary administration,<sup>135</sup> the Major Superior should obtain the permission of the competent superior (Superior General or the Holy See).<sup>136</sup>

**(199)** The Major Superior has the following particular faculties in the financial sphere to:

**(199.1)** Approve the annual budgets for each of the Arcae and for the Province's Financial Administration.

**(199.2)** Approve the annual budget of the communities and apostolic works of the Society and those entrusted to it.<sup>137</sup>

**(199.3)** Review and, if necessary, make corrections in the financial administration of communities and apostolic works of the Society

---

<sup>132</sup> The Major Superior may be of a juridic person (province, region, mission), or of an entity comprised of houses and works which is not a juridic person.

<sup>133</sup> In addition to those mentioned, the Major Superior could name others to work with him in the administration of the goods of the Province. Such positions should have job descriptions and clearly stated responsibilities (cf. Manual, 287 §3).

<sup>134</sup> Cf. CN 391 §1. According to Canon Law and by reason of his office, the Major Superior is the legal representative of the Province. It will be necessary to take into account the civil law of each country in order to determine how to put this authority into practice.

<sup>135</sup> Cf. (38; 39.2).

<sup>136</sup> Cf. (45-46).

<sup>137</sup> Est. pob, \*42, \*46. Cf. (482).

and those entrusted to it; and to supervise the administration that individual Jesuits exercise in other works.

**(199.4)** Receive and approve the annual financial report of the communities and apostolic works of the Society and those entrusted to it.<sup>138</sup>

**(199.5)** Determine the level of contribution the communities and apostolic works of the Society will make to the operation of the Province.

**(199.6)** Determine how the surplus monies or goods of the communities will be distributed and what will be the moderate amount that the communities will retain for unforeseen expenses and for building depreciation fund.<sup>139</sup>

**(199.7)** With the prior approval of the Superior General, or through delegated authority confirmed by the Superior General may establish an apostolic work or identify an existing work as that of the Society of Jesus, and define the relationship between the director of a work and the corresponding superior.

**(199.8)** Promote the development of local philanthropy and relationships with benefactors of the Society so as to grow necessary support through donations and sharing of resources for the needs of the province and the Society.

**(199.9)** Exercise oversight so that the procedure for establishing suitable remuneration or salaries to the Society that Jesuits receive for their apostolic work is appropriate,<sup>140</sup> and that the works of the Society reflect in their budgets the real costs of Jesuit employees.

**(199.10)** Determine what is required so that the apostolic works of the Society manifest this character and mark of apostolic evangelical poverty of the Society of Jesus, which includes the global solidarity in the sharing of resources with the less fortunate.

**(199.11)** Encourage an equitable and apostolically effective sharing of goods between the apostolic works of the Society in the Province.<sup>141</sup>

---

<sup>138</sup> Est. pob, \*42, \*46. The Provincial should receive a copy of the annual financial statement that is prepared in each of the houses and works of the Society and those works entrusted to it.

<sup>139</sup> Est. pob, \*37 §1, \*43 §1, (138), (471.1).

<sup>140</sup> Est. pob, \*36. In some of the Society's works or those entrusted to it, administrative committees may not exist that are legally responsible for observing the laws that relate to salaries for employees. In these cases it is the duty of the Provincial to see to it that the salaries of Jesuits are not so low that they prejudice the community or so high that they fail to give witness to poverty.

<sup>141</sup> Est. pob, \*50.

**(199.12)** With the approval of the Superior General, give away surplus monies from any of the Funds of the Province.<sup>142</sup>

**(200)** The Major Superior should, in areas of finance and poverty, be especially careful to:

**(200.1)** Promote the observance of religious poverty, particularly as it relates to common life and the external style of our way of living,<sup>143</sup> undertaking the determinations and measures to achieve it. Develop, with the approval of the Superior General, more particular policies if that is deemed necessary.<sup>144</sup>

**(200.2)** Be aware of his own witness to poverty and that of his co-workers because of its special impact on his ability to govern.<sup>145</sup>

**(200.3)** Supervise fraternally, and without undermining, the activities of his fellow Jesuits so that he may avoid having to give permission after the fact.<sup>146</sup>

**(200.4)** Know well the rules of poverty and the administration of the goods of the Society, and his powers and obligations in these areas.<sup>147</sup>

**(200.5)** Seek and listen to the advice of his Consultors along with the Province Treasurer when it concerns strategic planning for the entity, administrative matters of greater importance and those that can have significant economic repercussions. Ordinarily he should also seek the opinion of the Finance Committee of the Province.<sup>148</sup>

**(200.6)** Be aware of the generosity of the Province, its communities and works with relation to their contributions to FACSI.<sup>149</sup>

**(201)** At least once a year, with the assistance of his Consultors, the Treasurer, the Revisor of Province's Financial Administration and the Finance Committee of the Province, he will review the economic status of the Province and consider how he has fulfilled and will continue to fulfill in the future his obligation to dispose of surplus goods in the funds<sup>150</sup> of the Province. As part of the same consultation, he will consider in general how

<sup>142</sup> Est. pob, \*62.

<sup>143</sup> Est. pob, \*12-\*20.

<sup>144</sup> Est. pob, \*19.

<sup>145</sup> Cf. "Directives for Provincial," n. 56 (Rome) 2003; Cons [820].

<sup>146</sup> An "after the fact" permission refers to an action that ought to have been presented to the provincial for a decision before being undertaken. Cf. NP n. 11; AR XV, pp. 480-481; Cons [667].

<sup>147</sup> The provincial will be helped if he has someone nearby with whom he can adequately consult.

<sup>148</sup> Cf. GC36 D.2., no. 18.

<sup>149</sup> Cf. (322-324).

<sup>150</sup> Est. pob, \*62.

religious poverty is practiced in the province and how the policies of this Instruction are being fulfilled.

**(202)** When it is necessary to seek the permission of the Superior General, because either Canon law or Society law requires it, he will propose the matter clearly, exactly, and in a timely manner. He will include all the necessary documents and information as well as provide his own opinion and those of his Consultors.

**(202.1)** Twice a year he will communicate to the Superior General regarding the finances of the Province: once to report on the financial health of the province and his plans for its future growth/stability/sustainability, and once to propose for review the anticipated twelve month income and expenses of the Province's operating fund and arcae.

**(203)** He will take care that in the Province there are always individuals (Jesuit or lay) who are adequately prepared for financial administration of the goods of the Society. In light of this need, he should proactively seek and prepare some young Jesuits who can effectively provide this service for the Society in the future by providing various types of administrative experiences, mentoring by experienced lay/Jesuit administrators, and academic study.

- *The Treasurer*

**(204)** Each Province will have a Treasurer, distinct from the major Superior,<sup>151</sup> who will aid the Major Superior in those matters related to the administration of goods.

**(205)** The Treasurer must always be a Jesuit named by the Major Superior and approved by the Superior General.<sup>152</sup>

**(205.1)** Qualities essential for a Treasurer: knowledge of Our Way of Proceeding in Ignatian Poverty, familiarity with financial administrative concepts and procedures, experience in administration and ability to delegate.

**(205.2)** He may also have training in accounting, legal matters, management theory, human resource issues and investment management. However, a qualified assistant may provide these skills as a Chief Financial Officer.

**(206)** When named, the Treasurer receives the necessary faculties to fulfill the ordinary administrative activities of the Province. For extraordinary administrative acts he will need to request special faculties from the Major Superior.

---

<sup>151</sup> Cf. CIC can. 636 §1.

<sup>152</sup> Cf. CN 358 §1; Manual, 272, 3°.

**(206.1)** The Treasurer with the approval of the Major Superior may delegate to a Financial Administrator of the Province, who may not be a Jesuit, certain administrative responsibilities in the management of the entity's assets.

**(207)** In the case when a non-Jesuit is appointed as Financial Administrator of the Province, the following duties are reserved to the Jesuit appointed as the treasurer.

**(207.1)** He or another Jesuit will be the legal representative of the province having authority to sign all legal contracts, leases and agreements. He will be aware of all legal affairs of the Province and give assent upon advice of legal counsel.

**(207.2)** He will institute and supervise a system of internal controls for the financial administration.

**(207.3)** He will be responsible for the investment policy for the arcæ and approve any changes in it

**(207.4)** He will be responsible for the Finance Commission and be its chair if appropriate.

**(207.5)** He will regularly review the Province's operating budget and investment performance, and report any significant matters to the Major Superior.

**(208)** In the performance of his office, the Treasurer and/or the Financial Administrator will observe the following.

**(208.1)** He will always keep in mind the proper end of the Society, and that purpose will inspire him in all his activities and management. In addition, he will familiarize himself with the spirit and norms relating to the religious poverty of the Society and with the content of this Instruction.

**(208.2)** Since it is a responsibility that demands special trust, the Treasurer should have a relationship of ongoing and transparent dialogue with the Major Superior. He should keep him informed in a complete and timely manner. He should provide written reports periodically (at least once every 3 months) to the Major Superior on important matters, about what is happening with the assets of the Province and other business matters that fall under his responsibility.<sup>153</sup>

**(208.3)** Also, he should maintain relationships with superiors/directors of works and the financial administrators of houses or apostolic works that are frequent, fraternal and collaborative.

---

<sup>153</sup> It is suggested that the Major Superior and the Treasurer mutually agree on regular times for exchange of information.

**(208.4)** He will maintain a close coordination with the Director of Development and/or the Mission Director since fund raising activities are closely connected to the economic well-being of the Province.<sup>154</sup>

**(208.5)** He will see to it that he maintains a mutually helpful and frequent dialogue with the other assistants of the Major Superior<sup>155</sup> in order to be able to offer them helpful suggestions about important matters.

**(208.6)** He will attempt to edify by word and example those with whom he is involved.

**(208.7)** He will be capable, prudent and accurate in all that is involved in his area of responsibility, cultivating the friendship and the good will of those with whom he works in order to advance the affairs of the Province.

**(208.8)** It is important that he know the laws of the Church and the Society, and those civil laws relative to financial administration.<sup>156</sup> He should seek adequate professional assistance for this administration, and take care to observe the civil law as it applies in the area of his competence. It is recommended that every Province have the services of an attorney as legal counsel aware of all legal matters affecting the Entity.

**(208.9)** He will attend to the legal/judicial problems of the Province and those of the houses or apostolic works that the Major Superior assigns to him. He will not initiate any business of major importance without the approval or request of the Major Superior and the positive opinion by the legal representative regarding the legality of the proposal (when he is distinct from Treasurer or the Financial Administrator of the Province).

**(208.10)** He will prepare the annual budget of the Arcae of the Province, and the income and expenses of the Operating Fund. The budget should be prepared before the beginning of the next fiscal year and presented in writing to the Major Superior for his approval.

**(208.10.1)** He will assist the Major Superior in the preparation of an annual twelve-month projection/budget for the Operating Fund and Province Arcae to be sent to the Superior General for his review by a date determined by the Superior General.

---

<sup>154</sup> Cf. (292-296).

<sup>155</sup> For example, the Assistants for formation, education, youth, pastoral ministry, etc. These persons should be aware of the economic standing of the province since it affects their areas of responsibility, their goals, budgets and obligations.

<sup>156</sup> Cf. CIC 1284 §1, 3°.

**(208.11)** He will administer with care operating budget and the Arcae of the Province. He will report regularly in the course of the year regarding the operating income and expenses of the Entity, and the performance of the Arcae of the Province as well as patrimonial funds that are entrusted to the Major Superior.

**(208.12)** With historical financial data and forecasting tools, he will regularly analyze future financial performance and needs of the Curia operations and the Arcae of the Province. Based on these projections he will assist the Major Superior in planning strategies for the future financial health of the Province (e.g., elimination of deficit or use of surplus).

**(208.13)** He will see to it that financial record-keeping is done with care, transparency, and clarity so that, even if he is absent, there is no doubt about the financial or economic status of the Province or the other parts of administration for which he is responsible.

**(208.14)** He will adhere to the internal controls for all economic transactions and for all financial documentation that passes through the Major Superior offices.

**(208.15)** He will propose to the Major Superior the contribution that each house and apostolic work of the Society should make toward the various needs of the Province.<sup>157</sup>

**(208.16)** He will oversee programs of health care for the members of the Province and seek to provide reasonable support for the aged members of the Province with resources available. These can be provided either through public programs, private organizations, or through arrangements internal to the Society.

**(208.17)** He will examine on a regular basis all the civil contracts and other important juridical documents relative to the control and use of goods of the Province. Similarly, he will investigate the need to protect the ownership or use of these goods from any physical or legal liability.

**(208.18)** He will evaluate carefully, with professional assistance, the possible fiscal and juridical risks in order to protect the ownership and use of the assets under his responsibility.<sup>158</sup> Additionally he will take all the possible precautions by means of programs and appropriate

---

<sup>157</sup> In some provinces this is called the community quota or province tax, in other provinces the Major Superior determines the level of expenses for each community. In any case it is the duty of the Treasurer to recommend the amount and methods by which communities (and in some cases the Society's apostolic works) make this contribution.

<sup>158</sup> With regard to insurance policies, annually he will review them or have them reviewed to confirm that they cover the value of the insured asset.

policies to oversee the security of our dependents, those of third parties and to protect us against possible judicial demands.

**(208.19)** He will work with local Financial Administrators to ensure that the fixed and movable goods of the houses and works are covered by insurance to protect them against disasters, calamities or liability from third parties.

**(208.20)** When he manages operations or administers the movable or fixed assets of a house or work, he will take into account the suggestions of the superiors and directors of these entities. When these persons disagree with his management, he should bring the matter to the Major Superior to decide what will be done.

**(208.21)** He should not lend Society monies to any person without the permission of the Major Superior. In light of this, he should know the criteria to be used for matters such as alms, gifts, salary advances and the like.<sup>159</sup>

**(208.22)** He will see that funds and deeds (legal documents) that need to be kept in the office are safeguarded by due diligence and proper methods of security. The files for his office will be well organized and conform to the norms listed in sections (98-99).

**(208.23)** When it relates to important matters of Major Superior's financial administration, he will request the thoughts and opinions of the Finance Committee and other experts in whom he has confidence.

**(208.24)** Outside of these consultations, he will exercise confidentiality proper to his office.

**(209)** Regularly, for example on a monthly basis, he will report in writing to the Major Superior on the activities of the Operating Fund, the Arcae, and the other funds that he manages.<sup>160</sup> He can take advantage of these meetings to discuss with the Major Superior a variety of diverse topics, policies and programs of Major Superior's administration with the intention of planning for the future and adjusting to the pastoral and economic needs of the Province.

**(210)** At least once a year, according to the terms agreed upon and the policies of the Province, he will send to those entities, houses, works and third parties with whom the entity has financial relationships (i.e.,

---

<sup>159</sup> It can be useful for the Treasurer to prepare some rules or a type of "manual" of policies and procedures approved by the Provincial with respect to economic relationships with Jesuits, employees and others.

<sup>160</sup> It is supposed that he will take advantage of the most current financial statements prepared using some type of accounting software that adequately and in a timely manner meets the needs of his office.

investments, deposits, entrusted funds, operating funds, etc.) a brief report of the activities and financial status of their funds.

**(211)** Within two months of the closure of fiscal year, he will submit electronically to the General Treasurer's office the year-end unaudited financial numbers relating to the curia operating fund and the arcae.

**(211.1)** The General Treasurer's office will respond within a month of the receipt of the report from the Treasurer indicating matters needing clarification.

**(212)** Considering the comments from the General Treasurer's office, every year he will present to the Major Superior a written report of the economic status of the Province and its houses and works. This report will outline the most significant events that have occurred during the year as well as those that require further explanation. He will prepare the financial statements of the entity and its houses and works that should be sent each year to the Superior General.

**(213)** Without the approval of the Major Superior, the Treasurer should not communicate directly with the Superior General. This does not in any way prejudice his right as a Jesuit to communicate with him, or his obligation to inform him of major violations of law or mismanagement of funds.

**(214)** The Treasurer will keep a current list of persons to whom the Province is indebted for their assistance in important matters. This is done so that we may properly thank them, as is our way of proceeding.<sup>161</sup> With the assistance of the Major Superior, he will update this list annually.

**(215)** Annually he will submit the financial records and all other financial documentation to the Revisor of the Province Financial Administration.

**(216)** If the Treasurer, as often happens, is the Revisor for houses and works, he will observe all the norms that apply to this function.

- *The Development Director*

**(217)** The Development Director assists the Major Superior in matters relating to the promotion and support of partners/collaborators and in the raising of resources for the arcae and other priorities of the Province as determined by the Major Superior.

**(217.1)** Every province must have a development office (or similar structure/office) to maintain and develop relationship with the benefactors and stakeholders in the mission of the Society, with a special attention to local philanthropy.

---

<sup>161</sup> Cf. CN 413. This work can be accomplished by the Development Office of the Province, if the Province has such an office.

**(217.1.1)** The costs of the program are accounted through the operating fund of the province which records gifts received and expenses relative to development efforts.

**(217.2)** The development director is appointed by and reports to the Major Superior.

**(217.3)** The following are the duties and responsibilities of development director.

**(217.3.1)** To conceive and develop various means of fundraising for the priorities of the Province.

**(217.3.2)** To regularly update the list of benefactors and donors, and to keep them informed regarding the progress of the mission of the Society, periodically.

**(217.3.3)** To ensure adequate and qualified staff are employed at the development office, and to oversee the operations of the office.

**(217.3.4)** To regularly update the Major Superior on the activities and results of the development office.

**(217.3.5)** To entrust the resources raised to the Treasurer, communicating any restrictions connected to the donation.

**(217.3.6)** To collaborate with other development priorities and efforts of the Society of Jesus both within and beyond the Province.

**(218)** It is recommended that Province Development Directors from the same country or neighboring provinces or from same Conference of Major Superiors meet to discuss and share resources of best practices, offer support in the growth of efforts for local philanthropy, and when asked to cooperate in common projects of the Society. Means of promoting inter-conference conversations should be encouraged and developed. The presence of the General Treasurer or one of his assistants at these meetings is generally beneficial.

- *The Revisor of Province Financial Administration*

**(219)** The Revisor of Province Financial Administration is effectively the internal auditor of the financial administration of the Province. This person, who is not the Treasurer nor a member of his administration, is usually a Jesuit named by the Major Superior and approved by the Superior General. With special permission from the Superior General, a competent layperson who is cognizant of the law of the Church and the norms and ways of proceeding of the Society can be named to this post.

**(220)** This person, either because of personal expertise or with the assistance of experts in the field, functions as an internal auditor of the

financial administration of the Province. This implies that he/she review the following:

**(220.1)** How effectively the Province fulfills the civil laws regarding its status as a civil juridic person, the minutes of meetings, property titles, records of taxes and appraisals, contracts with coworkers and other similar matters.

**(220.2)** How effectively the Province adheres to the canonical laws of the Church and the Society as well as the observance of this Instruction, especially in any areas that could be considered extraordinary administration as described in sections (39-40).

**(220.3)** The status of the Arcae of the Province, especially the Formation Arca and the Aged and Infirm Arca, with respect to:

**(220.3.1)** Assets; principally property and equipment, accounts receivable and investments.

**(220.3.2)** Liabilities; principally accounts payable, the existence of any financial obligations awaiting judicial action, taxes or other issues.

**(220.3.3)** Income and expenses.<sup>162</sup>

**(220.3.4)** Investment strategy and corresponding performance of the Arcae; evaluating whether the resources of these Arcae are sufficient to cover the actual and the anticipated needs of the Province.

**(220.4)** Whether monies are handled carefully and investments made which are both secure and appropriate for the funds deposited with the Province by houses, works or third parties.

**(220.5)** Whether appropriate budgeting and future planning for the sustainability of entities is being done, whether appropriate plans of action are in place,

**(220.6)** That the chart of accounts is adequate; that the accounting procedures are reasonable; whether the financial record-keeping is done in a timely manner and according to generally accepted accounting principles applicable to the province; that prior and present practice related to accounting rules has been observed in a coherent fashion; that the documentation for financial transactions exists and is properly filed, etc.

**(220.7)** The observance of internal and external controls.<sup>163</sup>

---

<sup>162</sup> Are the expenses necessary? Or if unnecessary or inappropriate, are they avoidable?

<sup>163</sup> As indicated in (100-104).

**(220.8)** Whether there is an active development program which includes local philanthropy so as to acquire necessary funding to support and grow the resources for the Province and for the needs of the global Society.

**(220.9)** The state of the files of the Major Superior's Financial Administration.<sup>164</sup>

**(221)** At the conclusion of his review, the Revisor will present his/her findings to the Major Superior in a written report. It is suggested that the Major Superior discusses this report with his Consultors and the Finance Committee.

**(222)** The Revisor of the Major Superior's Financial Administration will write directly to the Superior General annually, informing him of the results of the review.

**(223)** Also, whenever an issue involves alienating goods that pertain to the Funds/Arcae or contracting a debt that puts a burden on them and requires the permission of the Superior General, the Revisor will send a written opinion in a separate, sealed letter.

- *The Revisor for Houses and Apostolic Works*

**(224)** This Revisor is normally a Jesuit, named by the Major Superior (who can be the Treasurer), with the permission of the Superior General.<sup>165</sup>

**(225)** The function of the Revisor of houses and works is to be an internal auditor of the financial administration of houses, works of the Society and those works entrusted to the Province (and of their administrators). By means of suggestions and advice the Revisor will assist the development of sound administrative practices in houses and apostolic works.

**(225.1)** More than just an inspection of the financial administration of the houses and works, the Revisor's role is to provide fraternal assistance and advice to the responsible administrators so that they may utilize better their resources.

**(226)** Making adaptations as necessary, the Revisor will follow the points outlined in section (220) in completing his task. In particular the Revisor will examine:

**(226.1)** In communities:

---

<sup>164</sup> Stored in an ordered and adequate manner: public documents, contracts, important documents, etc., as indicated in (98-99).

<sup>165</sup> In some provinces it can be better to divide these two responsibilities: A Revisor for Houses (in this case a Jesuit is preferable) and a Revisor of Works (in this case it can be a committee of Jesuits and laypersons, a competent layperson or even an auditing firm).

**(226.1.1)** That they observe the poverty appropriate to them (a clear separation between the work and the community, preparation of an annual budget, disposal of any surplus as determined by the Major Superior, where there is an operating deficit whether there are reasonable efforts to address this in future years, etc.).

**(226.1.2)** That they have fulfilled all obligations for stipend Masses. The Revisor will examine the book or ledger where this information is kept.

**(226.2)** In communities, apostolic works of the Society and those entrusted to it:

**(226.2.1)** That they fulfill their obligations toward their employees.

**(226.2.2)** That they receive income owed them in a timely manner.

**(226.2.3)** That they make their purchases wisely and in conformity with the regulations.

**(226.2.4)** That they spend wisely and avoid any unnecessary or improper expenses.

**(226.2.5)** That they keep all the necessary documentation for good financial management on file and in an orderly fashion.<sup>166</sup>

**(226.2.6)** Whether the community/work is sustainable.

**(227)** In regard to buildings, the Revisor will check out the need for repairs; that there are proper measures to ensure security and coverage of risk (insurance); that all is in conformity with local regulations and law (installations of all kinds, measures to combat fires or other emergencies, etc.).<sup>167</sup>

**(228)** In the case of individual Jesuits or laypersons having particular administrative responsibilities in a community or works (178-180), the Revisor will examine these using the points just mentioned, as well as review their financial accounting.

**(229)** Preferably, the Revisor will complete the work ahead of the annual visit of the Major Superior. The Revisor will prepare a written report for the Major Superior and give a copy of this report to both the Superior of the house and the Director of the work.<sup>168</sup>

---

<sup>166</sup> Cf. (98-99).

<sup>167</sup> If the revisor is not competent in these matters, he/she should seek input from a competent person in whom he/she has confidence.

<sup>168</sup> This report has no more normative value than that of the rules to which it refers or is based upon and the value the Major Superior wants to give it.

**(230)** If proposed transactions are related to the alienation of goods or to debts to be contracted by houses or works, the Revisor should give his opinion about the appropriateness of these activities. If these matters surpass the established limit delegated to the Major Superior, the Revisor will send a written opinion in a separate, sealed envelope to the Superior General.

- *The Finance Committee of the Major Superior*

**(231)** The Finance Committee of the Major Superior is a team of Jesuits and laypersons designated by the Major Superior which has as its purpose to assist the Treasurer and the Major Superior in decisions they must make related to financial matters. The treasurer is an ex-officio member of the committee.

**(232)** It has two principal tasks:

**(232.1)** To aid the governance of the Major Superior, they will be asked to give advice, share their opinions and study various aspects of the financial administration of the Province, the investment and management of its arcae, its houses and works (including entrusted works), and other matters that are of interest or concern to the Major Superior or Treasurer.

**(232.1.1)** When necessary, other experts in various fields and disciplines can be invited to the meetings to assist the Committee with their suggestions and advice.

**(232.2)** For topics of a more technical nature, sub-committees may be established which the Treasurer can call upon for frequent consultations about practical matters or those which have time constraints.<sup>169</sup>

**(233)** Based on their experience, competence, knowledge, prudence and apostolic spirit, and after being proposed by the Treasurer, other members, Jesuit and lay, are named or removed by the Major Superior. It is important to avoid appointing to the committee those who provide services to the Entity, so as to avoid conflict of interest within the committee.

**(234)** It is recommended that the members of the Committee be appointed for a renewable term of three years. Even so, each year the Major Superior and his Consultors should consider the continuation of any or all the members.

**(235)** When the Committee deals with matters pertaining to a house or a work, the respective Superior or Director should be invited to attend the meeting, and if appropriate, the local Financial Administrator.

---

<sup>169</sup> For example, in the matter of investments, the management of buildings and properties, etc.

**(236)** Occasionally, and when the matters dealt with are applicable, the Director of Development and/or the assistants for formation or health care can also be invited.

**(237)** The Major Superior has the right to convoke the Committee and attend all meetings. He can also request that his Consultors take part in the meeting when the matters under discussion call for it, so that all are informed and share their opinions in his presence.

**(238)** In addition to the necessary meetings that deal with issues of financial importance for the Province, the Finance Committee should also meet: a) to discuss the annual budget of the Province and those of houses and works about which the Major Superior desires more input; and b) to discuss the annual financial report of the Province.

**(239)** Written minutes should be taken at these meetings and kept on file in the office of the Treasurer. The minutes should be made available to the Revisor of the Major Superior's financial administration.

### **Administrative Activities at the Province Level**

**(240)** The Financial Administration of the Province occupies itself with the management of the goods of the Province, planning for its financial future, organizing its resources and activities, completing the necessary administrative tasks and seeing to the efficient operation of the entire office.

- *Planning areas*

**(241)** *The Budget.* The Treasurer, in the quarter before the beginning of the new fiscal year, will prepare a budget for the various administrative units that fall under his supervision. He will present this budget to the Major Superior for his approval.<sup>170</sup>

**(242)** *Chart of Accounts.* The financial records of the Entity will be organized according to a Chart of Accounts that encompasses all the accounting activities of the various administrative units of the Financial Administration of the Province.

**(242.1)** In order to facilitate the analysis and comparison of information, if allowed by the laws of the country in which the province operates, it is recommended that the Chart of Accounts selected by the Province coincide with the one proposed by the General Treasurer at least on the level of major categories.<sup>171</sup>

---

<sup>170</sup> Cf. (82-83). With relation to the manner or proceeding, cf. (473-492).

<sup>171</sup> Cf. (90); cf. List of Forms, Forms A-I through A-VII.

**(243) *Per Diem*.** To help the financial planning of the Province and to facilitate the fostering of a common style of life in the Province a review of each community's average daily cost (*per diem*) is needed. Each province should have guidelines as to how this *per diem* is to be calculated to provide a uniform standard of comparison between communities.

- *Organization*
  - *The Administrative Units*
    - *In general*

**(244)** For the internal administration of the goods of the Society in the Province and those entrusted to it, the Financial Administration of the Province will be organized according to the following six administrative units or funds:

**(244.1)** The four Basic Arcae.

**(244.2)** The Operating Fund

**(244.3)** Entrusted Funds/Trust and Agency Funds

**(245)** All the goods under the responsibility of the Financial Administration of the Province, whether they belong to the Province or are administered in the name of communities, works or third parties, should be accounted for within these six administrative units/funds.

**(246)** The financial records for each of these units/funds will be kept separate.<sup>172</sup> This separation applies not only to the financial activities related to each unit/fund but also to all the goods assigned to it.

- *The four basic Arcae of the Province*

**(247)** As determined by the law of the Society of Jesus<sup>173</sup> and based upon the end they serve, the goods of the Society, over which the provinces have legal and canonical responsibility, should be assigned to one of four Basic Arcae. These Arcae are:

**(247.1)** The Formation Arca

**(247.2)** The Aged/Infirm Arca

**(247.3)** The Apostolic Arca

**(247.4)** The Foundations Arca

**(248)** Each Arca consists of income producing and non-income producing assets (residences and apostolates' structures and holdings).

---

<sup>172</sup> Cf. Est. pob, \*59.

<sup>173</sup> Cf. Est. pob, \*56.

The investments are considered the basis for supporting activities of the respective Arca.<sup>174</sup>

**(248.1)** The income producing assets of each Arca are to be invested according to an established and periodically reviewed policy. This investment policy should define the long-term strategy for each fund and the asset allocation appropriate to that strategy. Further it should provide guidelines for preservation and growth of the principal, a definition of how income is calculated<sup>175</sup> and a corresponding spending discipline, and the level of risk tolerance. A process for regular evaluation of investment performance against established external benchmarks should be articulated. Finally, the method of applying socially responsible principles should be clearly stated in the investment policy.

**(248.2)** The non-income producing assets consist of real estate holdings which are actively being used by the Society as houses or works. These are also to be guided by policies which establish the method of determining and updating the market value of the asset, and the means by which the value of the assets are maintained. Assets that are not in active use (such as a community house, an apostolic building, or undeveloped land holdings) should not be considered as non-income producing assets, but rather their market value is to be included among the income producing assets, realizing their underuse.

**(249)** Only the Superior General can transfer goods from one Arca to another. For just and important reasons, he can redistribute goods from different Arcae into one, always respecting the will of the donors.<sup>176</sup>

**(249.1)** Loans from the Arca to other Jesuit entities (funds, provinces, works, foundations) are discouraged and are to be avoided. However in extreme cases:

**(249.1.1)** For a loan of any amount from the Formation Arca or the Aged/Infirm Arca the Major Superiors (loaning and borrowing) must have the Superior General's permission and approval for the program of repayment.

**(249.1.2)** For a loan for an amount over the limit of either of the Major Superiors (loaner or borrower) from the Apostolic or Foundations Arca must have The Superior General's permission and approval for the program of repayment.

---

<sup>174</sup> See (370-392, 516-526) for further guidelines for investments.

<sup>175</sup> Income from investments can be defined in many ways: as accumulated dividend and interest, or as a percentage of the total value of the fund including reinvested dividends and interest. A spending discipline will advise what portion of income can be expended and which needs to be retained to protect the fund against inflation and possibly even slowly grow the value of the fund.

<sup>176</sup> Cf. Est. pob, \*59.

**(250)** These Basic Arcae are not juridic persons in their own right. The Province holds juridic title to these Arcae.

**(251)** It is the Major Superior's responsibility to safeguard and grow these arcae for the sake of the needs of the Province and of the Universal Society. If the Arcae are not sufficiently endowed, in order to increase and expand them, he can apply following sources:<sup>177</sup>

**(251.1)** Donations and alms that have been received;

**(251.2)** Renunciations of Jesuits, legacies, and unrestricted donations that fall within the limits of his authority;

**(251.3)** Contributions that he may levy on communities in proportion to their resources;

**(251.4)** Annual surplus that communities are obliged to distribute.<sup>178</sup>

**(252)** The Major Superior with the assistance of his Consultors, the Treasurer, the Finance Committee and with any observations received from the Revisor's report should annually evaluate the strength of the Basic Arcae and the Operating Fund of the province in light of the current obligations and future needs to be met. This study involves first an analysis of the past year's growth of the fund (investment growth and added donations), past years' expenses, and then a projection of the future value of the fund (based on reasonable investment presumptions) and expected expenses. In light of this, and mindful of his duty to safeguard and grow the funds, he should then adopt a plan for whatever the projections seem to call for: (a) continued good management, (b) reduction of the anticipated deficit (through reducing obligations of the funds and/or increased efforts at fundraising), or (c) recommendation to the Superior General for use of the surplus either within the province or for the good of the universal Society. This study would be an aid to the composing of the annual financial report that he sends to the Superior General.

**(252.1)** A twelve-month projection of income and expenses for the arcae and the Operating Fund of the province (or a budget) is to be submitted to the Superior General on a date established by the Curia for his review and comments.

▫ *The Formation Arca*

**(253)** This Arca is constituted by the goods destined for the support and formation of Jesuits in probation, in studies. This support includes the services provided to them.

---

<sup>177</sup> Cf. Est. pob, \*60.

<sup>178</sup> Cf. Est. pob, \*43.

**(254)** Realizing that the Arca is an asset of the whole Society and the need to preserve and grow its value, normally it is only the income of this Arca that can be applied to the support of Jesuits according to the following guidelines:<sup>179</sup>

**(254.1)** Priority of support is given to:

**(254.1.1)** Jesuits in probation or formation (novitiate, first studies/philosophy, theology, special studies, tertianship). The cost of the Jesuits who are in the service of those in formation/probation should be included into the *per diem* (and tuition) of those served.

**(254.1.1.1)** Jesuits in regency or who have completed the stages of probation or formation are not supported by this Arca, but by the apostolate to which they render service, so as to experience the apostolic poverty of the Society.

**(254.1.2)** The construction and maintenance of houses of probation and formation.

**(254.2)** Should sufficient funds be available based on evaluation submitted to the Superior General, the arca may give support:

**(254.2.1)** If the Major Superior deems it necessary to those who are preparing themselves to enter the Society (candidates or pre-novices).<sup>180</sup>

**(254.2.2)** If a Jesuit in formation has entered with debt for educational purposes, the Arca may assume the debt and its payment at the time of full incorporation, and up to then pay minimal interest demands. Debt incurred for other reasons may not be assumed by the Formation Arca.

**(254.2.3)** To support those who dedicate a period of time to ongoing formation, in so far as they cannot receive sufficient assistance from their local community, work or other sources.

**(254.2.4)** With prior approval of the General to support those who are aged and infirm if the Aged/Infirm Arca does not have sufficient resources and the Formation Arca has the capacity for such additional expenses.

**(255)** When houses of formation are canonically erected, they have their own juridic personality and can possess their own goods, distinct from the goods of the Formation Arca.

<sup>179</sup> Cf. CN 205, 1°.

<sup>180</sup> Expenses for vocation promotion should not be assigned to this arca. They should more properly be assigned to the Apostolic Arca.

**(256)** The fixed assets destined for houses of probation and formation, even when they have been purchased or constructed from the resources of the Formation Arca, normally should belong to these canonically erected houses and not to the Province through the Arca.<sup>181</sup>

**(256.1)** An exception to this norm is permitted in the case of living quarters (apartments) for small communities of students. These assets, purchased by the Formation Arca, can belong to that Arca.

**(257)** If a common house of formation (one in which various provinces participate) is canonically erected, its assets pertain to it, and the decree of erection must indicate how the assets are to be distributed should it be suppressed. If the house is not canonically erected, the Superior General will decide to whom the assets pertain.

**(258)** Should an asset of the Formation Arca be used for purposes other than Jesuit formation, fair recompense based on market value should be paid to the Arca for said usage. Should an asset of Formation Arca be alienated or suppressed, its value reverts to the Formation Arca.

▫ *The Aged/Infirm Arca*

**(259)** This Arca is established with the goods destined for the support and care of the aged<sup>182</sup> and infirm of the Province.

**(260)** Realizing that the Arca is an asset of the whole Society and the need to preserve and grow its value, normally it is only the income of this Arca that can be applied:

**(260.1)** To support, assist and care for the sick and infirm of the Province, whether they live in specially designated houses or in other locations.<sup>183</sup>

**(260.2)** To support and pay the other costs of persons who care for these men.

**(260.3)** To subsidize – based on the judgment of the Major Superior and at a level determined by him – the houses in which the elderly and infirm live.<sup>184</sup>

<sup>181</sup> For reasons of security or because the Major Superior considers it appropriate, the Province Treasurer may have responsibility for managing matters related to these goods.

<sup>182</sup> Based on their age or flagging health, the Major Superior makes a personal and fatherly decision about the men included in this category.

<sup>183</sup> Cf. Est. pob, \*56.2.

<sup>184</sup> In order to determine the sum of this subsidy, it can be helpful to use the *per diem* of the province as a reference point. However, depending on the situation this assistance can be an equal, a greater, or a lesser amount as determined by the Major Superior.

**(260.4)** To help communities to cover occasional major expenses for the health of its members; for example, surgery not covered by other means, costly medical treatments, etc.

**(260.5)** To construct, maintain or remodel houses destined for the elderly or infirm (infirmaries).

**(261)** In addition to the Aged/Infirm Arca, the provinces can provide for the costs associated with the aged or infirm through several means.<sup>185</sup>

**(261.1)** By participation in the social security program of the country.<sup>186</sup>

**(261.2)** By an internal health insurance (i.e., within the Province) paid for with contributions from each Jesuit. This insurance will provide appropriate care for our sick members.<sup>187</sup>

**(261.3)** By outside health insurance through public or private companies.<sup>188</sup>

**(261.4)** By means of a Fund or Arca set up jointly with other provinces.<sup>189</sup>

▫ *The Apostolic Arca*

**(262)** This Arca is established with the goods destined to promote and subsidize specific apostolic works.

**(263)** Realizing that the Arca is an asset of the whole Society and the need to preserve and grow its value, normally it is only the income that can be used to assist with operating costs of works and apostolic activities that are not able to provide sufficient means to maintain themselves.<sup>190</sup> This can be

---

<sup>185</sup> Cf. CN 206.

<sup>186</sup> It is important to remember that the relation between the Society and its members is not that of an employer-employee but a religious affiliation. Therefore Jesuits are not allowed to simulate in civil law an employee relationship with communities or works of the Society in order that they might enjoy the benefits of state or private systems that protect against aging or illness based on an employment contract. When Jesuits work for outside organizations or in Jesuit works and are required by civil law to pay into a social security system, this will be done while at the same time safeguarding the canonical principle formulated here.

<sup>187</sup> This procedure is especially indicated when there is no Aged/Infirm Arca or other adequate system. If this system co-exists with an Aged/Infirm Arca, accounting for its expenses and contributions is undertaken within the financial record keeping of the Aged/Infirm Arca as a sub-fund or sub-account.

<sup>188</sup> When the number of Jesuits is sufficient, it is usually appropriate to organize an internal health insurance. It is important to consider the advantages and disadvantages of outside insurance programs before entering into contractual arrangements.

<sup>189</sup> It is also possible to coordinate with other religious order in order, for example, to arrange for insurance or establish common infirmaries.

<sup>190</sup> Cf. Est. pob, \*56, 3.

done occasionally and based on the Arca's capacity. Financial assistance for operations should not be done on a permanent basis.

**(264)** The income of this Arca can also be used for charitable works; for example, to fill out the contribution that communities make to the FACSI, or to assist other provinces, to assist family members of Jesuits in cases of need,<sup>191</sup> or to help those who leave the Society.<sup>192</sup>

**(265)** If, in the province, there exist other funds whose ends are apostolic (for example, joint funds, education funds, funds for specific works, etc.), they will be included as sub-funds in the Apostolic Arca with appropriate record keeping.

**(266)** Goods given or donated to the Province for pious<sup>193</sup> or charitable causes outside of the Society that are not yet invested in an autonomous foundation,<sup>194</sup> will be included in the Apostolic Arca as sub-funds, always respecting the legitimate, certain, and express desires of the donors.

▫ *The Foundations Arca*

**(267)** This Arca is established with goods destined, principally, to start up houses/work or to help endow apostolic works.

**(268)** Realizing that the Arca is an asset of the whole Society and the need to preserve and grow its value, normally it is only the income that can be applied in the following ways:

**(268.1)** To defray the costs of a new building, including the purchase of the land, the furniture and other furnishings and the library for the community or the apostolic work or to defray the costs of a major remodel of an already existing building.

**(268.2)** To provide an income-producing endowment, by means of profitable assets, to apostolic works and those houses that, by right, have the capacity to have funds that earn income.

**(268.3)** To cover any other need of the Province that cannot be covered by another Arca nor be charged against the Operating Fund.

**(269)** In the case of grave necessity and with the explicit approval of the Superior General, Jesuits or structures of the Society's may be supported using assets or income from the Foundations Arca. The requests must be

---

<sup>191</sup> Cf. (457).

<sup>192</sup> Cf. (456).

<sup>193</sup> By pious causes is understood works of piety, apostolic or charitable, whether spiritual or temporal (CIC can. 114, §2).

<sup>194</sup> If they are to be invested in an autonomous foundation (for example, one creating a school or orphanage, etc.), the assets will become the property of this foundation (cf. CIC can. 1303 §1, 2°). Until this happens, the Province holds the fiduciary title to the assets with an obligation to give them to the foundation.

for specific amounts, for a specific period of time, and include a strategy for funding other sources. This can be done only if it is appropriate and reasonable to presume the approval of the donors to the Arca.<sup>195</sup>

▪ *The Operating Fund*<sup>196</sup>

**(270)** The Province Financial Administration manages the functions of the treasurer's office and other financial transactions by means of a financial management-accounting unit/fund known as the Operating Fund.

**(271)** The Operating Fund is not an additional Arca. Therefore, it cannot accumulate surpluses or hold capital.<sup>197</sup> This financial management-accounting unit/fund has only two functions.

**(271.1)** To act as an intermediary or bridge for the transactions of and between the other administrative units/funds of the Province;<sup>198</sup>

**(271.2)** To provide an accounting of all the transactions that the province government generates.

**(272)** As an intermediary, the Operating Fund:

**(272.1)** Will be the central unit of the office of the Province Financial Administration, that is, it will oversee cash accounts and accounts held in banks of and for all the other financial units/funds;

**(272.2)** Will hold the internal current accounts that communities, works, provinces and third parties have placed with the Province Financial Administration.

**(273)** As the primary administrative accounting unit/fund supporting province governance, the Operating Fund collects all transactions that occur in any office or in the governance of the Major Superior.

**(273.1)** The Assets section lists the goods destined for the Curia and Province Financial Administration (for example, the premises, furniture, automobiles, etc.) and the Liabilities section lists what is owed in support of the province governance. Its reported assets consist only of the value of the goods assigned to it in order to adequately facilitate the progress of governance and management activities.

**(273.2)** The Statement of Activities for this unit/fund will record all the income and expenses generated by activities related to province

<sup>195</sup> Est. pob, \*58.

<sup>196</sup> Together with other functions attributed to this fund in the text, this administrative unit incorporates what has traditionally come to be known as the *sumptus communes* (common expenses). In some English-speaking provinces, this financial designation is called the "Current" Fund.

<sup>197</sup> If there are surpluses, they should be disposed of in the next fiscal year (for example, by asking for a smaller contribution from the communities of the Province).

<sup>198</sup> That is, to act as the bank or treasury of the Province.

governance and Province Financial Administration (i.e., the Curia and the Province Financial Administration).

**(274)** In accord with Society law, the income to the Operating Fund cannot come from rents, profits or fixed income but only from income sources such as the following.<sup>199</sup>

**(274.1)** Generic alms received in favor of the Province or sought for this end.

**(274.2)** Contributions, proportionate to their ability to pay, that the Major Superior – with the approval of the Superior General – will impose on communities and the Society’s apostolic works as a fee for services provided to them through the provincial offices.<sup>200</sup>

**(274.3)** Money and surplus resources that communities are obliged to contribute.<sup>201</sup>

**(274.4)** When the community of the Curia and the Province offices form a single entity, the Operating Fund can receive income from stipends for Masses said by Jesuits who are members of this community as well as income from any other ministry or work these men are involved in.

**(274.5)** A moderate commission or percentage of the income of the Funds entrusted to the Province for investment, whether these belong to communities, institutions or other parties that the Province Financial Administration manages.

**(274.6)** Contributions from the Arcae of the Province – as approved by the Provincial – that represent the work done on behalf of these Arcae.

**(275)** The expenses which the Operating Fund incurs are the result of the province activity (Curia and Province Financial Administration) that benefits the total Province,<sup>202</sup> and are not chargeable to any community or work in particular. These include:

**(275.1)** The support of the Major Superior and his coworkers.<sup>203</sup>

---

<sup>199</sup> Est. pob, \*64.

<sup>200</sup> Cf. (199.5 and 208.15). It should be noted that the assent of the General is required to begin a system of contributions but not to set a rate or modify it.

<sup>201</sup> Cf. Est. pob, \*60.

<sup>202</sup> Cf. CN 208-209.

<sup>203</sup> The support of the Major Superior and his coworkers includes the follow types of expenses: food, clothing, housekeeping, vacations and rest periods, personal expenses, and other similar expenses. This can be dealt with in two ways according to the circumstances: if the Curia and community are treated together, then the expenses can be charged directly to the Operating Fund; and if there is a separation between the Curia and the community, the community will receive remuneration for the Major Superior and his coworkers that will cover their costs in the community.

**(275.2)** Salaries and benefits for the non-Jesuit coworkers in the Curia and Province Financial Administration.

**(275.3)** Communications: mail, telephone, Internet and other means of communication.

**(275.4)** Publications of the Province (catalogue, liturgical calendar, news, etc.).

**(275.5)** Office supplies and library (subscriptions).

**(275.6)** Expenses for rental, maintenance, repair, cleaning, and general matters (water, gas, electricity, heat, etc.).

**(275.7)** Cost of transportation and trips of the Major Superior and his coworkers, cars and their maintenance.

**(275.8)** Cost of travel to consultors' meetings by the Consultors, and for those who go to Province, Procurator or General Congregations.

**(275.9)** Furnishings, furniture, and other equipment (computers, telephone systems, security systems, etc.).

**(275.10)** Small and occasional alms and other gifts that Curia of the Province can make.<sup>204</sup>

**(275.11)** Other common expenses of the Province; for example, expenses of various province commissions, expenses incurred in holding a province congregation.

**(276)** Although the Operating Fund cannot have long-term investments for its benefit, within the fiscal year it can invest excess cash in short-term instruments until such time as it is needed.

▫ *Funds held for others*

**(277)** The Province Financial Administration can manage and invest funds entrusted to it.<sup>205</sup> These funds can belong to houses (those that are allowed invested funds), to works of the Province or other provinces. As we are not to be administrators of other's resources and because of the liabilities connected with such, it should be only in extraordinary cases that we manage funds of third parties,<sup>206</sup> according to the norms and procedures stated previously (see [181]).

---

<sup>204</sup> Alms regularly received or of significant amounts should be handled through the Apostolic Arca.

<sup>205</sup> It has to be remembered that these funds do not belong to the Province – as a canonical juridic person – but to those who have entrusted them to the Province.

<sup>206</sup> In reality, given the abundance of companies that manage investments, there is no great reason for the Province Financial Administration to take on this responsibility except in special cases.

**(277.1)** In some instances a Major Superior may be given discretionary authority in the management of the funds of others according to the set purposes established for the fund.

**(278)** The Province must have a memorandum of understanding with each entity for which it holds funds, indicating the nature and actual ownership of the funds, the responsibility of the Province for its investment and maintenance, whether the Major Superior has any discretionary authority over the use of the income, and the procedures and guidelines for depositing or withdrawing funds.

**(279)** Regularly, or at least annually, the Province Financial Administration will provide a financial report to the depositors about the management of the assets that they have entrusted to the Province.

**(279.1)** In instances when a Major Superior has discretionary authority over funds held for others, he should include an account for his management of the funds to the Superior General.

- *Assets of houses and apostolic works of the Province*

**(280)** The Major Superior can delegate to the Treasurer the management of the fixed assets (buildings or residences) that the Financial Administrators of those houses or works are not able to manage. With the permission of the Major Superior, local superiors or directors of works can do likewise.

**(281)** The Treasurer will manage these assets in conjunction with those he manages by right of his office. However, he will maintain separate accounts for these, following the instructions of the owners of these assets, and will prepare timely and appropriate reports of his management for the owners and the Major Superior.

- *Coordination*

- *Coordination with the local Financial Administrators*

**(282)** Local Financial Administrators of houses, works of the Society and other works entrusted to the Society should have open and transparent communication with the Treasurer. They should coordinate with him on financial, legal or labor matters that might affect the entire Province. In these areas, local Financial Administrators should follow the lead of the Province Financial Administration.<sup>207</sup>

**(283)** Frequent communication and meetings between the local Financial Administrators of houses, works of the Society or those entrusted to it are

---

<sup>207</sup> Cf. (67).

encouraged.<sup>208</sup> The Major Superior or the Treasurer, acting on his own authority, can convoke these meetings.

- *Mutual technical and financial help between Treasurers*

**(284)** It is recommended that Treasurers from the same country or neighboring provinces or from same Conference of Major Superiors meet to discuss and study common problems, exchange methods and experiences in the various areas of management, share knowledge about the areas of finance and investments, establish common financial management systems, coordinate economic and financial policies in the area or region, propose to their respective Major Superior possible ways to bring about mutual assistance between provinces, conferences etc. Means of promoting inter-conference conversations should be encouraged and developed. The presence of the General Treasurer or one of his assistants at these meetings is generally beneficial.

- *Financial reporting*<sup>209</sup>
  - *By those who work with the Major Superior*

**(285)** The Treasurer will present a regular report about his management activities to the Major Superior.<sup>210</sup>

**(286)** Once a year the Revisor of Province Financial Administration will give a report of his review to the Major Superior<sup>211</sup> and the Superior General.<sup>212</sup> The Revisor of Houses and Works will do likewise to the Major Superior,<sup>213</sup> and when necessary, inform the Superior General.<sup>214</sup>

- *By the Major Superior*

**(287)** Once a year at a date determined for the whole Society he should send for review by the Superior General a twelve-month projection/budget of the income and expenses of the Operating Fund and the four Basic Arcae.

**(288)** Each year, within six months following the end of the fiscal year, the Major Superior will send to the Superior General a report on the financial administration of the province, the status of the operating fund and the four basic arcae, philanthropic efforts, the life of the vow of poverty, financial health of houses and works, the real estate of the province, and the finances

---

<sup>208</sup> When appropriate, the Ministers/Managers of communities can be included in this communication or in these meetings.

<sup>209</sup> Cf. (105-106), (571-580).

<sup>210</sup> Cf. (209, 212).

<sup>211</sup> Cf. (221).

<sup>212</sup> Cf. (222).

<sup>213</sup> Cf. (229).

<sup>214</sup> Cf. (230).

of the Conference and/or other inter-province structures. He should then include his proposed strategic plan for addressing the issues presented. He should include with this assessment the financial statements of the Province.<sup>215</sup> These should include reports of:

**(288.1)** The four Basic Arcae of the Province, the Operating Fund, and funds entrusted to the Province,<sup>216</sup> that the Province may have or control.

**(288.2)** The communities and the Society's apostolic works and those entrusted to it that are of a greater importance from an economic point of view.

**(288.3)** Included in this report will be a list of the property alienations that fall within the authority delegated to him.

◦ *By independent auditors*

**(289)** A formal review by external auditing professionals of the Province Financial Administration is to be a required normal and ordinary annual practice, ideally through an audit (or where advisable through a review) which attests to the accuracy and good practices of the administration. The same is strongly recommended for the principal houses and the Society's works or those entrusted to it. This is especially true when such reports must be available to the public.<sup>217</sup>

**(289.1)** It is advisable to make a risk audit of an institution so as to best be prepared for contingencies.

## **Relationships of Assistance between Provinces**

• *Inter-provincial collaboration*

**(290)** It is becoming more frequent that the provinces of the Society help each other by sharing human, apostolic, formation and material resources. This help occurs through brother-to-brother agreements, through scheduled exchanges or by other forms of collaboration.

**(291)** In order to regularize the various types of fraternal collaboration among the provinces, it is appropriate that the interested parties prepare written agreements that include economic and financial details as well as apostolic ones, and that these be submitted to the Superior General for his approval.<sup>218</sup>

---

<sup>215</sup> Cf. (579-580).

<sup>216</sup> Cf. (277-279).

<sup>217</sup> If useful, the audited statements can be sent to the General Curia as a supplement to the required forms.

<sup>218</sup> Cf. CN 398 §2.

- *Organizations designed for assistance*

**(292)** In some provinces of the Society there exist offices and organizations designed to help others. These entities go by titles such as “secretariats,” “mission procurators” or “development offices.” Their purpose is to collect donations and undertake other helpful activities and measures.<sup>219</sup>

**(293)** These entities and organizations should always have their own statutes/by-laws, approved by the Major Superior, which clearly define the following points: their legal and canonical status, their relation to the province, their organizational structure, ownership of assets and the funds they collect, how their resources are managed, the oversight and control to which they are subject, the manner of financial accounting and reporting as called for in this Instruction.<sup>220</sup>

**(294)** Whatever their organizational structure, these entities will always have a special relationship with the Treasurer.<sup>221</sup> who receives and manages all funds donated to the Province and its works according to agreed-upon procedures. The Revisor for houses and works will treat them as he/she does with any other house or work.<sup>222</sup> This is either because they are part of the economic organization of the province or because the province has a real economic responsibility for them and their activities.

**(295)** If the Major Superior determines, these organizations will be audited<sup>223</sup> so that he can supervise their functioning and make available a complete financial report to the Superior General and, as is appropriate, to the benefactors.

**(296)** In his annual financial reporting to the Superior General, the Provincial will include information on the economic status of these offices and organizations.<sup>224</sup>

- *Fund raising outside the boundaries of the province*

**(297)** When fund raising involves activity in the territory of another Province, the Major Superiors of the affected provinces will determine how this takes place.<sup>225</sup>

---

<sup>219</sup> Such organizations can depend directly on the Province or have a formal autonomy based upon the fact that they are civil juridic persons created for this purpose (foundations, non-profit organizations, non-governmental development organizations (NGOs).

<sup>220</sup> Cf. (106).

<sup>221</sup> Cf. (67; 176).

<sup>222</sup> Cf. (224-231).

<sup>223</sup> Cf. (177).

<sup>224</sup> Cf. (288).

<sup>225</sup> Cf. CN 214 There are problems that can arise from such activities. For example, cultural differences, making requests from the same benefactors, lack of knowledge or awareness of the expectations or desires of the benefactors, conflicts with the works in the other province, etc.

**(297.1)** Before initiating the collection of funds, the Major Superiors should clarify the relationship between the affected provinces by means of a clear and fraternal written communication in which limits and areas of fund raising are established. This is to be done so as not to impact negatively the Province in whose territory the funds are collected, while still assisting the Province seeking help.

• *Participation of laypersons*

**(298)** In order to maintain good relations with benefactors, the presence of Jesuits in fund raising is very important. Nevertheless, laypersons have an important role in the administration of this process.

**(299)** The Province should take special care that the laypersons who work in fund raising for the Society and its works know and understand the goal of the Society and our way of proceeding so that their work can be more fruitful, effective, and consistent with our mission.

**(300)** The Treasurer should collaborate closely with those laypersons who work in fund raising in order to develop administrative practices for the proper accounting for collected funds as well as coordinate the way of proceeding with respect to long-term contracts and/or obligations that can arise from fund raising activities.

### **Unification and Division of Provinces**

**(301)** If provinces unite to form one province, the assets and patrimonial rights of these provinces now belong to the new one. The new province also assumes any obligations of the old ones were, especially safeguarding the intention of the founders and the acquired rights as regards the allocation of assets and fulfillment of obligations.<sup>226</sup>

**(302)** In the case of a province dividing, either because a part of it is incorporated into another province or because it is erected as a distinct province, the Superior General will equitably divide the assets and rights of the former Province as well as any obligations that it has, respecting what was stated in the previous paragraph.<sup>227</sup>

**(303)** In all these cases, and whenever possible, title to the real estate will be changed to the new entities. Where title transfers are costly, appropriate legal advice should be sought to hold these costs down.

### **Inter and Supra Province Collaborative Structures**

**(304)** To promote the global mission of the Society and collaboration between provinces, interprovincial and supra-provincial structures may

---

<sup>226</sup> Cf. CIC can. 121.

<sup>227</sup> Cf. CIC can. 122.

be created for specific purposes. In cases where such structures need to establish a new civil identity and be of the Society of Jesus, the entity along with its statutes/by-laws must have the approval of the Superior General, and should be reviewed on a regular basis.

**(304.1)** If the entity is an existing community or work of a given province but considered a shared work or community of several provinces there should be an agreement established by the provinces specifying which of the Major Superiors is responsible for the entity (appointment of the director/superior, oversight of finances) and which responsibilities are retained by cooperating provinces (*cura personalis*, financial support). This agreement is to be approved by the Superior General.<sup>228</sup>

**(304.2)** If the entity is a delegated responsibility of several provinces for the oversight of several common houses and works of the provinces, there should be an agreement established by the provinces as to (a) the nature/scope of the delegated responsibility, (b) the process of proposing the (major) superior of these works/communities to the Superior General, (c) the responsibility for the appointment and oversight of the superiors and/or the directors of the works, (d) the oversight of the financial administration, and (e) the apostolic and financial relationship between the entity and the province within which the work/community resides. It should also indicate which responsibilities remain with the Major Superiors/provinces involved in this delegated responsibility.<sup>229</sup>

**(304.3)** If the entity is one created by or entrusted to the Superior General and serves the global Society or the Church, the entity is accountable directly to the Superior General or to a delegate appointed by him. The establishment of such entities and oversight should include documents indicating the Jesuit responsible (if not the General) and the procedures for appropriate oversight for the work and/or the community, including oversight of the finances and financial administration.<sup>230</sup>

**(305)** These structures may be of various natures:

**(305.1)** The structure is considered a work (apostolic, programmatic, works entrusted to the Superior General, independent networks, historical or spiritual) and as such would have the characteristics and

<sup>228</sup> Examples would be shared novitiates; first studies programs; shared social works, shared development offices, shared mission offices, historical institutes, educational associations (AJCU, AJUAM), shared archives, and media programs.

<sup>229</sup> Examples would be conferences or super/inter-conference structures.

<sup>230</sup> Examples would be the Curia Community/work; JRS, *Educate Magis*, Delegation of International Roman Houses (DIR), Germanicum, Pio Latino.

guidelines for its management, resources, and government ascribed to works.

**(305.2)** The structure is internal government (e.g., conferences, interprovincial communities, delegations) and therefore would abide by the norms for government, and being supported by the donations of the Society or benefactors.

**(306)** The statutes/by-laws should include a definition of the nature of the structure, the nature and means of appointment of the person responsible for the structure, the financial support of the structure, and the civil (and in some cases the canonical) nature of the government structure, the nature of assets it may possess, and the means of distribution of assets should the structure be suppressed/dissolved.

**(307)** Such structures are obligated to follow the norms in terms of oversight by the designated Major Superior or by the Superior General and the obligation to make annual financial reports, have annual budgets approved, be reviewed by a revisor approved by the Major Superior or the Superior General, and obtain appropriate permissions for extraordinary financial transactions, alienations and/or debts.



## VI. Financial Administration at the Level of the Superior General

### Powers and Responsibilities

**(308)** The Society, in so far as it is distinct from the provinces, its houses and apostolic works, can only have long-term, secure income-producing goods in order to promote those apostolic works of a more general character and to attend to the needs of regions (missions) and provinces. The Society also has control of the Charitable and Apostolic Fund (FACSI).<sup>231</sup>

**(309)** The “superintendence” or general supervision and highest level of administration of the temporal goods of the Society lies with the Professed Society.<sup>232</sup> It ordinarily exercises these powers through the Superior General.<sup>233</sup>

**(310)** Those given the responsibility for the financial administration of the goods of the Society exercise their administrative functions subordinate to the Superior General.<sup>234</sup>

### Those Responsible: Functions and Faculties

- *The Superior General of the Society*

**(311)** As the person responsible for the universal well-being of the Society,<sup>235</sup> the Superior General of the Society is empowered:

**(311.1)** To administer the temporal goods of the universal Society.

**(311.2)** To supervise the financial administration of inter-provincial organizations, of provinces and regions, and of their houses and apostolic works.

**(311.3)** To encourage and formally approve economic solidarity and sharing of goods between provinces, communities and apostolic works in the whole Society, according to our Institute.<sup>236</sup>

---

<sup>231</sup> Est. pob, \*55.

<sup>232</sup> Cf. Formula of the Institute, n. 8; Cons [326, 419, 815].

<sup>233</sup> Cf. Gregory XIII *Apostolicae Sedis*; Cons [326, 327, 420, 421, 740, 743, 744, 759].

<sup>234</sup> This way of proceeding is designed to help those who undertake the administration of the goods of the Society to be in accord with the established norms and serve effectively, with a strong sense of solidarity and sharing of goods, the ends these goods are meant for, and to promote coherently in everything the practice of religious poverty.

<sup>235</sup> Cf. Cons [66, 719, 740]; CN 354 §4.

<sup>236</sup> Cf. Est. pob, \*48, \*50.

**(311.4)** To divide and distribute the goods of suppressed houses, apostolic works and provinces in accord with sections (184-185) and sections (301-302).

**(311.5)** To accept renunciations made in favor of the Society and to apply them when they exceed the limit allowed to the Major Superior.<sup>237</sup>

**(311.6)** To determine what should be done with donations that have restrictions.<sup>238</sup>

**(311.7)** To grant permissions and authorizations that fall within his faculties, according to the universal law of the Church and that of the Society.

**(311.8)** To delegate his faculties as he considers it appropriate.

**(311.9)** In accord with his faculties, to authorize the extraordinary expenses of the various entities that make up the Society when those expenses are expected to exceed the established limit in the universal law of the Church that he has conceded to Provincials.

**(311.10)** By himself or through a representative, to enter into any type of contract or alienation of the goods of the Society<sup>239</sup> within the limits established by the universal law of the Church.<sup>240</sup>

**(311.11)** To approve the level of financial help that each Province will make annually to cover the expenses of the General Curia.

**(311.12)** In circumstances already determined and in conformity with the law, to reduce the Mass obligations of the Society,<sup>241</sup> in conformity with the Society's privileges, to modify the pious wills of those who have left goods to it.<sup>242</sup>

**(311.13)** When necessary, to petition from the Holy See permissions for the Society, its provinces, regions, houses or works. This is done through the Procurator General.<sup>243</sup>

- *The General Treasurer*

**(312)** The Superior General names the General Treasurer.<sup>244</sup>

---

<sup>237</sup> Cons [740]; cf. Est. pob, \*78 §2.

<sup>238</sup> Cf. (355-364).

<sup>239</sup> Cf. Cons [743].

<sup>240</sup> Cf. CIC 638 §3; also 1292 §1.

<sup>241</sup> Cf. CIC 1308 §§3-5.

<sup>242</sup> Manual, 392.

<sup>243</sup> Cf. CN 383 §2.

<sup>244</sup> CN 383 §1.

**(313)** In general, the General Treasurer is to be responsible for the temporal affairs of the universal Society and those particular matters that the Superior General delegates to him.<sup>245</sup>

**(314)** It is the responsibility of the General Treasurer:

**(314.1)** To assist and aid the Superior General in exercising his supervision of the goods of the Society and its provinces, houses and its own apostolic works and those entrusted to it, and the development of resources for the Society. He may make decisions about economic matters that are within his competence.

**(314.2)** To administer the goods of the Society that are distinct from those belonging to provinces, houses or works; to administer the income and expenses of the General Curia; to administer the Charitable and Apostolic Fund (FACSI).

**(314.3)** To help the provinces, and the Roman works dependent on the Superior General, by managing current accounts, deposits and investments entrusted by them to General Financial Administration.

**(314.4)** To annually assemble the budget of the General Curia for the approval of the Superior General and to check periodically on how actual income and expenses compare to it.

**(314.5)** In consultation with the Assistant Treasurers and the Regional Assistants, to annually calculate the level of contributions that the provinces should make to cover the expenses of the Curia of the Superior General and submit this to the Superior General for his approval.<sup>246</sup>

**(314.6)** To attend to all civil legal processes in order to protect the assets of the Society.

**(315)** Financial Reporting:

**(315.1)** The General Treasurer will keep the Superior General fully informed about the activities that fall within his area of responsibility.

**(315.2)** Regularly and in the presence of the General Council, he will report of all the activities that fall within his area of responsibility. The purpose of these meetings is to evaluate the finances of the Society and its various components, to recognize and adapt to emerging situations and needs, and to plan for the future.

**(315.3)** Semi-annually, or whenever the Superior General requests it, he will present more detailed reports of the financial activity he is

<sup>245</sup> Cf. CN 383 §3.

<sup>246</sup> These contributions are determined based upon the number of Jesuits in each Province and the economic status of the Province and the nation(s) where it is located.

responsible for, with all the ancillary information necessary for the Superior General's better understanding of it.

- *General Treasurer Assistants*

**(316)** The General Treasurer is assisted by Assistant Treasurers who will help him to fulfill his responsibilities and to whom, with the agreement of the Superior General, he can delegate parts of these.

**(316.1)** One of the Assistant Treasurers will be delegated the same signatory powers of the General Treasurer for all banking, legal and investment matters.

**(317)** The principal responsibilities of the Assistant Treasurers are:

**(317.1)** To be the primary liaison with the provinces of the Society delegated to them, and in such relationships become familiar with the financial status and issues of the respective entities and their efforts to develop resources for the Society.

**(317.1.1)** To assist the Major Superiors and their treasurers with the management of their accounts at the Curia and with transactions related to them.

**(317.2)** Together with the General Treasurer and individually, to offer to the Superior General an evaluation and approach regarding financial matters that come to his attention. They are to study specific matters, to give their opinions, to make suggestions and respond to those seeking consultations regarding the implementation of this Instruction and good financial procedures, always at the service of the Superior General, the Major Superiors, Treasurers and their assistants.

**(317.3)** To assist newly appointed Treasurers and Revisors of Province Financial Administration in understanding their responsibilities and the procedures of the Society with respect to our poverty and its financial administration.

**(317.4)** When requested and as it is possible, to help provinces make investments and manage their assets.

**(317.5)** To report the financial activity of the General Curia, as well as the current accounts, deposits and invested funds that provinces, houses, works and third parties have placed with the General Financial Administration.

**(317.6)** An Assistant Treasurer may be asked to serve as a revisor of a work that is under the responsibility of the Superior General.

**(318)** Assistant Treasurers should visit the provinces (or be invited by them) to familiarize themselves with the administration of the province, its development efforts, and its works, and to collaborate with the Major

Superiors, their Treasurers, and Development Directors, as well as with superiors, directors of works and their coworkers about matters related to financial administration.<sup>247</sup>

- *The Revisor of General Financial Administration*

**(319)** The Superior General will appoint a Revisor of the general financial administration who will have functions and faculties analogous to those exercised by the Revisor of the province financial administration.<sup>248</sup>

- *The Finance Committees of the General Treasurer*

**(320)** There will be a General Finance Committee, made up of the Superior General, The General Treasurer, the Assistant Treasurers, and others it seems good for the Superior General to designate.

**(320.1)** The principal work of this Committee is to study the most important economic matters as determined by the Superior General and the General Treasurer, and give its opinion about them.

**(320.2)** This committee depends organizationally on the Superior General and is convoked by him or more often, because of his role, by the General Treasurer. The Superior General meets with it to hear about the important matters of General Financial Administration.

**(321)** There will be an Investment Committee composed of Jesuits and experienced lay professionals in the investment world to advise the General Treasurer regarding the investment policy, strategy, and management of the funds entrusted to the Society for investment.

### **The FACSI Fund<sup>249</sup>**

**(322)** The Society has established the “Charitable and Apostolic Fund” (FACSI). This fund has no long-term income-producing assets. Its purpose is to aid apostolically the works of the Society or help some needs outside of it.<sup>250</sup>

---

<sup>247</sup> For example, a) by examining concrete, economic and financial, administrative problems whether they are of the Province, or a house or an important apostolic institution; b) by training new province or local Financial Administrators; c) by implementing uniform systems of recording keeping within the province and coordination of this with that used by the General Financial Administration (General Treasurer’s Office); d) by sharing information about international assistance organizations; e) by encouraging sharing of goods within and outside the Society; f) in general, by bettering the economic administration and of the personal, communitarian and institutional practice of the religious poverty proper to the Society.

<sup>248</sup> Cf. (219-223).

<sup>249</sup> Cf. (581-583).

<sup>250</sup> Cf. CN 213 §1.

**(323)** The administration of this fund and the decisions about who or what it helps, is the responsibility of the Superior General, assisted by the General Treasurer.<sup>251</sup>

**(324)** The FACSI fund will be directed by its own statutes which the Superior General has approved.<sup>252</sup> The principal points of these statutes can be found in the following numbers of this Instruction.<sup>253</sup>

**(325)** The FACSI fund is supported by the voluntary donations of the provinces, local communities, benefactors, and whenever possible, by the Society's apostolic works and those entrusted to it as an expression of charity and solidarity with the apostolic work that the Society undertakes or aids.

**(325.1)** As a sign of collaboration and the personal participation of every Jesuit, each Province through donations from communities will contribute to the Fund a sum that corresponds to the average daily personal costs of all the members of those communities.<sup>254</sup>

**(325.2)** The communities, as a special gesture of collaboration by their members, can exceed this minimum donation.

**(326)** In the same way, the provinces are invited to designate for the Fund a part (for example, 5 percent) of the donations, legacies, inheritances and renunciations that do not have clearly expressed restrictions, or likewise, a part of the income on the sale of fixed assets.<sup>255</sup>

**(327)** The Fund will help “programs or projects” and “requests” for concrete activities, on a one-time basis and not fund the ordinary ongoing expenses of such a program or project. The Fund should help only those programs or requests that are of a charitable or apostolic nature, according to the priorities set out in the Statutes of the Fund.<sup>256</sup>

**(328)** Each year the Superior General will report to the Society on the income to the Fund and its uses, the programs and requests that received assistance, the status of these, and the list of programs and requests that the Fund could not assist because of a scarcity of funds or other reasons.

---

<sup>251</sup> Cf. CN 213 §2.

<sup>252</sup> Cf. AR XVII 786-789.

<sup>253</sup> See (581-583) and the appropriate FACSI forms C-II to -C-IV, available from the General Curia resources.

<sup>254</sup> This minimum contribution from communities is required (cf. *Statutes of FACSI* available from the General Curia resources). If in some exceptional case this is not possible, the General should be informed.

<sup>255</sup> Cf. *Statutes of FACSI*, available from the General Curia resources.

<sup>256</sup> For directions on how to apply for funding from FACSI and later to report on how the funds were used, cf. Procedures (581-583), and the guidelines in the *Statutes of FACSI*.

## VII. Main Functions of Financial Administration<sup>257</sup>

### Incorporation of Companies and Other Civil Entities

**(329)** To function in today's world, communities and works must have civil identity which may take various configurations (Associations. Corporations. Nonprofit Organizations, Societies, Trusts, Foundations, etc.).

**(329.1)** The laws of the country should be followed in setting up these entities. Also, they should have the least complicated juridic structure possible and avoid implying that the Society has any economic responsibility for them. In these cases it is good to seek the assistance of those who are technically skilled in these matters.

**(329.2)** If the creation of these entities involves any transference of assets or money from the Society (Province, communities or apostolic works), all pertinent norms shall be observed and also permissions, other formalities, etc.

**(330)** The creation of these entities requires the permission of the Superior General. In order to give permission he will need to have a description of the entity that contains a list of those who are in charge, legal documentation, annual financial accounts, and if there are any, the minutes of meetings.

### Acquisition of Goods

**(331)** In general, by common law, the Church and ecclesiastical juridic persons can acquire temporal goods by every just means of natural or positive law permitted to others.<sup>258</sup>

**(332)** To acquire goods, the Society can utilize as sources of revenue all that are not expressly prohibited by its law.<sup>259</sup>

- *By income from persons*
  - *From remuneration from work*

**(333)** With the exception of the special norms for parishes and the legitimate compensation for travel and other expenses, Jesuits may demand

---

<sup>257</sup> This chapter deals with the main functions of financial administration; how they are understood and the basic avenues of operation. The following chapter will address the practical ways of proceeding.

<sup>258</sup> Cf. CIC can. 1259.

<sup>259</sup> Est. pob, \*22 §1. A prohibited source might be, for example, fixed incomes for apostolic communities, cf. Est. pob, \*37.

no stipend for their work in spiritual ministries, especially those mentioned in the beginning of the Formula of the Institute of Julius III; they may accept only what is freely offered.<sup>260</sup>

**(334)** In addition to an appropriate system of remuneration to the Society, approved by the Major Superior, for work realized in an apostolic work of the Society,<sup>261</sup> royalties due authors, stipends, honoraria, personal pensions, grants and other gifts that are considered to be the fruit of personal talent and industry may be accepted for the Society. This is similarly true of the remuneration attached to certain stable ministries, such as chaplains of hospitals and other works, teachers of religion and the like.<sup>262</sup>

◦ *From Mass stipends*<sup>263</sup>

**(335)** In conformity with the law of the Church in effect,<sup>264</sup> it is legitimate in the Society to receive a stipend or an offering for the celebration of a Mass. However, whenever possible, gratuity should be practiced inside and outside of the Society, taking into account the edification of the people of God and especially charity toward the poor.<sup>265</sup> This sense of gratuity of ministry advises that at times stipends should be accepted and at others, they should not be accepted.<sup>266</sup> On this point it is the responsibility of the Major Superior to establish a policy about the ordinary way of proceeding with regard to stipends. No one should habitually exempt himself from this policy.<sup>267</sup>

**(336)** The Major Superior should be mindful that the rules of the Church about Mass stipends are carefully observed.<sup>268</sup>

**(337)** In regard to the amount of the stipend, religious ought to follow the policy that is in effect in the region where the Mass is celebrated.<sup>269</sup> They should avoid any appearance of trafficking or commerce.<sup>270</sup>

◦ *From pensions and other compensations*

**(338)** Pensions or compensations for old age, sickness, disability, for being an orphan, for those that relate to a prescribed number of years of service

---

<sup>260</sup> Est. pob, \*23 §1.

<sup>261</sup> Est. pob, \*36.

<sup>262</sup> Est. pob, \*23 §2; cf. CN 186.

<sup>263</sup> For the way of proceeding in relation to Masses and stipends, cf. (493-508).

<sup>264</sup> Cf. CIC can. 945 §1.

<sup>265</sup> Cf. CIC can. 945 §2.

<sup>266</sup> Est. pob, \*24.

<sup>267</sup> Cf. Memorandum of the General to Provincials and Major Superiors, February 20, 2001, n. 6 (AR 22 [1996-2001] 786).

<sup>268</sup> Manual, 165 §2; cf. CIC can. 947-958.

<sup>269</sup> Cf. CIC can. 952, §3.

<sup>270</sup> CIC can. 947.

and for personal injuries suffered are permitted<sup>271</sup> to be received for the Society.

◦ *Destination for all these types of income*

**(339)** If there is no other legally established requirement, everything Jesuits earn from whatever source, is income for the community in which they reside. Local superiors cannot allow anyone to habitually act differently, even if it benefits the ministry of the Jesuit or an apostolic work.<sup>272</sup>

**(340)** In regard to the royalties of an author, each Province will have policies about these and their destination. If these are lacking, then during the life of the author, they will go to the community where he resides. After his death they will be given to the Apostolic Arca of the Province.<sup>273</sup>

**(341)** In order to assure the proper receipt of all the income of a Jesuit, even after his death, each Jesuit must make at the time of his Final Vows a last will and testament that is civilly valid as required by the norms of the universal Church and the Society. This will is to be kept on file in the Province offices.<sup>274</sup>

• *By productive activity*

◦ *In general*

**(342)** Distinct businesses or commercial ventures should be avoided because of the desire to avoid any appearance of avarice, even if they are a way to finance apostolic works. If there are important pastoral reasons to begin a commercial venture the permission of the Superior General is required to undertake such activities.

**(343)** When permitted, any business endeavor that the Society undertakes that results in commercial activity must fulfill all the laws and legal rules imposed by the country or region in which the activity takes place. Evasion of legal obligations through our works must in all cases be forbidden.

◦ *In particular*

**(344)** These requirements have to be taken into account especially in the case of media activities of whatever kind (for example, publishing books or audio-visual materials, operating radio or television stations, etc.) and in the management of bookstores, even if they are selling only religious books and materials.

---

<sup>271</sup> Cf. Est. pob, \*22 §2.

<sup>272</sup> Est. pob, \*25.

<sup>273</sup> Est. pob, \*67 §§1-4, \*72 §§3-4.

<sup>274</sup> Cf. Manual, 71; Est. pob, \*72 §4.

**(345)** The simple production of books, other literary or artistic items by our own means and exclusively for the use of Jesuits, teachers or students of our schools, does not imply commercial activity as long as they are not sold by us.<sup>275</sup>

**(346)** If with proper permissions, Jesuits are involved in commercial or business activity, they should frequently inform the Major Superior of the financial status of the business. Also, they should avail themselves of competent economic and technical assistance to avoid possible failure, bankruptcy or non-compliance with legal obligations.

- *By accepting donations*
  - *Common norms for all donations that are accepted*

**(347)** When accepting donations of significant importance or complexity, and especially if the involvement of the Superior General is required, it is good to seek expert technical assistance, even though this is not necessary to accept validly the donation. In these situations, a written document, outlining all the conditions and circumstances related to the donation and/or any eventual obligations, should be prepared.

- *Unrestricted donations (pure and simple)*

**(348)** The Major Superior can accept unrestricted donations offered to him, and use them as he determines.

**(349)** In the case that the will of the donors was not indicated:

**(349.1)** If the donations do not exceed the established limit of the Major Superior's authority, they can be used as income to the Operating Fund, added to the Arcae of the Province or used to help communities or apostolic works or pious causes outside the Society.<sup>276</sup>

**(349.2)** If they exceed the established limit, the Major Superior should petition the approval of the Superior General with regard to their use.

**(350)** Unrestricted donations offered to communities and our works or those entrusted to the Society in principle can be accepted by the respective Superior/Director after hearing the opinions of his consultors. The refusal of such a donation requires the permission of the Major Superior.

**(350.1)** When a donation exceeds the delegated limit allowed by the Major Superior, the Superior/Director will inform the Major Superior in order that he can give his suggestions as to how to use the donation, keeping in mind what is said in section (349.2).

---

<sup>275</sup> In relation to sales of articles in schools, universities, churches, and retreat houses, etc., cf. (430-433).

<sup>276</sup> In agreement with (274.1; 251.1).

**(351)** Unrestricted donations offered to an individual Jesuit are accepted in the name of the community or apostolic work.<sup>277</sup>

**(351.1)** If the value exceeds the delegated limit allowed by the Major Superior, his permission is necessary to accept and use them, keeping in mind what is said in section (349.2).

**(352)** If the donation is not given to the community or the apostolic work or it exceeds the delegated limit allowed by the Major Superior, the Major Superior should be informed so that he can give suggestions about the use of the donation respecting what is said in section (349.2).

**(353)** When a donation comes with formal legal requirements (for example, in a written, public document), the approval of the Major Superior, who will consult with the appropriate knowledgeable persons, is necessary.

**(354)** Goods that result from renunciations by Jesuits, left generically to the Society,<sup>278</sup> are applied in conformity with the norms stated in section (351) and in SOP \*78.2.

◦ *Restricted donations*

**(355)** Restricted donations are those that have attached to them a specific intention of the donor.<sup>279</sup> This obligation can be a one-time requirement, be repeated, or be of long duration. As part of this donation, there may be the obligation to pay an annuity to the donor, or person(s) designated by the donor.

**(356)** If the restrictions are excessive or place requirements that are not in conformity with our Institute,<sup>280</sup> the donations should not be accepted. Those that are accepted should always be accepted with a written, clear delineation of the restrictions. This will enable verification that all restrictions have been followed.

▪ *Restricted donations that involve long-term commitments*

**(357)** As a general rule, donations with long-term restrictions cannot be accepted without consulting with the Superior.<sup>281</sup>

**(357.1)** After hearing the opinions of his consultors, the Major Superior has the authority to refuse such donations. If the donation is

<sup>277</sup> Est. pob, \*25-\*26.

<sup>278</sup> Cf. Est. pob, \*73 §2.

<sup>279</sup> This obligation usually applies to: a) celebrating Masses; b) doing some pastoral work or ministry; or c) paying for some kinds of financial loans.

<sup>280</sup> Cf. Cons [442, 762].

<sup>281</sup> In principle, what is appropriate to our Institute is exercising our ministries and doing good works for the glory of God and helping our neighbors, much more than having advantageous agreements with our benefactors; cf. Cons [324, 235, 442, 762].

of greater importance, he will not do so until after he has informed the Superior General.

**(358)** These donations should only be accepted with a written, clear delineation of the restrictions that will enable verification that they have been followed.

- *Restricted donations in the form of non-autonomous pious foundations (endowments)*

**(359)** Donations with long-term restrictions can, on occasion, take on the canonical form of “a non-autonomous pious foundation.”<sup>282</sup> For these it is important to follow the rules already delineated about Restricted donations (357-358) that involved long-term commitments and those that follow.

**(360)** In general and as much as possible, these non-autonomous pious foundations (i.e., assets received with the obligation to exercise some ministry or pastoral work) should be avoided. In any case, if accepted, the commitment should not be for longer than ten years.<sup>283</sup>

**(361)** In order for a juridic person of the Society to accept a non-autonomous pious foundation, it must, for the validity of the acceptance, have the written approval of the competent major Superior. This Superior will not give permission until he has fully verified that the juridic person can fulfill this new obligation as well as those already accepted.<sup>284</sup>

**(362)** The terms of the foundations, although agreed upon verbally, must be put in writing. A copy of this agreement will be kept on file by the Superior who gave permission for it, and by the juridic person in whose favor the foundation was constituted.<sup>285</sup>

**(363)** Once the time limit has been reached, the goods of a non-autonomous pious foundation remain for the benefit of the juridic person who received them.<sup>286</sup>

---

<sup>282</sup> Cf. CIC can. 1303. Under the name of pious foundations is to be understood in law: 1. autonomous pious foundations, that is, combinations of things destined for use in liturgy, the apostolate or charity, established as juridic persons by the competent ecclesiastical authority; and 2. non-autonomous pious foundations, that is, those temporal goods given to a public ecclesiastical juridic person with the obligation of using the annual income from them, for a long period of time, for the ends laid out at the time of the establishment of the foundation.

<sup>283</sup> For a length of time greater than this, the will of the donor would become a simple desire that the Society would try to fulfill faithfully, but with no obligation to do so. Benefactors should be made aware of this limit. Cf. Cons [442].

<sup>284</sup> CIC can. 1304 §1.

<sup>285</sup> Cf. CIC can. 1306.

<sup>286</sup> CIC can. 1303 §2.

(364) A “Foundation for Masses”<sup>287</sup> should not be accepted, even if it is in favor of the houses or Funds that can have fixed revenues. However, it is admissible to accept a specific number of Masses, to be said once and over a short period of time, or a specific number of Masses said annually, but only if this involves an obligation of no more than ten years.

- *Purchases*<sup>288</sup>

(365) Purchasing is a particularly important operation in the practice of our poverty and in the maintenance of an appropriate style of life. This activity can involve the handling of significant amounts of money. Therefore, it is necessary to adopt some rules in relation to it.

(366) All purchases of fixed assets that exceed the value of the established limit allowed to the Major Superior require the permission of the Superior General. All purchases of fixed assets that exceed the value of the established limit allowed to a Local Superior require the permission of the Major Superior.

**(366.1)** The Local Superior, or if it is the case, the Major Superior, should supply complete information about the purchase to his immediate superior and send it along with the opinions required when a debt is incurred but adapted to a purchase of a fixed asset.<sup>289</sup>

(367) In houses or works where large and complex purchases of goods is necessary, there should be a buyer or central office of purchases that will have responsibility for these. This person or office should make periodic reports of purchases to the Superior or Director of the Work.

(368) In our communities, Jesuits can make purchases of items necessary for their own personal needs.

### **Administration of Goods:**

(369) Evaluating and planning for short- and long-term sustainability is an essential part of the administration of goods so as to be aware of an entity’s ability to undertake financial commitments and maintain fiscal health.

**(369.1)** To be able to determine whether an entity is able to accept a financial commitment it should have a sense from current data and reasonable future expectations (of income/expense/growth) what funds are available for current commitments, and what can be made available for other needs.

---

<sup>287</sup> Cf. above note 283.

<sup>288</sup> Cf. (509-515).

<sup>289</sup> See instructions for completion of *Form B-I for Contracting Debts* from the General Curia Resources.

**(369.2)** Management of investments, contractual commitments, current debt all are essential elements of financial planning and projections made based on various assumptions help provide an awareness of various options and risks.

- *Investments*<sup>290</sup>
  - *In general*
    - *Powers and faculties*

**(370)** In conformity with Canon Law, administrators of ecclesiastical goods should appropriately invest any surplus money, or the proceeds of an alienation of goods for which there is no immediate need,<sup>291</sup> for the benefit of the juridic person for whom they manage the funds.<sup>292</sup>

**(370.1)** Each entity which administers ecclesiastical goods should have an established and periodically reviewed investment policy for each fund it manages. The policy should indicate the long-term goal of the investments, the desired asset allocation, definition of how income is to be calculated, the spending discipline employed, the level of risk tolerance, performance/benchmark evaluation process, and the articulation and management of the criteria used for socially responsible investment.<sup>293</sup>

**(371)** In conformity with the law of the Society:

**(371.1)** Houses of formation or probation, houses for the elderly or infirm, apostolic works (with the exception of churches), provinces, regions and the Society itself,<sup>294</sup> can invest in income-producing instruments and receive income in accord with their ends and needs.

**(371.2)** Apostolic communities may not have permanent investments.<sup>295</sup> Nevertheless, they may utilize short-term investments in order to be able to save for the purchase of items they lack,<sup>296</sup> for depreciation purposes, and may legitimately retain a moderate sum for unforeseen expenses as allowed.<sup>297</sup>

**(372)** Faculties necessary to make investments:

**(372.1)** By reason of their appointment, financial administrators/ treasurers whether at the provincial or local level (house or apostolic

---

<sup>290</sup> Cf. (516-526).

<sup>291</sup> Cf. CIC can. 1294 §2.

<sup>292</sup> Cf. CIC can. 1284 §2, 6°. These available financial resources can be destined to cover immediate needs, future ones, and/or to increase the value of the patrimony.

<sup>293</sup> See (248-252, 516-526) regarding investing funds of provinces.

<sup>294</sup> Est. pob, \*41, \*44, \*54-\*56.

<sup>295</sup> Cf. Est. pob, \*37-39.

<sup>296</sup> Est. pob, \*40.

<sup>297</sup> Cf. Est. pob, \*43 §2.

work), have the normal faculties to make the necessary or appropriate financial investments for the good management of the assets entrusted to them.

**(372.2)** Nevertheless, always attentive to the economic reality of the entity they administer and especially when the investment activity might have greater impact,<sup>298</sup> they should not make any investments or change contrary to the investment policy without prior consultation of the Finance Committee and when necessary, with the approval of competent superior.

◦ *Types of investments*

▪ *Investments in fixed assets/real estate*

**(373)** Investments in real estate can be farmland (developed or not), urban property (developed or capable of development) and income producing urban buildings (dedicated to housing, offices or commercial entities).

**(374)** Advantages and disadvantages:

**(374.1)** Advantages: these assets may be less affected by inflation; and in some instances over the long-term, are assets that function as a refuge against investment security market fluctuations.

**(374.2)** Disadvantages (or considerations that need to be taken into account): more than other types of assets,<sup>299</sup>

**(374.2.1)** the demands of supervision, maintenance, legal compliances require professional skills and services for long-term preservation of the asset's value.

**(374.2.2)** illiquid nature when funds are needed, and requires permission of the Holy See for alienation (if value is above the limit of the Superior General).

**(374.2.3)** low income may not be compensated for by a capital gain at the time of the sale of the asset.

<sup>298</sup> Cf. CIC can. 1277. In order to estimate the impact of an investment, universal rules cannot be given because an investment must be measured in relation to the concrete entity and the risk involved. Nevertheless, it is the practice of the Society to consider as "having great impact" any investment whose value exceeds 5 percent of the total value of the investments of the entity. This calculation refers to single acts of investment or change in investments.

<sup>299</sup> There are other disadvantages, depending on the type of fixed asset or real estate. Developing farmland is not advisable because this process implies many difficulties, requires special technical abilities and it is frequently hard to rent. Rental houses can also have very low return and it is not easy to adjust to the economic situation when there are legal restrictions on rents. For this reason, it is not always possible recoup the investment. Urban properties are subject, positively and negatively, to the inconsistencies of urban policies.

**(374.2.4)** the challenge of avoiding the appearance of avarice in the management of real estate properties.

**(375)** In order to invest in property, the permission of the immediate Superior (Major Superior or Superior General) is required. To sell or exchange property requires the permission of the competent Superior (Major Superior, Superior General).<sup>300</sup>

**(376)** Temporary investments in real estate or fixed assets, when the investments will be truly disposed of in the near future, in practice can be considered as the equivalent of a short-term financial investment. If this is done it is necessary to fulfill all the norms related to the alienation of this type of investment.

**(377)** A special way of investing in fixed assets or real estate is through participation in a mutual fund or trust that makes such investments which also provides the advantage of not having the responsibility for property management. Before investing this way there should be considerable research into the investment manager's background, techniques, operating strength and historic returns. It is also important to realize that at times these investments provide minimal liquidity and that it may be difficult to withdraw from them.

- *Investments in securities (movable assets)*

**(378)** In principle, an investment security may be either a fixed-income security<sup>301</sup> or an equity security<sup>302</sup> or a fund which is composed of one or the other or both. The fixed income security promises a fixed return, but may not make up for the negative effects of inflation. Equity investments can have significant volatility (gains or losses) due to changes in value of the stock. Equity investments may also distribute income in the form of dividends.<sup>303</sup>

**(379)** In the development of a well-balanced portfolio of securities, and in accord with our apostolic and economic ends, the principles mentioned in section (383) should be kept in mind. Thus, with the help of knowledgeable and ethical experts, risk management can be prudently exercised through:

**(379.1)** Articulating an investment strategy (Policy) with the stated long-term (average) goal for investment return and a corresponding

---

<sup>300</sup> Cf. (420-423; 527-529).

<sup>301</sup> Such as bonds, treasury bonds or bank bonds.

<sup>302</sup> Such as stock in a company.

<sup>303</sup> Usually this type of investment is called "capital at risk," because the investor assumes, in so far as he/she participates, the risk of the company; that is, dividends can be collected or not, and invested capital can be partially or totally augmented or lost. It is necessary to keep in mind simultaneously the financial and economic quality of the actual companies and the kind of business they are developing.

asset allocation to reach that goal. The policy should also address the element of risk to be tolerated and how it is to be evaluated.

**(379.2)** An adequate diversification of the portfolio of securities among a variety of companies,<sup>304</sup> or types of funds of diverse investment styles and characteristics, seeking a proper balance between the various categories to achieve the long-term investment goal.<sup>305</sup>

**(379.3)** With respect to the need to maintain and grow the value of the fund, a spending policy should be articulated as a guide for the management of the fund's income. (A clear method of determining income should be established: simply the total of dividend and interest or including the capital gains of the investments [total return].)

**(380)** It can be beneficial to create (at least internally) a “pooled investment” fund in which various provinces/regions, houses that can make investments and apostolic works participate. This can lead to the possibility of negotiating with the financial management firms for a higher interest rate and/or lower investment fees.

**(381)** As the financial world keeps evolving, investment style and approaches must constantly be aware of new vehicles and structures, and the possible negative risk or ethical concerns within them. With the advice of professionals, they should then adapt the structures and means accordingly.

▫ *What to look for in an investment*

**(382)** The present complexity of the market in stocks and bonds requires constant and prudent attention as well as knowledge of the law (civil and canonical) and especially, competency in the field of finances. Therefore, it is highly recommended that, through various ways and means, the services of trained and reliable professionals be utilized. It will be necessary to explain to them our intentions and objectives for investments and require that they meet them.

**(383)** There are three principles of investing that those who are administrators in the Society should be aware of: a) the security of the investment (the assets should not run a risk greater than those inherent in sensible investment management); b) the return on investments (usually the

---

<sup>304</sup> At present there are mutual funds as well as a series of financial products that provide a mixed portfolio of both stocks and bonds with different percentages of each and different levels of risk. Advice from financial experts in these types of investments should be sought prior to investing.

<sup>305</sup> A moderate or even conservative level of risk is suggested. For those provinces or institutions that depend on a fixed income to cover their expenses, a 60/40 ratio of bonds to stocks is suggested.

greater the return, the greater the risk);<sup>306</sup> c) the liquidity of the investments (the investments should be able to be converted to cash when necessary).

**(384)** Given the nature and purpose of our assets, their security must be considered, even at the cost of a possible greater return.<sup>307</sup>

▫ *What to avoid in an investment*

**(385)** For various reasons,<sup>308</sup> investing in any kind of asset that functions as a refuge or protection from financial reverses (jewels, art objects, and the like) is cautioned against.

**(386)** It is not part of our way of proceeding to loan money at interest as a form of investment to persons or entities outside the Society, even though they are members of our families or benefactors.<sup>309</sup>

**(387)** Although we may participate in a company by owning stock in it, we should not accept management positions in it. On the other hand, exercising the rights of a stockholder in the annual/general meeting can be a way of positively influencing the orientation of the company. The exercise of this right can be done directly or indirectly through a proxy arrangement with a third party or a bank, as circumstances warrant.

◦ *Licit and ethical investments*

**(388)** Quality economic management takes place when it is realized within a healthy and transparent economic administration. Good administration, not just permitted but demanded of those who administer ecclesiastical goods, can be seen by the diligence a financial administrator displays in the completion of his tasks.<sup>310</sup>

**(389)** The prevailing intention of our investments is to assure that the capital not be undermined and, within the just limits and real opportunities of the market, that it produce the best possible return. Therefore, avoiding unorthodox or speculative methods,<sup>311</sup> it is licit to sell and exchange stocks and bonds for others just as secure and as capable of producing a return while always being aware of the changes in the market. Stated succinctly, the goal of investment is to protect the capital invested and to earn a just return.

---

<sup>306</sup> Investments that offer a return notably higher than the market average should be seriously questioned and avoided.

<sup>307</sup> For example, given the complexity of working with “options” or “hedges,” administrators should proceed in these areas with great caution and the assistance of professional investment managers.

<sup>308</sup> They do not produce income; it is not easy to protect them and so it is expensive to securely store them; it is not easy to determine a value for them or sell them.

<sup>309</sup> Cf. (393-396).

<sup>310</sup> CIC can. 1284 §1.

<sup>311</sup> Cf. (392).

**(390)** It is also important to understand the ethical quality of the investments<sup>312</sup> and how they may also reflect articulated values/preferences of the Society of Jesus. Therefore the investment policy must express a desire to reflect values of the Society and include a clear social responsibility component that determines how the social teachings of the church are being advanced through such methods as negative or positive screens, shareholder advocacy, promotion of just labor practices, and environmental/social/government concerns. (See [370.1], [518-519])

- *Prohibited and illicit business activities within the investments*
  - *A general prohibition against engaging in business activities*

**(391)** We are, as religious, by common law<sup>313</sup> prohibited from entering into trading or business activities without the permission of the legitimate ecclesiastical authority.<sup>314</sup> Financial trading in securities is included in this prohibition. Violation of this norm requires a multiplicity of acts united together in such a way that the person who does this can be considered as a habitual businessman or trader.<sup>315</sup>

- *Specifically prohibited business activities*

**(392)** As a consequence with respect to individual securities held, in principle we are forbidden to “play the market” or make speculative contracts. This calls for constant review and reflection as financial instruments continue to evolve more sophisticated models of business ventures. Some examples of this restriction would include:

**(392.1)** To take out a loan and with this money buy securities in the hope of obtaining a greater return than the interest on the loan.

**(392.2)** To sell borrowed securities, anticipating that the same number of securities can be repurchased at a lower price (i.e., selling short)

**(392.3)** To contract to buy securities at a pre-determined price up to certain date in anticipation of selling the security for a higher price.

**(392.4)** To give other options to buy securities that we do not possess, or to receive options to buy securities we have no intention of buying.

---

<sup>312</sup> In so far as investors, who often are comparatively unimportant and lack the capacity to control the final destination of their investment, can control this.

<sup>313</sup> According to the norms of the Society: “We must carefully avoid even the appearance of engaging in commerce or of seeking profit,” CN 215 §1.

<sup>314</sup> Cf. CIC cans. 286, 675. Those who violate this regulation “are to be punished in accord with the seriousness of the offense.” CIC can. 1392.

<sup>315</sup> This is the commonly accepted canonical interpretation.

**(392.5)** To buy securities in one market and simultaneously sell them in another in order to take advantage of the difference in price between the two markets.

**(392.6)** To bet money and/or engage in games of chance.

- *Loans*

- *To persons outside the Society*

**(393)** Money belonging to the Society should not be loaned to outsiders, whether they are family members or benefactors, without the permission of the competent Superior (Major Superior or Superior General).<sup>316</sup>

**(394)** If, on occasion and for important reasons, it seems that the Society's money should be loaned to someone (for example, to aid an employee),<sup>317</sup> it should not be done without some assurance that the money will be repaid, without the express permission of the competent Superior (depending on the amount of the loan), and without written documentation of all the details related to the loan and its repayment.

**(395)** When the loan is in reality veiled alms, all the appropriate norms related to alms should be observed.

**(396)** Neither are we permitted to be a guarantor of a loan in favor of outsiders without the permission of the competent Superior (as a function of the quantity of the loan guaranteed). Equally, we should abstain from making recommendations to outsiders about their loaning money to others.<sup>318</sup>

- *Within the Society*

**(397)** In addition to other methods of sharing of goods, loans can be made between provinces/regions, houses, apostolic works, even as a form of investment, with the permission of the competent Superior (depending upon the amount loaned)<sup>319</sup> and with secure guarantees that the money will be repaid. It should be remembered that the loans from the arcae of the province may be done only with the permission of the Superior General. See (249.1, 249.1.1, 249.1.2).

- *Renting property*

---

<sup>316</sup> Cf. also (386).

<sup>317</sup> It can happen that labor contracts stipulate that assistance be given on determined occasions to employees in the form of a loan, or as an advance on salary (or not). In these cases the responsible financial administrator will loan the established amount and obtain all the prescribed guarantees.

<sup>318</sup> Est. pob, \*9 §3.

<sup>319</sup> This takes into account that loans from arcae require the express permission of the General.

**(398)** It is permitted to rent housing for communities to live in or a building to house an apostolic work only when, for motives of religious poverty and apostolic effectiveness, this seems appropriate.

**(399)** In matters of importance, no rental contract should be signed without the permission of the Major Superior.

- *Receiving deposits*

**(400)** Members of the Society may not receive a deposit of money, digital currency, or negotiable securities from externs.

- *Employees: dependent<sup>320</sup> or autonomous<sup>321</sup>*

**(401)** Establishing employer-employee relationships with non-Jesuits is a sensitive matter. This is true not only because the non-Jesuit employee is invited to collaborate in the activities of the Society but also because many countries have labor laws that make it difficult to terminate an employee even when it is appropriate or necessary.<sup>322</sup>

**(402)** Communities and apostolic works of the Society or those entrusted to it will only hire outside personnel who are expressly qualified for the work and who demonstrate willingness to participate in the mission and values of the work or community.

**(403)** The employer should develop a complete job description for a job a non-Jesuit is going to undertake. He/she will use this description to evaluate whether the employee can assume or at least respect the objectives and orientations of the apostolic work, and generally if the person can work as part of a team on behalf of the goals of the house or institution work.

**(404)** The future employee, in accord with the responsibilities that he/she is going to have, should be given or receive a full explanation of the goals and objectives of the house/work and the way of proceeding to achieve these, as well as guidelines that include provisions for the safeguarding of minors or vulnerable peoples.

**(405)** In practice, it is recommended:

**(405.1)** Members of the same family should not be employed, at least if they are going to work in the same house or work.

**(405.2)** Members of the family of a Jesuit should not be employed.

---

<sup>320</sup> Cf. (563-566).

<sup>321</sup> Cf. (567-570).

<sup>322</sup> Possibly in some situations, it can be more convenient to contract the services of outside employers (outsourcing), even when this is more costly.

**(406)** The future employee ought to know as clearly as possible his/her job responsibilities. For that purpose, he/she will be provided with a complete job description.

**(407)** Just labor contracts that are in conformity with civil law may be entered into, depending on local practices with non-Jesuits who work in our communities or apostolic works.<sup>323</sup> If the civil laws of the country do not sufficiently protect the rights of the workers, contracts should be entered into that go beyond these laws and seek to be in conformity with justice and charity. Legal counsel should review all contracts to ensure their legality.

**(408)** Normally, written contracts should identify exactly the terms of the contract of each person: benefits to be paid, salary, duration of the contract, vacations, promotions, etc. Given the complicated nature of such contracts, it is best to seek technical, professional assistance in drawing them up.

**(409)** The employee can be terminated: a) because the term of the contract has been reached; b) because the employee resigns; c) because the house or works seeks it (for breach of contract or unsatisfactory performance, because of a need for a reduction-in-force, because of a job reorganization or because the house or work is being suppressed).

**(410)** Normally, or at least in important situations, when contracting for the services of businesses, outside professionals or self-employed workers, there is a written document that clearly delineates the contracted services and conditions of employment.

- *Coworkers and volunteers*

**(411)** In cases of collaboration with other institutions and persons in the management of apostolic works of the Society (for example, retreat houses, schools, infirmaries, etc.), in a way that is distinct from hired, contracted or volunteer services, there should be clear and equitable written agreements that specify the competencies, the rights and obligations of both parties and the eventual method of terminating the relationship. They should make reference to workplace protocols and policies with respect to the safeguarding of minors and vulnerable peoples.

**(412)** When communities or apostolic works receive the services of volunteers, there should be a written agreement satisfactory to all parties

- *Other contracts for work*

**(413)** In general, with all other types of contracts (to complete a task, contract with a publisher, a transport firm or an insurance company, etc.) the common practices of the region should be observed.

---

<sup>323</sup> Est. pob, \*29; cf. CIC can. 1286.

- *Name of the Society, registered trademarks and copyright*

**(414)** The name of the Society of Jesus is in itself an asset, and therefore its use must be protected and granted by the appropriate Major Superior. Hence, for titles attributed to the Society (“Jesuit” “Society of Jesus), to avoid the unauthorized or improper use of intangible goods that belong to the Society by third parties, it is highly recommended that trademarks and other intangible goods and rights (for example, the rights of an author) be protected according to the system for registering such items in each country.

### **Alienation of Property**<sup>324</sup>

- *General concepts*

**(415)** Canon Law has a dual concept of alienation: the strict sense and the broad sense. Both forms of alienation are subject to the same juridical regulations.<sup>325</sup>

- *Alienation in the strict sense (sale of property)*

**(416)** This is any act by which the control or the right of ownership of a property is transferred from one juridic person to another, even if the transfer is only for a specified amount of time. This can be done by buying or selling or by means of another type of exchange for something of similar value or finally, by a donation, an inheritance or a legacy.

**(416.1)** The transfer of property within the Society, completed with the permission of the competent Superior, is not considered alienation because the goods transferred do not leave the underlying ownership of the Society.

- *Alienation in the broad sense*

**(417)** This is any act in which the ownership of assets of the juridic person can be affected adversely. This can be because the juridic person’s control of the goods becomes limited (i.e., exchange or loan, pledge, mortgage, obligations, relationships, cessation of use or enjoyment, cessation of renting, etc.) or because it puts the juridic person in debt to a greater or lesser degree (by contraction of debts).

- *Juridical regulations*<sup>326</sup>

<sup>324</sup> See (46-46.2), (527-529.1).

<sup>325</sup> CIC can. 1295, 638 §3; cf. (41).

<sup>326</sup> Cf. (527-529).

**(418)** Basic principle: Ecclesiastical goods that constitute the stable assets<sup>327</sup> of an ecclesiastical juridic person, either by their own nature or because a competent authority has legitimately so designated them, and that can be conserved, should not be alienated except in those situations permitted by ecclesiastical law and in accord with the requirements of that law.<sup>328</sup>

**(419)** In the Society the following cannot be alienated:

**(419.1)** Inalienable goods in virtue of a contract signed with the proper permissions.

**(419.2)** Those fixed and movable assets that the Superior General has required be conserved. The Superior General can give permission to alienate these assets. It is possible to change the modality of the investment as long as the pertinent norms are observed.

◦ *Requirements for alienation*

**(420)** In accord with CIC canons 1293 and 638 §3, for the alienation of goods to be licit, the following requirements should be met:

**(420.1)** A just cause for the alienation: a) the urgent need of the juridic person; b) the obvious and evident usefulness for the juridic person; c) a pious act or any religious work or Christian mercy; d) charity or other serious pastoral reason.

**(420.2)** Obtaining an appraised value of the property to be alienated, in writing, by at least two independent appraisers, unless the assessment was done by a group of appraisers or a company that does such appraisals.

**(420.3)** Other precautions that the legitimate ecclesiastical authority believes should be taken.<sup>329</sup>

**(421)** Some normative recommendations that should be followed also exist:<sup>330</sup>

**(421.1)** The asset should not be alienated for a price less than the one indicated in the appraisal.

---

<sup>327</sup> “Stable Assets” of a juridic person are those that constitute the economic basis necessary to sustain and realize the ends and activities that are appropriate to it. In the concrete order, it is not always easy to determine what these goods are. In practice the criteria listed in the Code of Canon Law of 1917 (Can. 1530 §1) that refers to “fixed and movable assets that can be conserved” serves well.

<sup>328</sup> The reasoning of the Church is that these goods are held precisely in order to fulfill the mission of the juridic person.

<sup>329</sup> Such as, for example, in the present practice of the Holy See, informing the diocesan bishop of the planned sale of the goods of a religious institute before seeking permission to alienate from the competent authority.

<sup>330</sup> Cf. CIC can. 1294.

**(421.2)** When various properties of the same canonically juridic person are alienated at the same time, the value of the alienation is the total of the value of all the properties.<sup>331</sup>

**(421.3)** The money realized from the alienation ought to be invested carefully for the benefit of the juridic person or spent prudently in conformity with the purposes of the alienation.<sup>332</sup>

◦ *Formalities required for the validity of alienation*

**(422)** In order to alienate validly the goods mentioned, the written permission of the legally competent authority is required.<sup>333</sup> This authority is:

**(422.1)** The Holy See:

**(422.1.1)** When the value of the goods being alienated exceeds the maximum amount conceded by the Holy See to the Superior.<sup>334</sup>

**(422.1.2)** When the alienation deals with goods donated as a result of a vow or those that are especially valuable for artistic or historical reasons.<sup>335</sup>

**(422.1.3)** When the alienation deals with significant relics or other things that enjoy the great veneration of the people.<sup>336</sup>

**(422.2)** the Superior General:

**(422.2.1)** When the value of the goods falls between the maximum amounts he can give permission for and the maximum amount delegated to Major Superiors.<sup>337</sup> In order to grant this permission, the Superior General should seek the opinion of his advisers, but this is not required for the validity of the permission.

**(422.3)** The Major Superior, as faculties have been delegated to him, with the same conditions as the Superior General.

**(423)** The above-mentioned requirements and formalities should be observed not only for alienations in the strict sense (sales and donations),

<sup>331</sup> Commission for the interpretation of the Code of Canon Law, a resolution given on July 20, 1929 (AAS XXI, 574).

<sup>332</sup> CIC can. 1294 §2.

<sup>333</sup> Cf. CIC cans. 1291 and 638 §3.

<sup>334</sup> In fact, this amount, determined by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, is the same as that which Episcopal Conferences determine for their countries. Cf. (40).

<sup>335</sup> Cf. CIC cans. 1292 §2, 638 §3.

<sup>336</sup> CIC can. 1190 §2.

<sup>337</sup> In practice this depends on the amount the General has delegated to the Major Superiors; cf. (43; 45).

but also in any transaction that can adversely affect the ownership of assets of the juridic person (broad sense of alienation).<sup>338</sup>

◦ *Other rules*

**(424)** If the object to be alienated is divisible, the parts that have previously been alienated must be mentioned in seeking permission for the alienation; otherwise the permission is invalid.<sup>339</sup>

**(425)** Those who take part in the alienation of goods, through their advice or consent, should not give it before being fully informed of the economic situation of the juridic person whose goods are proposed for alienation.<sup>340</sup>

**(426)** The statutes/by-laws or internal policies of the juridic persons ought to be in conformity with the requirements mentioned above,<sup>341</sup> with the result that transactions that are canonically invalid are also civilly invalid.

**(427)** If the alienation was canonically invalid, it must be repeated following the requirements for validity or the Holy See must remove the invalidity.

• *Some particular specifics about sales*

◦ *Sales of excess items that have been purchased*

**(428)** With respect to what was stated in (342-343), it is permitted to sell, even at a higher price, those items that were purchased for our own use or consumption but later proved to be superfluous.

◦ *Quasi-commercial sales*

**(429)** The purchase of animals for later sale is not forbidden if they are to be fed on our own lands.

◦ *Sales of items at schools, universities*

**(430)** With regard to the sale of books and other items to students, the civil laws in force are to be faithfully observed.

**(431)** Nevertheless, to avoid all appearance of engaging in commerce or seeking a profit,<sup>342</sup> the following norms should be observed:

**(431.1)** Nothing should be sold unless it is necessary or of great usefulness.

---

<sup>338</sup> Such could be, for example, renting, returning something borrowed, assuming a mortgage or a debt.

<sup>339</sup> CIC can. 1292 §3.

<sup>340</sup> Cf. CIC can. 1292 §4.

<sup>341</sup> CIC can. 1295.

<sup>342</sup> Cf. CN 215 §1.

**(431.2)** Sales should be at the lowest price possible, after covering costs and making an adjustment for losses, without trying to gain a profit for the work or the work.

**(431.3)** If in spite of everything there is some profit, it should not be used for the work's benefit. Rather it should be used for the benefit of the students, unless it is designated for some other purpose.<sup>343</sup>

**(432)** The same principle is to be observed with services connected to educational activities or other activities such as a cafeteria or restaurant or transportation for students, etc.

**(433)** In like fashion, churches, retreat houses, etc., will follow the norms about selling items. In case of any doubt, the Superior General should be consulted.

- *Some rules for particular types of alienation in the broad sense*
  - *Rentals, exchanges, and similar specialized agreements.*

**(434)** Renting or leasing is a contractual arrangement in which one party is obliged to give to the other the enjoyment or use of something for a specified length of time and certain price.

**(435)** Episcopal Conferences have the responsibility for establishing norms related to the renting of ecclesiastical goods, principally with regard to the permission that has to be obtained from the competent ecclesiastical authority, taking into account the circumstances of the place.<sup>344</sup> In this matter what the Episcopal Conference of the country has decided is to be followed, but in important matters the Superior General should at least be informed.

**(436)** Given the complexity of the matter, a written and civilly valid contract should be prepared after consulting with a lawyer versed in these matters who can protect the interests of the Society. This contract will spell out all the possible eventualities of the case.

**(437)** In order to avoid any losses that might come from an unauthorized use, the right to use the property of the Society should not be granted without a formal rental contract or a labor contract that includes this right, or some other formal juridic act that is civilly valid.

**(438)** For an apostolic community to receive rent from a part of its building or property requires the permission of the Superior General with a deliberative vote of his Council.

- *Contracting debts*<sup>345</sup>

---

<sup>343</sup> Manual, 195 §2.

<sup>344</sup> CIC can. 1297.

<sup>345</sup> Cf. (530-536).

- *In general*

**(439)** What is said of debts also applies to other economic obligations assumed by juridic persons of the Society (provinces, houses, and when it is the case, works).

**(440)** As a principle, contracting a debt is to be avoided unless, because of need or an emergency, it is necessary or appropriate. In every case a debt should be incurred only when the anticipated-benefit is greater than the cost to repay the debt.

**(440.1)** Debt can be an acceptable mode of financing when done according to well-conceived financial strategies for repayment of principal and interest, and especially in times when inflationary situations favor debt over liquidation of invested assets.

**(441)** It should always be clear which juridic person of the Society has contracted the debt (Province,<sup>346</sup> house, or apostolic work).

**(442)** Debts or obligations may or may not be guaranteed by a lien against movable goods or a mortgage on immovable goods.

**(443)** In all cases, whenever the amount of the debt contracted or the property encumbered (by a mortgage or a lien) exceeds the amount that the Superior of the juridic person who is contracting the obligation can approve, he must ask the permission of the competent Superior.

- *Special cases*

**(444)** When a contract to acquire or build an asset permits payments by the owner over a number of years provided the payee holds a mortgage for the duration of the payment period, the permission required from the competent superior is for an extraordinary expenditure. Since the owner's state is not made worse, as this property was not previously owned, permission to contract a debt is not what is required here.

**(445)** Borrowing money from a bank and paying interest thereon in order to provide liquidity for ordinary financial operations of a house, work or a Province, when it is absolutely certain that it will be repaid within a few months (i.e., at most twelve), does not require permission from either the immediate or higher Superior. However, it should be done with the proper advice and counsel, and at the first opportunity the Superior should be informed.

---

<sup>346</sup> It should be clear that the Arcae of the Province, as such, do not have the ability to contract debts. It is the Province that contracts them, although they can be applied to one or other of the Arcae.

**(446)** Once a mortgage binding a juridic person of the Society is paid off, it is immediately cancelled. This fact will be recorded in the appropriate public records.

- *Other important cautions*

**(447)** If a juridic person of the Society contracts debts, even with permission of superiors and even if for the benefit of a work that does not belong to the Society, that juridic person is responsible for those debts.<sup>347</sup>

**(448)** If a member of the Society contracts a debt using his own assets, with the permission of the competent Superior, he is personally responsible for it.<sup>348</sup> However, if he does this with his own goods on behalf of the Society at the request of a Superior, then the Society is the responsible party.<sup>349</sup>

**(449)** A religious who contracts a debt without the permission of superiors, something that even if done for pious purposes is strictly forbidden to all Jesuits,<sup>350</sup> is personally responsible for it and not the juridic person.<sup>351</sup>

**(450)** An action can always be brought against one who has profited from the contract entered into.<sup>352</sup>

**(451)** When the Holy See, the Superior General or a Major Superior gives permission to a juridic person or a Jesuit to contract a debt; they are not guarantors of that debt. They simply fulfill the requirements of Canon Law.

- *Mortgages*

**(452)** When there is a need for a guarantee to ensure the payment of obligations, normally some real estate has to be mortgaged. This requires the necessary permissions because it deals with the alienation of the goods that are being mortgaged.

- *Donations and alms*

- *Outside the Society*

**(453)** In general, gifts cannot be given by a house, apostolic work, Province or Region, except as alms or for some other just cause, without the Superior's permission and without being in accord with the norms of the Constitutions. In accord with policies determined by the Major Superior

---

<sup>347</sup> Cf. CIC can. 639 §1.

<sup>348</sup> Obviously, understood here are those members of the Society that still rightfully retain ownership of their assets: novices, scholastics and approved brothers.

<sup>349</sup> Cf. CIC can. 639 §2.

<sup>350</sup> Est. pob, \*6, 1°.

<sup>351</sup> CIC can. 639 §3.

<sup>352</sup> Cf. CIC can. 639 §4.

and the economic situation of each community, all communities should give alms to the poor.<sup>353</sup>

**(454)** Each year the Major Superior, after having received the opinion of the revisor of the administration of the houses and works and the province Finance Committee, in his approval of budgets of communities should ascertain that at least 1 percent of ordinary expenses is dedicated to alms.

**(455)** For donations given outside the Society of fixed, durable goods or of resources that are part of financial assets or goods coming from the fixed assets, the regulations concerning alienation should be observed.

**(456)** The Society is not obligated in justice to help those who leave the Society; however, out of fraternal charity for these men, they should receive appropriate assistance.<sup>354</sup> To assist in this, the Major Superior after consulting will determine an equitable and charitable amount of economic help that is to be given to those who leave the Society.<sup>355</sup> It is preferable that this donation be given once and not periodically. These subsidies are charged to the expenses of the Operating Fund and if this is not possible, to the Apostolic Arca.

**(457)** In the case of financial help to the families of Jesuits or other non-Jesuits: it is only with the permission of the Major Superior that economic help be given in exceptional situations and where there is a true need.<sup>356</sup> If the respective communities cannot manage this assistance, it should be charged to the Apostolic Arca or be taken care of by a sharing of resources between communities. No individual Jesuit can do this on his own, but only with the permission of the Major Superior. As with assistance to those leaving the Society, it is advisable to have a set of guidelines for assistance to others.

- *Within the Society*

**(458)** These donations will be regulated by the general norms for sharing goods.<sup>357</sup>

- *Actions against illegitimate alienations*

---

<sup>353</sup> Est. pob, \*52.

<sup>354</sup> CIC 702.

<sup>355</sup> Cf. CN 36. The Society is not obligated in justice to help those who leave; however, out of fraternal charity for these men, they should receive appropriate assistance.

<sup>356</sup> Since a Jesuit belongs to the Society, he is not obligated to assist economically his family members. However, it can happen that close relatives (parents or siblings) of Jesuits need assistance occasionally for a certain period of time. In this very delicate matter, it is important to proceed with true charity and at the same time the greatest prudence in order not to create the impression that the Society habitually or without a special reason helps the families of its members.

<sup>357</sup> Est. pob, \*48.

**(459)** These actions apply to the alienation of ecclesiastical goods understood in both the strict and the broad senses.

**(460)** Re-asserting rights to the alienated goods: In the case of a canonically invalid alienation, due to lack of the necessary permission, but valid civilly, it is the responsibility of the competent authority, after a thorough consideration of the situation, to decide whether or not to take action, of what type (real or personal), and against whom, in order to re-assert the rights of the Church.<sup>358</sup>

**(461)** Canonical penalties against illegitimate alienations: One who alienates ecclesiastical goods without the prescribed permission is to be punished with a just penalty<sup>359</sup> at the discretion of the authority that should have given the permission.

### **Judicial Litigation**

**(462)** No Jesuit should initiate litigation without the permission of the Major Superior or whomever he has delegated unless the matter is so urgent that he cannot wait for a reply. In such a case he is to inform the Major Superior as soon as possible. Beforehand, if possible, the Major Superior should try to resolve the matter by negotiation.<sup>360</sup>

**(463)** If a lawsuit is being pursued in the name of a juridic person of the Society<sup>361</sup> and the amount involved exceeds the sum that the Major Superior may approve, the approval of the Superior General is needed, and if it exceeds the Superior General's limit, the approval of the Holy See.<sup>362</sup>

**(464)** If a Jesuit is threatened with a lawsuit, the Major Superior can permit him to defend himself in court. But if it is clearly a matter that affects the rights of the Society and it is not opportune for us to renounce it, we should always show ourselves disposed to resolving the matter through an agreement (observing as necessary the norms for alienation of goods).<sup>363</sup> In addition, the Superior General should be informed as soon as possible about the entire matter.<sup>364</sup>

**(464.1)** In instances when the local civil entity of the Society is accused, the same norms would apply. In cases when the Superior General or his Curia is mentioned, the local entity of the Society must not act in his name, but refer the matter to the Superior General.

---

<sup>358</sup> CIC can. 1296.

<sup>359</sup> CIC can. 1377.

<sup>360</sup> CN 220 §1.

<sup>361</sup> If it involves a juridic person outside the Society, it is necessary to seek the approval of the competent authority: e.g., in the case of a parish, the bishop of the diocese where the parish is located.

<sup>362</sup> Cf. CIC can. 1288.

<sup>363</sup> Cf. Cons [572].

<sup>364</sup> CN 220 §2.

**(465)** Especially in labor disputes with our collaborators, we must keep in mind not only the demands of strict justice, but also those of charity.

**(466)** Lawsuits and disputes can often be avoided by giving serious thought to the matter ahead of time and applying the rules of justice and charity, by seeking advice from our own consultors and from competent persons, and by preparing written contracts clearly and precisely.

### **Buildings**<sup>365</sup>

- *General norms*

**(467)** In conformity to our Institute, the buildings of the Society should be suitable for our ministries; livable, healthy, environmentally sensitive, energy efficient, and well-constructed, but in such a way that it is clear that we are conscious of our poverty. For this reason our buildings should not be sumptuous nor attract attention to themselves. Above all, in the part assigned to the Jesuits, and in our works, we should avoid ornamentation that is too elaborate or luxurious.<sup>366</sup>

**(468)** Keeping in mind apostolic poverty and the witness we should give, our houses should be very suitable for apostolic work, study, prayer, appropriate appreciation for need for personal privacy and relaxation, community liturgy, and companionship, so that all our members will feel at home in our houses and can more effectively carry on their apostolic mission.<sup>367</sup>

**(469)** Besides all these requirements, in all the buildings of the Society, the architectural, safeguarding, and safety codes of each country should be observed. Where necessary or useful, even more stringent and effective measures should be taken than those prescribed by the code.

- *Substantial remodeling and conservation of buildings*

**(470)** The upkeep of the buildings is the responsibility of the local Superior/Director of the Work, with the help of his collaborators.<sup>368</sup>

**(471)** Ordinary maintenance and repairs, even though they may involve large expenditures, come under the heading of ordinary expenses and should be included in the annual budget. Local superiors can incur these

---

<sup>365</sup> Cf. (537-562).

<sup>366</sup> Est. pob, \*18 §1.

<sup>367</sup> CN 327 §1.

<sup>368</sup> These will remain in good condition, if damage and defects are repaired in a timely manner, if roofs and windows are maintained, if the walls are painted and the plaster on the walls is repaired as needed, etc. Cf. (560-562).

expenses on their own authority.<sup>369</sup> However, if a debt has to be contracted for this purpose, the permission of the major Superior is required.

**(471.1)** A fund should be sustained or maintained for a program for ongoing capital upkeep and improvements to the building.<sup>370</sup>

**(471.2)** Substantial modification or remodeling of a building that is not a part of ordinary maintenance and repairs (for example, rebuilding or considerably remodeling a house damaged or destroyed by fire, installing a new system for heating or air conditioning, etc.), and that exceeds the limit allowed the Superior or the Major Superior, requires the permission of the immediate superior.

**(472)** It is suggested that changes to buildings, even when minor, be done with prudence and sensitivity. Because of the costs involved, these expenditures should be done only when necessary and appropriate. The norms about the established limits for expenditures should be followed.

---

<sup>369</sup> Cf. (46).

<sup>370</sup> Cf. Est. pob, \*37.1, (138), (199.6).



## VIII. The Practical Way of Proceeding in Various Matters<sup>371</sup>

### **Budgets (82-83)**

- *Elaboration*
  - *Those responsible*

(473) It is the responsibility of the Major Superiors, superiors of communities and directors of apostolic works of the Society and those entrusted to it to establish policies and objectives for the province, houses or works, and to determine the basic programs that have to be carried out and their budgets. This is done before the undertaking of other necessary studies, information gathering and pertinent consultations.

(474) The subordinate officials (province and local financial administrators/treasurers, along with others in their areas of particular responsibility) concretize the programs and develop budgets for their respective areas of competence.

- *In the communities*

(475) In a community the Financial Administrator, or if there is none, the Minister/Manager, puts together the basic budget in consultation with the local Superior.

(476) During the process of preparing the budget, plans and projects of the community should be reviewed. It is appropriate that everyone in the community assists the budgeting process and understands and anticipates the timing and amounts of income and expenses to the community. At a later time a community meeting can be the appropriate place to complete and finalize this process.

(477) With the information provided by the members of the community, understanding what has occurred in the past year, and utilizing predictions about inflation, increase of costs, etc. for the coming year, the Financial Administrator/Minister/Manager of the community will prepare a final balanced budget and present it to the local Superior.

(478) After hearing the advice of his consultants, the local Superior will approve the budget and send it to the Major Superior for final approval. If

---

<sup>371</sup> This chapter presents procedures that should be followed in preparing various documents and other activities related to financial management. Each of the major divisions of the chapter indicates the numbers of the Instruction where corresponding material can be found.

the budget projects a deficit, then the proposal should include a plan for covering the lack of income and/or the elimination of this deficit over the coming years.

- *In the works*

**(479)** In the works the Financial Administrator is the person responsible to put together the basic budget, attempting to formulate a numerical picture of the annual financial plan of the work. This is done in close consultation with those who are ultimately responsible for the work.

**(480)** Those responsible for various offices or departments or cost centers should involve themselves in this phase of budget preparation.

**(481)** Considering the plans and proposals of the work in the light of the happenings of the past year and utilizing predictions about inflation and increase of costs for the coming year, the Financial Administrator of the work will prepare a final budget and present it to the Director.

**(481.1)** In the works that are supported by foundations or by means of fund-raising campaigns, the budget should indicate the amounts expected to be collected from these sources.

**(481.2)** Also, for works that are supported by income from investments, it is recommended that they include in their budgets a contingency amount to protect against the possible fluctuation that may occur in the value of the investments.

**(481.3)** To attain proper awareness of actual operational costs, Works should ascribe to Jesuit employees a salary equivalent to what would be paid to a lay collaborator for the same employment. Through this practice the real labor costs of the work will be reflected in its operating budget.

**(482)** In accord with the statutes of the work, those responsible approve the budget and send it to the Major Superior for his review and, if that is called for, final approval.<sup>372</sup> If the budget projects a deficit, then the proposal should include a plan for covering the lack of income and/or the elimination of this deficit over the coming years.

- *The appropriate time frame for preparing budgets*

---

<sup>372</sup> Larger institutions have statutes that lay out the process for preparing, revising and approving of the budget. In these instances, the institution sends the Major Superior its approved budget so that he has knowledge of it and can make any observations he believes necessary.

**(483)** The budget should be prepared in the quarter prior to the beginning of the next fiscal year.<sup>373</sup>

**(484)** In those cases where it applies, the prepared budget should be sent to the Major Superior for his approval or consent no later than one month before the beginning of the new fiscal year.

- *Approval of the budget*

**(485)** Normally, in order to be approved, every budget must be balanced. This does not necessarily mean that the expenses ought to be initially covered by income or that there should be a surplus; but that if a loss is expected, the budget indicates how it will be covered.

**(486)** Once the Major Superior has received the budget proposals, he will seek counsel from the treasurer, revisor of houses and works, and/or the Finance Committee of the province for its evaluation. He will then present the final recommendations to his Consultors for their consideration.

**(486.1)** Later, the Major Superior will return the budget to the responsible person(s) with his approval or with comments about it.

**(486.2)** If there are comments, these should be resolved before the beginning of the fiscal year.

**(487)** The Major Superior will approve all budgets at least by the last month of the prior fiscal year.

**(488)** Once approved, the budget will go into effect on the first day of the fiscal year for which it was prepared.

**(489)** Communities and works that are affected by the budget are to be informed of its approval in a timely manner and invited to work in collaboration to fulfill it.

- *Ongoing control of the budget*

**(490)** In order for a budget to be effective, the actual income and expenses should be periodically reviewed and compared to the amounts budgeted. This can be done monthly or quarterly, and includes a review of future expectations.<sup>374</sup> All those responsible for various items or cost centers in the budget should contribute to this review process.

**(491)** In communities the budget, in addition to being a way to look ahead financially, is also one that allows the community to live the vow of poverty better. After its approval, the community should accept it and be

---

<sup>373</sup> During this process of preparation of the budget, multi-year plans and projects should be adjusted to reflect succeeding years.

<sup>374</sup> What is of interest here is not a minute control of the budget but one that is more global, one that looks especially at the more important departures from the budget.

regularly updated about its progress. This can be done in a community meeting or by other means.

- *When expenses exceed 20 percent of budget*

**(492)** As a budget is only an estimation of what may happen in the future, it is possible that there will be differences between budgeted and actual revenue and expenses.

**(492.1)** If, during the fiscal year, the actual expenses rise notably above what was budgeted (i.e., more than 20 percent in real value or constant currency), the Major Superior should approve this predicted excess.

### **Mass Stipends (335-336)**

**(493)** Unless he himself celebrates the Mass, anyone who receives requests for the celebration of a stipendiary Mass, will communicate this without fail to the Financial Administrator of the community.

**(494)** The stipend to be given for the celebration of Mass is as per the custom in force in the diocese. One may not seek a larger amount, but may accept a stipend which is larger or smaller than the one designated.

**(495)** The stipend for a Mass may not be spent or disposed of until the Mass has been celebrated. Therefore, it is recommended that a ledger of these monies, independent of other house accounts, be kept.

**(496)** No one can licitly accept more stipendiary Masses than he can celebrate within a year.<sup>375</sup> The same holds true proportionately for communities and provinces.

**(497)** In communities where stipendiary Mass intentions cannot be completed within the time allowed, they should send them to the Treasurer. If there are too many to be celebrated at this level, they should be sent on to the General Treasurer so that they can be celebrated within the time limit.<sup>376</sup>

**(498)** The financial administrators of communities can give to other communities within the province stipendiary Mass intentions, along with the stipends, that their communities cannot complete.

**(499)** Giving stipendiary Mass intentions to Treasurers of other provinces or to the General Treasurer should always be done through the Province Treasurer.<sup>377</sup>

**(500)** Local and Province Financial Administrators/Treasurers can give stipendiary Mass intentions to a member of another province whom they

---

<sup>375</sup> CIC can. 953.

<sup>376</sup> Cf. CIC can. 954.

<sup>377</sup> Cf. CIC can. 954.

know well and who resides in or who is passing through the province. The stipend can be given directly to the man or credited to the account of the respective province.

**(501)** Those who give stipendiary Mass intentions to others to celebrate should give them the entire stipend unless the person who gave the stipend had a different intention.<sup>378</sup>

**(502)** Stipendiary Mass intentions should be distributed as soon as possible,<sup>379</sup> making sure that the Masses can be celebrated within the time allowed, i.e.:

**(502.1)** As soon as possible, if they have to be celebrated for an urgent intention.

**(502.2)** Within the time frame determined by the person who gave the stipend.

**(502.3)** In other cases, in a reasonably short space of time, beginning from the day that the priest who is going to celebrate the Masses received the intention.<sup>380</sup>

**(503)** Those who entrust to others Masses to be celebrated are to note in a book without delay both the Masses they have received and those sent to others, as well as their stipends.<sup>381</sup>

**(504)** It is sufficient that priests celebrate the Mass for the intention of the donor even though they do not know it concretely.

**(505)** Every priest should note with care the Mass intentions they have received and which of them they have celebrated.<sup>382</sup> They should give a report each month of those they have celebrated.

**(506)** Those who administer pious causes or those who are obligated in any way to see to the celebration of Masses are to give to their ordinary (Major Superior) Mass intentions that they have not been able to complete within a year, according to the norms explained in a previous number.<sup>383</sup>

**(507)** The pastor and the rector of a church or of another pious place where Mass offerings are usually received are to have a special book in which they will note down diligently the number of Masses to be celebrated, the intention, the stipend given, and their celebration.<sup>384</sup>

---

<sup>378</sup> Cf. CIC can. 955 §1.

<sup>379</sup> Cf. preceding note.

<sup>380</sup> Cf. CIC can. 955 §2.

<sup>381</sup> CIC can. 955 §3.

<sup>382</sup> CIC can. 955 §4.

<sup>383</sup> CIC can. 956.

<sup>384</sup> CIC can. 958 §1.

**(508)** The Major Superior has the obligation to review these books each year, personally or through others,<sup>385</sup> and verify that the required dispositions have been completed.

### **Purchases (365-368)**

- *Some practical cautions*

**(509)** In the case of the purchase of merchandise frequently used or consumed that can be stored in quantity, it is reasonable to buy wholesale and at the time of the year (or on pre-determined dates) when the prices are lowest, if this can be done without a loss of quality.

**(510)** If the purchase involves something of great value or there is the need to assure the quality and condition of the items, it is good to seek bids or estimates from various providers in order to be able to select the best offer based upon quality as well as price and conditions for payment.

**(511)** Great advantage can be achieved by purchasing in common, within a province or region or at least within the same city. This can lead to lower prices and better purchasing power and care of the merchandise bought.<sup>386</sup>

**(512)** Consideration should be made regarding environmental aspects pertaining to purchases so as to minimize the negative current or future impacts they may have on the planet.

- *Other safeguards*

**(513)** Before finally accepting a purchase, it is important to verify carefully the quantity and quality of the items so that if necessary, refunds can be demanded in a timely manner.

**(514)** In the periodic review of accounts in communities and works, purchases should be examined and verified. If necessary or appropriate, procedures can be altered.

- *Payment*

**(515)** Invoices and bills of sale should always be requested for items purchased. These paper proofs of purchase should be given to the Financial Administrator responsible so that if the items have not been paid for, they will be paid for in a timely and convenient manner, according to the proper accounting procedures.

---

<sup>385</sup> CIC can. 958 §2.

<sup>386</sup> It can be helpful to share information among purchasers (financial administrators, ministers of communities and apostolic institutions) in order to gain an advantage for our communities and works.

### **Investments (370-392)**

- *In whose name are investments made*

**(516)** As a general rule, investments, whether in securities or property, are made in the name of the juridic person who owns them (Province, house, apostolic work); using in the civil realm the legal title of the owner, in accord with the laws of each country.

**(516.1)** In these cases, several Jesuits, by means of joint or shared ownership of the company, will have the powers in the civil realm over deposits, goods and rights that these specific investments incorporate. In situations of absence, illness, death or departure from the Society of some of these men, all financial matters can still be dealt with easily.

**(517)** If, and only when there are very powerful reasons, the title to securities and property has to be put in the name of an individual person, then prudent caution and the advice of experts must be employed; concretely this means:

**(517.1)** As much as possible, there will be a number of persons who have the power to dispose of such investments, goods and rights.

**(517.2)** The legal owners will draw up a trust agreement that explains the true ownership of the securities or property. If they are Jesuits, they will execute a valid civil will in favor of this owner.<sup>387</sup>

- *Investment policy (cf. [370.1, 390])*

**(518)** The management of investments should be guided by an Investment Policy statement which details the duties and authorities of the various participants: the investor, the advisory committee, the consultant, the manager, and/or the custodian of the funds.

**(519)** The Investment Policy should also define the long-term strategy for each fund and the asset allocation appropriate to that strategy. Further, it should provide:

- a) the guidelines for preservation and growth of the principal,
- b) a definition of income and how it is calculated,
- c) a corresponding spending discipline,
- d) the level of risk tolerance,
- e) the method of applying socially responsible principles
- f) the process for regular evaluation of investment (and manager) performance against established external benchmarks

This policy should be reviewed and revised on a periodic basis.

---

<sup>387</sup> Cf. Est. pob, \*72 §4.

- *Accounting for and safekeeping of securities*

**(520)** Generally accepted standards and methods of accounting for securities will be followed. The Treasurer must be able to identify the ownership of all types of securities, their average cost and their returns at any time.

**(521)** It is preferable, and where the accounting norms of the country or region permit it, to use market value in accounting for securities. If the norms of the country or regions demand the use of cost for securities, the market price should be reported in an additional note.

**(522)** Legal documents should be maintained that confirm that the securities held in the portfolio are the property of a civil entity or entities, under which the Society, its houses or works are recognized in the civil realm.

**(523)** Normally, one or more trustworthy, efficient and solvent banks act as the custodian for securities belonging to the Society.

- *Accounting for and care of real estate properties*

**(524)** The Province and the apostolic works that possess properties should keep an up-to-date inventory of these assets, listing all the necessary information to identify them and their owners.<sup>388</sup>

**(525)** Where possible, it is suggested that property be accounted for at market value. Where this is not possible or easily known, such properties can be valued using the amount listed in the office where land is publicly registered or by a self-valuation, unless this practice is strictly prohibited by the generally accepted accounting principles of that region.

**(526)** Real estate property should be appropriately listed in the office where land is publicly registered and all fees should be current.

### **Alienations (415-427)**

**(527)** For all alienations that require the authorization of the Superior General, Form B-1 needs to be filled out carefully and completely.<sup>389</sup>

**(528)** In addition, it is necessary:

**(528.1)** To send the originals or a copy of the appraisals of the property being alienated.

---

<sup>388</sup> Provinces should assign all real estate to one of the four approved Funds; such assignment should have the approval of the General.

<sup>389</sup> See reference to *Form B-1* in the List of Forms in this volume. It gives clear directions on how it is to be filled out.

**(528.2)** To send the opinions of the persons specifically listed in *Form B-1*.

**(529)** *Form B-1*, along with all documentation called for in the form, should be sent to the Superior General at least two months before the date on which the desired alienation is projected to take place.

**(529.1)** Should the alienation amount exceed the limit of the Superior General, the documentation should be sent at least three months before the date on which the desired alienation is projected to take place.

### **Debts (439-452)**

**(530)** The local Superior (or in the case of an independent apostolic work, the Director) is to meet with the Financial Administrator and his consultors about the issue. They will examine the need or lack thereof for the loan, the characteristics of it (duration, interest rate, amortization and other conditions), and the solvency of the community or the work in order to weigh the reality of repaying this money over time.

**(530.1)** In this consultation there should be verification (and not just a hope) that the community or the work can pay the interest and the principal in the proposed installments within its ordinary income.<sup>390</sup>

**(530.2)** The Financial Administrator and the Consultors will give their opinions, pro and con, about the wisdom of contracting a debt. These opinions should be included in the minutes of the consultation.

**(531)** If the amount involved in the debt exceeds the faculties of the local Superiors in financial matters, he will present the issue to the Major Superior for approval.

**(532)** After seeking the opinion of the Treasurer, the revisor of houses and works and/or the Province Finance Committee, the Major Superior will examine the matter in all its aspects with his Consultors. If the amount of the debt falls within his faculties, he can grant the permission. Otherwise he will remand the matter to the Superior.<sup>391</sup>

**(533)** The Superior General will resolve the matter if it falls within his established limit for contracting debts. If it exceeds the limit, after hearing the opinions, pro and con, of the General Treasurer and his Consultors about contracting this debt, he can seek the necessary permission of the Holy See.

**(534)** For all debts being contracted that require the authorization of the Superior General *Form B-2* will be filled out completely and precisely.<sup>392</sup>

---

<sup>390</sup> Cf. CIC can. 639 §5.

<sup>391</sup> Refer to Form B-2 in List of Forms and from Curia for clear directions (534-535).

<sup>392</sup> Refer to Form B-2 in List of Forms and from Curia for clear directions.

**(535)** All the required information, required by *Form B-2* will be sent to the Superior General. Included in separate, sealed envelopes will be the opinions of those who are required to do so when contracting a debt is being considered.

**(535.1)** When permission is requested for contracting a debt by a work juridically dependent on a community, in addition to including the opinion of the Superior of the community, his consultants and the Financial Administrator, any other debts or obligations that burden both should be reported.<sup>393</sup>

**(536)** This same method of proceeding will be followed when debts are between juridic persons of the Society. However, in those contracted cases where the matter is referred to the Superior General, he does not need to seek the permission of the Holy See.

### **Construction (467-472)**

**(537)** Construction here is understood as any extraordinary building project that involves new buildings, renovation of buildings, and/ or extension of buildings. If a project has multiple phases, all phases with appropriate planning strategies must be presented with the initial construction proposal for the Superior General's permission.

**(537.1)** Should the project involve major efforts for fundraising, prior to long-term preparations for the funding approval should be sought from the Superior General so as to give him full freedom in offering his judgment.

- *Building Committee*

**(538)** Provinces are encouraged to have Jesuits and laypersons experienced in construction projects available to assist houses and works develop and bring to conclusion construction projects. These consultants may take the form of a "Building Committee."

**(539)** The purpose for this wider consultation is to assure the quality, functionality and simplicity of the project in accord with a style appropriate to the Society and include considerations that address environmental impact both in its construction and future use.

- *Construction of buildings*

**(540)** The planning for the construction of a building must include achieving appropriate licensing and certification of all elements of

---

<sup>393</sup> i.e., the opinions of the Treasurer and the Revisor of houses and apostolic works or the Revisor of Province Financial Administration, depending on whether it is a house, institution or the Province itself that is contracting a debt.

the construction process, registration of the completed building with appropriate authorities, and a clear statement of ownership (title) both civilly and where appropriate canonically (which arca).

◦ *Preliminary steps: resources and permissions*

**(541)** When there is a need or clear consensus about constructing, expanding or significantly remodeling a building, the following should be considered:

**(541.1)** Whether there are available funds free to defray the costs; what will be future economic consequences of the construction (reduction of interest from funds, increase of ordinary expenses); whether it is necessary to borrow money, whether the budget includes costs of architect/consultants/permissions/furnishing, whether future operating budgets include provisions for ongoing capital maintenance of the structure.<sup>394</sup>

**(541.2)** Whether the land on which the building is to be constructed is fully adequate for its apostolic purposes: considerations of climate,<sup>395</sup> environmental impact, present and future neighborhood, access to roads, transportation, networks of water, gas, electricity, telephone or the ability to obtain such access, etc.; consideration of the plans of the local government and whether any of these might affect the land chosen: the possibility of expropriation, new streets, public parks or other obstacles or inconveniences.

**(542)** If, after having considered all these questions, there is a decision to build, then permission from the corresponding Superior is to be requested prior to any actions that imply making any firm commitments:

**(542.1)** The Major Superior will approve the decision to construct after having heard the opinions of the Building Committee, the Province Finance Committee and his Consultors.

**(542.2)** When the anticipated cost of a construction project exceeds the amount the Major Superior may permit to be expended, he will seek the permission of the Superior General, sending to him the following information:

**(542.2.1)** A brief description of the building being built, expanded or remodeled;

**(542.2.2)** A preliminary estimate of costs;

**(542.2.3)** Other necessary information, especially the apostolic and pastoral justification for the project.

---

<sup>394</sup> Cf. (439-446; 530-536).

<sup>395</sup> Cf. Cons [826, 827].

**(542.3)** If the total cost of the construction is above the limit of Major Superior the permission of the Superior General is required. However, if the construction requires incurring a debt beyond the limit of the Superior General, he will have to seek permission from the Holy See.

**(543)** It can be helpful if the Major Superior assign a competent Jesuit or a layperson to work with the person responsible for the construction. This person can assist the Building Committee, gather necessary information, work with the architect and prepare all that will need to be examined by those involved in the consultations prior to the decision to build.

- *Selection of an architect and the presentation of construction needed*<sup>396</sup>

**(544)** If the appropriate major Superior approves the construction project, a trustworthy, environmentally sensitive, and competent architect will be selected with the approval of the Major Superior.

**(545)** The Superior of the house (or Director of the work) who is responsible for the construction will explain in detail to the architect the desired result of the project.<sup>397</sup>

- *Preliminary budget for proposed project*

**(546)** With the input received, the architect will develop a first draft of the plans (short- and long-term) and a preliminary budget that will attempt as much as possible to reflect future costs of construction, including fees for architect, consultants, owner's representatives, etc.

**(547)** With the plans having been submitted to the Major Superior, he will seek advice from his consultants regarding the issues raised in the following questions:

**(547.1)** Do the plans respond to the need expressed in sections (452-456) and what was asked of the architect?

**(547.2)** Are the architectural regulations fulfilled with regard to the soundness of the construction and the architecturally pleasing dimensions of the building? Does anything seem exaggerated? Is there anything that seems to be only the desire of the architect and not truly necessary to the building?

---

<sup>396</sup> What is said here of an architect can also be applied to engineers involved in the construction project.

<sup>397</sup> It is also fitting that the person in charge of the construction hears the opinions of the Financial Administrator (of the house or institution), those of the consultants and the Building Committee.

**(547.3)** Do the costs correspond to the planned construction? Are excessive costs avoided? Does the preliminary budget seem reasonable and well formulated?

**(548)** The comments and suggestions of the consultants will be reviewed by the Superior of the house (or the Director of the work) and his consultors. He will then offer his comments to the Major Superior who with the advice of his Consultors will then review the whole proposal for a final decision.

◦ *Final budget for the proposed project*

**(549)** Once the draft of the plans and the preliminary budget have been fully reviewed, and any changes necessary have been agreed upon, another set of plans will be drawn up.

**(549.1)** Although there may not be enough resources available to complete the desired project all at once and it will need to be built in stages, complete plans for the entire project should be drafted; or at least there should be rough sketches of the complete project. A further consideration at this stage is to plan for the possibility of necessary or useful future expansions.

**(550)** A final edition of the plans and proposed budget will be prepared, specifying all that may be required by the public authorities and all that is necessary for the contractor who will undertake the construction of the building.

**(551)** Always observing the norms of this Instruction and with delegation from the Superior General, the Major Superior has the authority necessary to approve the final plans<sup>398</sup> and subsequent phases should there be any.

**(552)** If the final estimate or if modifications to the plan during construction cause the expenses to exceed by more than 20 percent the proposed estimate of the project which the Superior General should have already approved, then it will be necessary to seek new approval as outlined in section (542.2).

**(552.1)** However, if the increase in costs is due solely to an increase in the price of materials, an increase in labor costs or higher taxes, and there is no need to incur further debt, then it is not necessary to seek a new approval from the Superior General.

◦ *Execution of the project*

**(553)** With the assistance of the Building Committee, it will be important to reflect about who will be hired to construct the building, keeping in

---

<sup>398</sup> Cf. AR 14 (1961-66) 756 s.

mind the competency of the company, its solvency and its ability to control costs and stay within or under budget.

**(553.1)** Often it can be beneficial to have an open or limited competitive bidding process for new construction or remodeling.

**(554)** In accord with the laws in effect at the time, as well as with prior review by the Building Committee or other experts, a carefully formulated contract with the contractor(s) will be prepared. The Major Superior will not allow construction to begin until this contract is fully negotiated in writing and signed by all parties involved.

**(555)** A competent Jesuit or another trustworthy and competent person or company will be assigned management of the project. This will include oversight of the construction, according to conditions and other particulars of the contract, and control over the budget. This person or company will frequently report to the Superior on the progress of the project.

**(556)** Usually there are advantages to of completing the construction at one time and not in phases. However, if full funding is not available or there are other important reasons for not completing the construction all at once, the approved project will still be honored, with the intention that it be completed as soon as conveniently possible.

**(557)** During the construction itself, unless it is only a minor matter, neither the basic plans nor the conditions of the construction contract should be changed without significant reason and only after obtaining the opinion of the architect, the engineer, the competent Superior, the assessment of the Building Committee and the approval of the Major Superior.

◦ *Final acceptance of the completed project*

**(558)** Before taking possession of the completed building, there should be a careful examination of it to confirm that all the specifications of the contract (plans followed, materials utilized in construction, etc.) have been met. The final payment is not to be made until all the items on the “punch list” or list of claims about unfinished or incorrect items are rectified to the satisfaction of the owner.

• *Substantial remodeling of buildings*

**(559)** When it is necessary to remodel a building substantially, the same rules as for a new building should be followed.<sup>399</sup>

• *Ordinary maintenance and repair of buildings*

---

<sup>399</sup> Cf. (541-558).

**(560)** In order to fulfill his obligation to maintain the buildings in good order, the local Superior/Director of the work will commission a periodic inspection of them (for example, every two years) by a trained and reliable person who will give a written report of the repairs needed.

**(560.1)** For this purpose, each community/work should make provisions for a fund dedicated to ongoing capital maintenance and renovations (a depreciation fund)

**(561)** It is wise to put together three or five-year plans for capital maintenance and repairs.

**(562)** Annually, the Major Superior or his delegate should determine that the buildings are properly maintained according to these norms.

### **Contracting for Work (401-409) or Services (410) with Employees**

- *The initiation and termination of the relationship with an employee*

**(563)** Before confirming a non-Jesuit in a permanent or continuing position, it is good to consider the need for the services of such a person as well as to make sure of the legal protections necessary.

**(564)** In formalizing the employment agreement and taking the proper legal-technical protections:

**(564.1)** It is necessary to clarify the rights and duties of the employee (for example, periods of evaluation, salary and benefits, social legislation, established legal rights to privacy, any perquisites, vacations, advancement, etc.) and the legal obligations for the employer (for example, paying into social security and other required taxes, etc.). Avoiding just and legal expenses is not a proper understanding of practice of the poverty of the Society.

**(564.2)** The labor law in force in each country will be followed as well as any collective bargaining contracts that apply.

**(565)** In larger communities and apostolic works with a significant number of employees, it could be helpful to make use of the services of companies that handle payroll and take care of compliance with all the requirements of the social and labor laws in force.

**(566)** At the time of the termination of an employee, it may be necessary to obtain the advice of lawyers and experts in these matters as well as follow all the steps indicated in the laws and collective labor contracts of each country.

- *Contracts with businesses, professionals or independent workers*

**(567)** In the case of independent workers, it is important always to have a clear contract or agreement. In this way there is a common agreement about what is to be done and how it is to be done. This agreement should be in writing.

**(568)** When the work involves construction, remodeling or maintenance, agreement can be made with companies or independent contractors by a contract at a fixed price for the work or project to be accomplished, or by the Society itself (house, work, Province) directly managing the expenses for materials used and paying the individual laborers for the work done. It is important insofar as is possible to verify that the third party respects the just and legal practices in terms of salaries, health insurance and all the legal benefits to which workers are entitled. It is important to make sure that their practices are consistent with our practices of justice and charity.

**(569)** For larger projects it is normally better to use the first system (contracting out the work), carefully making sure that all points of the contract are fulfilled.

**(570)** When the decision is to manage the project internally, it will be necessary to make sure that the laborers diligently work their full hours and that the materials for the project are effectively used.

### **Rendering an Accounting (105-106; 285-288)**

- *To local superiors/directors*
  - *Ordinarily*

**(571)** As a normal means of communication and on a regular basis, monthly for example, the local Treasurer will report on the income and expenses of the community and present the balance sheet to the Superior so that he can have a better understanding of the management of the house. The person(s) appointed by the Superior for house management and/or the financial consultant for the community, they should also be included in the process.<sup>400</sup>

**(571.1)** The local Treasurer will take care that the Superior is well-informed about the financial management of the house and he/she will not make important decisions in his/her own area without the Superior's approval. When events happen in the financial area that cause him/her concern, the local Treasurer will explain them fully to the Superior, and/or to those responsible for the management of the house if it involves his/their area of responsibility, giving his/her opinions and reasons.

**(572)** To aid forecasting or correcting of the financial direction of the house or institution, the local Treasurer should meet at least once a quarter with

---

<sup>400</sup> Manual, 301 §2.

the Superior or Director to review the fiscal year and remedy any important departures from the budget.<sup>401</sup>

**(573)** In these meetings it is important to deal with all the important financial management questions,<sup>402</sup> so that the adequately informed Superior/Director can make opportune decisions.

**(573.1)** The same is true for the Treasurers of the Society's apostolic works and those that are entrusted to it.

**(574)** At least once a year (normally at the end of the fiscal year or shortly thereafter) the Consultors of a community will discuss the end-of-the-year report. This is also an opportune time to discuss a contribution to FACSI, charitable donations to the poor, and the determination of the amount of the community surplus to be communicated to the Major Superior in conformity with the established policies of the Province.<sup>403</sup>

**(575)** Also, at the end of the fiscal year or shortly thereafter, the administrators in each of the works of the Society, and those entrusted to it will have a discussion of what has transpired in the past year and then will prepare a financial report to be sent to the Major Superior.

◦ *At the time of a permanent or temporary change of the financial administrator*

**(576)** When superiors, directors or treasurers leave office they should present a written report of their administration to their successor in the presence of the appropriate house managers Minister Manager (if it is a community) or the Board of Directors/Trustees. This report should include the financial and economic status of the house or work they were responsible for. They will also see that all important documents and financial records are passed on to their successors.<sup>404</sup> The successor will affirm with his/her signature the fact that he/she has received these materials.<sup>405</sup> It is the responsibility of the person naming the successor to oversee and guarantee this process.

<sup>401</sup> When there is someone named to the post of financial consultor in a community in conformity with (175.2), he/she should be invited to this review.

<sup>402</sup> Such questions can include: large purchases, projections about necessary items, repairs, various contracts, hiring or firing of employees, contracting debts, alienation of property, etc.

<sup>403</sup> Cf. Est. pob, \*43.

<sup>404</sup> It is recommended that there be a reasonable period of transition in which the new Administrator has time to take charge of the responsibilities, duties and obligations of this new task. If in the interim this is not possible, all necessary measures should be taken to address critical activities, due dates on investments and other required agreements.

<sup>405</sup> Cf. CN 222. It is strongly recommended that these financial documents include all the relevant financial statements (Statement of Financial Position, Statements of Activities, Statement of Cash Flows) and all notes necessary and appropriate so that the successor can have a full interpretation of them and so that he/she can take on full responsibility for the financial progress of the entity he/she is assuming charge of as soon as possible.

**(576.1)** Proportionally, the same should be done when the local Treasurer has to be replaced for a certain period of time.<sup>406</sup>

- *To the Major Superior*

- *By communities and works of the Society or those entrusted to it*

**(577)** On a schedule determined by the Major Superior, the local Treasurers of communities, apostolic works of the Society or those entrusted to it will send to the Treasurer a financial report that will include a Statement of Financial Position and a Statement of Activities, in the format required by the province Financial Administration.

- *Of the Arcae and province financial administration*

**(578)** Regularly, or at least once a quarter, the Treasurer will present to the Major Superior a report on the economic-financial situation of the Province, specifically, the state of the Basic Arcae. It is appropriate to make these reports in the meetings of the Province Finance Committee. It would also be helpful to include long-range projections to assist in appropriate decision making.

- *To the Superior General*

**(579)** In order to prepare the annual report of the Major Superior to the Superior General about the financial status of the Province and the principal communities and apostolic works:

**(579.1)** In the format and the time frame called for, local Treasurers of houses or works will send the information required to the Province Treasurer.

**(579.2)** The Province Treasurer will collect together the financial reports and other information of the houses, and works, and make a list of the communities, and works whose annual financial statements are sent to the General Curia, as well as another of those that are not sent.

**(579.3)** He will send to the General Treasurer's office the Statement of Financial Position for each of the Arcae of the Province as well as that of the Operating Fund, for comments.

**(579.4)** The Treasurer will prepare all the documents that the Major Superior will send to the Superior.<sup>407</sup> They are:

**(579.4.1)** The Statement of Financial Position for each of the Arcae of the Province as well as that of the Operating Fund and the Statement of Financial Position for each of the houses, and works

---

<sup>406</sup> For example, because of reasons of illness or other similar causes.

<sup>407</sup> Cf. (288).

of greater importance, utilizing the respective forms along with all appropriate explanations.

**(579.4.2)** A list of alienations the Major Superior completed according to the faculties delegated to him by the Superior General.

**(579.4.3)** A copy of long-term contracts of importance made in the past year by the Major Superior, communities or apostolic works or by Jesuits with the proper ecclesiastical or civil authority. Knowledge of these may be useful for the universal governance of the Society.

**(579.4.4)** He will add his own brief commentary about matters of greater import relative to financial administration of the province, communities or works, as well as responses to the questions raised by the General Treasurer's office.

**(580)** In a letter with a protocol number, the Major Superior will present the status of the Province to the Superior General and include the report of the Treasurer.<sup>408</sup>

### **FACSI (322-328)**

- *Applying for a FACSI grant*

**(581)** The application for a grant will be sent to the Superior General by means of the respective Major Superior, who will add his opinion about the apostolic and/or charitable importance of the project/petition and its priority in the entire list of apostolic activity and pastoral planning of the Province.

**(581.1)** Along with the letter from the Major Superior all the information called for in Forms C-2 and C-3<sup>409</sup> will be sent.

**(582)** Once the application is received in the FACSI office, it will be given a reference number to identify it. This number should be used on all communications regarding the project.

- *Rendering an accounting of the funds granted for the project*

**(583)** At the end of the year following the reception of the grant, those who have received one will prepare a report for the Superior General that will be sent through the Major Superior. The opinion of the Treasurer about the way in which the grant was utilized will be prepared.<sup>410</sup>

<sup>408</sup> If it is useful to clarify points in the report, complementary information could also be sent.

<sup>409</sup> See Form C-2 and C-3 in List of Forms in this volume.

<sup>410</sup> See Form C-4 in List of Forms in this volume.



## **IX. List of Various Forms / Supplemental Information Available from General Curia**

### **A. Annual Financial Reports / Projections**

- A-1. Budget Projection for Operating Fund  
*(To be submitted by all Major Superiors)*
- A-2. Budget Projection for Arcae of Province/Region  
*(To be submitted by Major Superiors of Provinces/Regions)*
- A-3. Financial Report for Operating Fund of Major Superior's Curia  
*(To be submitted by all Major Superiors)*
- A-4. Financial Report for Arcae of Province/Region  
*(To be submitted by Major Superiors of Provinces/Regions)*
- A-5. Financial Report for Funds Held for Others  
*(To be submitted by Major Superiors holding funds for others.)*
- A-6. Financial Report for Communities  
*(To be submitted by Major Superiors/Delegates responsible for Communities)*
- A-7. Financial Report for Works  
*(To be submitted by Major Superiors/Delegates responsible for Works)*

### **B. Alienation and Debts: Guidelines / Forms for Permissions**

- B-1. Information for the Alienation of Property  
*(To be submitted to Fr. General along with Major Superior's request. See Form for list of documents to be included with the request.)*
- B-2. Information for the Contracting of Debts  
*(To be submitted to Fr. General along with Major Superior's request. See Form for list of documents to be included with the request.)*

### **C. FACSI Guidelines / Proposals / Report / Guidelines**

- C-1. FACSI Guidelines
- C-2. FACSI Proposal from Director of Work
- C-3. FACSI Proposal from Major Superior
- C-4. FACSI Report on Use of FACSI Grant



## X. Glossary of Terms

*(This Glossary is not intended to be an accounting text, but rather an attempt to explain general terms used in this manual, some of which are particular to the Society of Jesus.)*

### **Account**

A category of financial information that is beneficial for the entity to track. Individual financial transactions are recorded by account (categorized) with activity expressed as either debits or credits. Accounts are necessary for recording revenue, expenditures, assets, liabilities and net assets.

### **Administration/Management**

This is the combination of activities undertaken to safeguard the goods and rights of an economic entity, to maximize their return, and utilize that return for the purposes which they were obtained.

**Ordinary Administration:** These are the actions normally necessary or useful to conserve the goods of an economic entity, make them productive, and apply the returns to their intended ends.

**Extraordinary Administration:** These are the actions that of their very nature surpass what is necessary for the simple conservation or growth of the goods.

### **Alienation**

There are two concepts of “alienation”:

**Strict Sense:** the transfer of ownership of something by sale, donation or other means.

**Broad Sense:** anything that can cause harm to the goods of a juridic person, i.e., by requirements of a mortgage, of an easement, of the right to real use of the property, by contraction of a debt, by assignment of a lease, by a loan or by assignment of the use of the property.

### **Amortization**

This is the systematic allocation of an asset over its useful life. In the case of an intangible asset the term amortization is generally used instead of depreciation. Both terms have the same basic meaning. See: *Depreciation*.

### **Arca**

This Instruction refers to one of four restricted funds (formation, aged/infirm, apostolic and foundations) that contain currency, securities, real estate, and other assets whose value and use are restricted

for the purposes of the fund. Portions of it may be non-income producing elements when in use as residences or property of a work.

**Asset**

Things of value owned by the entity including amounts owed to the organization by others.

**Audit**

This is a process to review an entity's financial records in order to verify that the accounts are accurately reported, evaluate administrative results, and review other appropriate financial issues.

**Balance**

The difference between debits and credits in an account.

**Credit Balance:** the difference when credits are greater.

**Debit Balance:** the difference when debits are greater.

**Bank Deposit**

This is money given to a banking institution for the purpose of safe keeping or to earn interest.

**Demand Deposit:** an account where the money can be withdrawn partially or totally at whatever moment. This type of account may earn very low or no interest.

**Time Deposit:** an account in which the money is deposited for a predetermined amount of time and can be withdrawn only at the end of that time or earlier with a penalty. This type of account generally earns a higher rate of interest than a demand deposit account.

**Bank Transfer**

This involves crediting an amount of money to the account of an economic subject by a banking entity from the account and at the request of another economic subject.

**Board of Directors/Trustees**

An elected or an appointed body of members who are responsible for overseeing an entity's activities to the benefit of its stated purpose or mission. It may have restricted powers and be accountable to another authority as is determined in the statutes of the entity.

**Budget** (See: *Operating Budget*)**Capital Reserve Fund**

An allocation of cash from operating expenses which is used to cover costs for extraordinary capital expenditures for the maintenance or renovation of an entity's assets (building, infrastructure, major equipment). The maximum permitted is to be determined by the Major Superior. Often called *Building Fund*. (See: *Depreciation*)

**Cash**

These include cash, coins, checks, receipts from credit card transactions and amounts deposited in demand deposit accounts.

**Cash Equivalents**

These are short-term, highly liquid assets that are readily convertible to known amounts of cash and which are subject to an insignificant risk of changes in value. Often, cash equivalents are combined and reported with cash.

**Chart of Accounts**

This is a list of account numbers and account names necessary to properly report on the financial activities of the organization. This list can be as simple or complex as necessary to provide the basis for sound financial reporting.

**Common Fund (See: *Operating Fund*)****Cost**

The amount spent or value of assets given to obtain goods or services.

**Credit Card**

A payment card in which charges are made against a line of credit given to a person or an institution, and not against the account holder's cash deposits. The accrued balance is to be paid monthly, with interest charges and fees assigned to unpaid balances.

**Debit Card**

A payment card that deducts money directly from a linked bank account of the person or institution, when it is used in payment for purchases or services.

**Deficit**

Deficit is the amount by which the expenses exceed the income in a budget or financial statement. This can occur at the time the budget is created or at the end of the fiscal year for which the budget was developed.

**Depreciation**

According to laws and practices that may vary from country to country, the purchase of material goods or real estate may not be charged to expense in the year of acquisition. It is possible, however, to allocate systematically the depreciable amount of the asset over its useful life. This provides for matching the cost of an asset with the period the asset provides benefit. While depreciation does not create an actual reserve fund, it provides an opportunity to plan for significant repairs, maintenance and perhaps replacement.

From an accounting standpoint it is not appropriate to depreciate fixed assets if the acquisition of durable goods or buildings is

charged entirely to expense in the income statement for the year of acquisition.

**Depreciable Amount**

This is the cost of an asset less its residual value.

**Donation**

This is a transfer of assets from one entity to another, gratuitously and without any equivalent return of benefit.

**Unrestricted:** donations that the appropriate Superior or Director of Work is allowed full discretion over its spending.

**Restricted:** if accepted these donations require that the donation or its value be used for a purpose determined by the donor.

**Conditional:** if accepted these donations require the completion of certain actions determined by the donor.

**Emergency Reserve Fund**

Earnings not restricted or utilized (usually from operating surpluses) that are retained as a protection against future expenses or losses (emergencies) with a maximum limit determined by Major Superior, but in any case no more than one year's expenses.

**Endowment Fund**

A pool of money invested and restricted for the benefit of a specific purpose or entity, guided by a policy that determines protection of principal, strategy, and spending discipline. (Also called in some places *Specific Purpose Fund*.)

**Expenses**

These are decreases in economic benefits during the accounting period in the form of outflows or depletions of assets or incurrence of liabilities that result in decreases in equity.

**Extraordinary Revenue and Expenses**

“Extraordinary revenue” and “expenses” are those that either exceed the pre-determined or budget limit or by definition, are extraordinary: i.e., acquisition of real estate, new construction, major or substantial repairs of buildings, benefices, donations. Any revenue or spending that exceeds the budgeted amount by 10 percent is considered extraordinary and requires the appropriate approvals before committing to the new level of spending.

**Financial Administrator**

In general, this is the person who is in charge of the financial administration of goods, frequently called the Treasurer.

**Provincial Level:** the person in charge of assisting the Major Superior in the financial administration of the goods of a province/region and any other goods entrusted to it.

**Local Level:** the person in charge of assisting the local superior in the financial administration of the goods of a house/community.

**Apostolic Work:** the person in charge of assisting the Director of the Work in the financial administration of the goods of a work or those goods dedicated to it.

### **Financial Statements**

A complete set of financial statements reflect the financial position and the results of the entities operations as of and for the period ended on a specific date. These statements include:

Statement of Financial Position

Statement of Activities

Statement of Changes in Net Assets

Statement of Cash Flow

Accounting policies and explanatory notes

### **Financial Transparency**

An individual's or an entity's timely, meaningful and reliable disclosure to a competent authority about one's/its financial resources and management.

### **Foundation**

A nonprofit corporation or a charitable trust that makes grants to organizations, institutions, or individuals for charitable purposes such as science, education, culture, and religion.

### **Fund**

A pool of money that is allocated for a specific purpose, and with specific guidelines for use of capital and earnings. (See: *Arca*, *Endowment Fund*, *Operating Fund*, *Capital Reserve Fund*, *Emergency Reserve Fund*.)

### **Gains**

For annual budgeted operations, this is the positive difference between income and expenses in a period of time (normally, the fiscal year).

For investments it is the increase in market value of assets over a pre-determined period of time. These may be realized (converted to cash), or unrealized (accrued to asset value).

### **Goods/Assets**

Goods/Assets are all those things necessary or useful to satisfy the needs of human existence and that can be exchanged for a fixed price in money or other equivalent financial instrument. There is any number of types of goods/assets: moveable or fixed, consumable or not consumable, able to be substituted or not for other assets of the same type, material or immaterial assets, cash, etc.

**Income** (See: *Revenue*)

**Inventory**

This is a detailed listing of assets, rights and obligations of an economic entity.

**Investment**

Securities (e.g., stocks, bonds, fixed deposits, funds, crypto currency) or some other asset (real assets as in gold, art; real estate as in farms, housing, or land) acquired and held for its yield or capital growth.

**Juridic Person**

For religious institutes: the institute itself, the provinces and equivalent structures (regions, missions), and the independent houses, which are capable of acquiring, possessing, administering, and alienating temporal goods unless this capacity is excluded or restricted in the constitutions.

**Liabilities**

Amounts owed by the organization to others.

**Liquidity**

This is the availability of sufficient funds to make cash disbursement requirements and other financial commitments as they fall due.

**Loss**

For annual budgeted operations: the negative difference between income and expenses in a period of time (normally, the fiscal year).

For investments and real assets: the decrease in market value of assets over a pre-determined period of time. These may be realized (when asset is converted to cash), or unrealized (accrued to asset value).

**Major Superior**

Jesuit who has been given the responsibility for *cura apostolica* of some works and/or *cura personalis* of some communities. If of juridic persons (province, region, mission) is guided by norms for such, if of entities approved by the Superior General (conferences, delegations), is guided by the approved statutes. In all cases is accountable to the Superior General.

**Market Value**

This is the amount at which an asset could be bought or sold in a current transaction between willing parties, that is, other than in a forced or liquidation sale.

**Mortgage**

Right to a fixed asset acquired as a guarantee of a loan.

**Operating Budget**

Both a planning document for the revenues and expenses expected for one or more future periods, as well as a monitoring tool for the activities of the anticipated period.

**Operating Fund**

A cost center which accumulates the revenue and expenses necessary to support the annual ordinary budgeted activity of an entity's administration (also known as Common Fund, Annual Fund).

**Per Diem**

*Per Diem* is the estimated daily cost per man in the province. It can be used for a variety of calculations done by the office of Provincial Financial Administration.

**Province**

In this instruction the term is meant to include any juridic person that has a Major Superior: province, region, mission.

**Province Financial Administration**

This refers to the Major Superior's responsibility for the financial health and administration of the province and the delegated duties given to the Treasurer and his office.

**Real Asset**

A tangible investment that has an intrinsic value due to its substance and physical properties. Commodities, real estate, equipment, and natural resources are all types of real assets.

**Real Estate**

Property that consists of land and any immovable property such as natural resources or buildings attached to it.

**Reserve Account** (See: *Emergency Reserve Fund*)**Restricted Donations** (See: *Will of Donor*)**Revenue**

This is the gross inflow of economic benefits during the fiscal period arising in the course of ordinary operations of an entity.

**Risk**

An expression of the unpredictability of future events, transactions, circumstances and results related to an investment, enterprise or asset. It can be also a measure of disproportionate reliance on any one entity as an income-producing asset. Either expression can help to assess the probability of the loss of an asset or significant loss of its value.

**Spending Limit**

As per the Investment Policy it is the established means of determining maximum annual amount available for withdrawal. It can be determined based upon various methods (e.g., accumulation of dividends/interest, percentage of short/long-term average market value, etc.).

**Surplus****Operating**

Positive result when deducting operational expenses from operational income.

**Investment**

Positive result when annual withdrawal is less than the approved spending limit as determined by Investment Policy.

**Transparency** (See: *Financial Transparency*)

**Treasurer** (See: *Financial Administrator*)

**Trust**

A trust is an amount of money or property of which the control is given to a group of people or an organization to invest it on behalf of other people or as a charity.

**Unrealized Gains or Losses**

A gain (or loss) can be generated while the organization holds investments. During the holding period, any increase or decrease in market value is considered “unrealized” until the underlying security is sold and the gain or loss is “realized.” Both “realized and “unrealized” gains and losses should be reflected in the financial statements of the fiscal period that the gain or loss occurs, unless prohibited by local law or custom.

**Will of Donor**

The stated written intention of a donor regarding the use of the donations. The goods may not be converted to any other purpose without prior permission of the donor.

# XI. Index of Topics

Note: Numbers with \* refer to the number in the *Statutes on Religious Poverty in the Society* and numbers with ( ) refer to numbers in the *Instruction on Administration and Finances*.

**Accounting:** Generally accepted accounting principles, (220.6); Generally accepted accounting principles with securities, (520); Market value and generally accepted accounting principles, (525); Rendering an accounting in general, (105); Rendering an accounting of development offices and NGOs, (106); *See: Budget, Rendering an Accounting.*

**Administration of Apostolic Works:** *See: Apostolic Works.*

**Administration of the Goods of Others:** Administration, (181-183); Annually reported to General, (288); Entrusted to a Jesuit, \*9, (53); Entrusted to the Society, (53-54); Inventory of goods kept, (91); Province level: funds held for others (277-281); Rendering an accounting required, (75, 75.1).

**Aged and Infirm Arca:** General description and purposes, (259-261.4).

**Alienation of Goods:** Actions against illegitimate alienations, (459-461); Approval of General, (311.10) (422.2); As related to FASCI, (326); Broad sense of the term, (417); Debts, (439-451); Donations, (453-458); Formalities required for validity, (422-423); Juridical regulations, (418-427); Mortgages, (452); Narrow sense of the term, (416); Other rules, (424-427), (538-539); Permissions, (45-46); Rentals, (434-438); Requirements, (420-421.3); Role of Revisor of Province Financial Administration,

(223); Sales, (428-433), (375-376); *See: Form B-1 for information requirements.*

**Alms:** (*See also: Donations for receiving gifts*) In General, (453-458); Received, \*L, \*58, \*60, \*64 (109) (114) (251.1) (274.1); Given, \*52, (208.21) (275.10); Amount (454).

**Amortization:** *See: Depreciation.*

**Annual Financial Statements:** Independent audit recommended, (289); Prepared by appropriate financial administrator, (579-580); Prepared by communities and apostolic works, (577); Reported to General, (287-288.3), (579-580).

**Apartment:** When purchased for those in formation, (256.1).

**Apostolic Arca:** General description and purposes, (262-266).

**Apostolic Works:** Approval Process, (121); Assets, \*36, (280-281); Basic Concepts, \*30, \*33 (119-121); Budget process, (479-482) Can have investments and stable income, \*44, (371.1); Distinction from a community, \*18, (131-132.1); Entrusted to a Jesuit, (130); Entrusted to the Society, (124), (130); Not owned by Society but with some connection, (122-125); Owned by the Society, (126); Poverty of Apostolic Works, \*44-\*47.

**Apostolic Works of the Society:** Budget presented to Provincial annually, \*46; Canonical connection

to Society, (122.1, 126); Definition, (119-121); Relation to Superior, (128); Investments and stable income they can have, (199.10); Model poverty of Society, \*45; Titled to the Society, (126).

**Arcae of the Province in General:**

Arcae permitted, (247-250); Obligation to safeguard, (251-251.4); Transfer of funds regulation, (249).

**Archives of Financial**

**Administration:** General list of rules related to financial archives, (99); Required of each administrative entity, (98); Role of Province Treasurer, (208.22); Role of Revisor of Province Financial Administration, (220.6) (220.9).

**Bank Accounts, Personal:**

Limitations, \*5, \*7, (111-111.4).

**Benefactors:** Donations, (347-364); Donations located in the Apostolic Arca, (266); Donors to FACSI, (326); General may modify pious wills, 311.12); In the case of union or division of provinces, (301-303); Intention of the benefactor when a house or institution suppressed, \*47, (184); Intention of the benefactors when disposing of surplus, \*62; Intention of the benefactors when sharing goods, \*50, (165); Jesuits and laypersons involved in fund raising, (298); Loans to benefactors prohibited, (386), (393); Preparing benefactor lists for superiors, (156), (214); Related to other aspects of financial administration, (77.1); Share financial status with benefactors, (105), (106), (295); Transfer of funds from one Fund to another, \*58-\*59.

**Boards of Trustees/Directors:** In general, (167-168); Formation in apostolic vision (169).

**Books:** Civil laws to be followed, (430); Regulations, (344-346).

**Bookselling:** Regulations, (344-346).

**Broadcasting:** Regulations, (344-346).

**Budget:** Apostolic Works, \*46, (137), (163); Approval process, (485-489); Balanced, (485); By Province Financial Administration, (199.1), (207.5), (208.10) (208.10.1); By the General Curia, (314.4); Chart of Accounts, (242); Communities, \*42, (137), (149.1), (199.2); Intra Supra Province Structures, (304.1) (301.2), (307); Expenses in excess of 120 percent of budget, (492-492.1), (552); For construction of buildings, (546-548), (552); For maintenance and repairs, (471); Ongoing control of the budget, (490-491), (572); *Per Diem* or average daily cost, (243); Planning instrument, (82-83), (208.12) (209) (473-474), (476), (479); Preparation of the budget, (149.1) (241), (314.4); Process in apostolic institutions, (479-482); Process in local community, (475-478); Province Finance Committee reviews, (238); Time frame for preparation, (83), (241), (483-484); Unforeseeable expenses, (70); When management entrusted to an individual Jesuit, (179); Who is responsible to prepare, (241), (483-484).

**Buildings:** Construction, (537-562); General norms, (467-471); Construction: Substantial remodeling and conservation, (470-472).

**Buildings Committee:** Purpose and membership, (538-539).

**Canon Law:** House and work should be distinct juridical persons, \*32; In general, (18-28).

**Church:** *See: Parishes Committed to the Society.*

**Civil Corporations:** Documentation, (80-81); To have Jesuit Identity, (121), (122) (127) (304); Obtaining recognition, (23-23.2); Proper documentation for securities owned, (522); Separation of civil and canonical entities, (132-132.1); Special cases, (26); Subject to civil law, (24).

**Civil Law:** Director's responsibility to follow, (161); In general, (18-28); Labor contracts prepared with regard to civil law, (407); Province Treasurer needs to know, (208.8); Sales of books follow civil laws, (430); Superior's responsibility to follow, (135).

**Commerce:** In compliance with all laws, (343); In general, to be avoided, (342); Particular requirements (books, media, etc.), (344-345); Prohibited and illicit investments, (390-392.6).

**Common Fund:** *See: Operating Fund.*

**Communication:** About the approval of budgets, (489); About the financial status of houses and works, (577); About the financial status of the Province and its Funds, (578); By Province Treasurers with the General, (213); Defined and encouraged, (571-571.1); In the case of litigation, (464); To alienate fixed assets, (425); To buy fixed assets, (366); To construct a new building, (542-543); To contract a debt, (534-535); To contract a debt because of liquidity problems, (445); To rent ecclesiastical goods, (435); When a Treasurer leaves or enters his job, (150).

**Community:** Assets, (280-28); Budget process, (475-478) (483-484); Definition in this Instruction, (118); Distinguished from an apostolic

institution, (131-132.1); Practice of poverty, \*K, \*12, \*20, \*25, \*37-38, \*52.

**Conference of Major Superiors:** *See: Inter and Supra Province Structures.*

**Construction:** Buildings Committee, (538-539); Execution of the project, (553-557); Final acceptance of the complete project, (558); Final budget for the proposed project, (549-552.1); Ordinary maintenance and repair, (560-562); Preliminary budget for project, (546-548); Preliminary step: resources and permissions, (541-543); Selection of an architect, (544-545); Substantial remodeling of buildings, (559).

**Consultants:** In general, (96-97); In possible lawsuits, (466); Useful in labor management, (67.1).

**Consultors for a Community:** Annually review surplus, \*43 §2; Consulted on contracts, (136); Role in approving a debt, (530); Role in approving annual budget, (478); Role in dealing with unrestricted donations, (352).

**Consultors of the General:** Role in alienations, (422.2.1); Role in approving debts, (533).

**Consultors of the Province:** Annually review surplus, funds of province, \*48 §2, \*61 §2, (201), (221), (252); Relation to financial administration, (77.1), (200.5); Role in acceptance of restricted donations, (357.1); Role in approving construction, (542.1), (548); Role in approving debts, (532), (535.1); Role in approving local community budgets, (486); Role in naming members of Province Finance Committee and taking part in its meetings, (234),

(237); Role in possible lawsuits, (466); Role in selecting directors of works, (158); Role when permission of General necessary, (202).

**Contracting for Labor:** Contracting with businesses, professionals or independent workers, (567-570); Initiation and termination of the relationship with an employee, (563-566); Responsibility of local Financial Administrator, (149.5).

**Contracts:** As instruments of financial administration, (80); Avoid any contract that might change the character or status of a community or apostolic work, (136), (162); Between provinces, (291); For building projects, (554-555); For exchanges, (437); For management of goods belonging to third parties, (182); For rentals, (436); For works entrusted to the Society, (124); Just and in conformity with law, \*29; To be reviewed regularly by Province Treasurer, (208.17); Well prepared, (466); When accepting the administration of a parish, (186); When collecting funds in another province's territory, (297.1).

**Contributions:** By community or apostolic work for province operations, (199.5) (208.15), (251.3), (274.2); Community gift to FACSI, (200.6), (264), (574); Imposed by the General, \*64; To Inter and Supra Province Structures, (306); To cover costs of General's Curia, (314.5); To cover health insurance, (261.2); To improve endowment of province funds, \*60.

**Corporations:** *See: Civil Corporations.*

**Coworkers:** And volunteers, (411-412); Can be revisors of Province Financial Administration, (219);

Contracts for work, (413); Employees, dependent or autonomous, (401-410), (563-570); In general, (57-59); Participate in Province Finance Committee, (233).

**Debts:** *See: Form B-2 for complete instructions on requesting permission;* Important cautions, (444-451); In general, (439-443); Procedures to follow to receive permission, (530-536); Special cases, (444-446).

**Deposits of non-Jesuits:** Cautions against, (400).

**Depreciation:** Definition, (48.6), Reserve fund, \*37 §2, (199.6) (371.2) (560.1); *See: Glossary.*

**Development:** Functions (292-296) Role of Major Superior (199.8) (208.4), Director (217-218) (236); Role of Revisor (220.8); Role of Treasurer (208.4) (300).

**Directors of Apostolic Works:** Basic responsibility, (56-56.3); Board of Trustees/Directors, (167-169); Finance Committee of an apostolic work, (166); Of a work, (158-165); Relation to Superior, (171-172).

**Dismissed Jesuits:** Assistance from Apostolic Arca, (264); Economic help at time of dismissal, (456).

**Dispensations:** From receiving loans or investing money for profit, \*6; From the prohibition that churches cannot have revenue bearing capital and stable revenues, \*44; From the prohibition that communities cannot have stable revenues, \*37 §3; (269).

**Documents:** Accounting and financial, (83-95); In general, (79); Legal documents, (80-81); Planning, (82-83).

**Donations:** (See also: *Alms for making donations*) Common norms for accepting, (347); Outside the Society, (456-3-457); Restricted donations, (355-358); Restricted donations in the form of non-autonomous pious foundations, (359-364); Restricted donations with long-term commitments, (357-358); Unrestricted donations, (348-353); Within the Society, \*48 (458).

**Donations to Jesuits:** Accepted in the name of the community, (110.2) (351); As part of a legacy, \*2 §2, \*60.

**Ecology:** See: *Environment Concerns*.

**Employees:** Contracts for work, (413), (563-570); Coworkers and volunteers, (411-412); Dependent or autonomous, (401-410).

**Employment Agreements:** Employees dependent and autonomous, (401-410).

**Environment Concerns:** Construction (539) (541.2), (544); Guide for common life \*12 §2 \*28, (467) (512); Investment Guidelines (390).

**Established Limit:** For Alienations, (41), (45); For construction of buildings, (542.2-542.3), (552); For contracting debts, (531-533); For expenses, (46); For purchases of fixed assets, (366); For renunciations that exceed the limit, (311.5); In general, (40-44); Related to donations, (349-351.1).

**Expenses:** Considerations for unplanned expenses, (68) (70); Ordinary, (37); Should not exceed ordinary income, (68).

**External Control:** In general, (75); See: *Instruments of Control and Auditing*.

**Extraordinary Expenses:** Budgets, (70-70.4.3) (494-513.1); Definition, (46); Extraordinary financial administration, (37-39.2); Role of major superior in unforeseen expenses, (43) (128.1.2) (199.6).

**FACSI:** Contributions, (325-326), Control by Society, (308); Request Forms C-2, C-3; Report Form C-4; Fund description, (322-328); Report, (583); Request, (581-582).

**Faculties of Administrators:** Director of an apostolic work, (159-165); General delegates necessary faculties to Major Superior, (197); Local Treasurer, (146-156); Local Superior, (134-140); Minister/Manager of the community, (141-145); Major Superior, in general, (195-203); Powers and responsibilities at the level of the General, (308-310); Province Treasurer receives necessary faculties when appointed, (206-208); Province Treasurer, in general, (200-216); Major Superior's faculties related to finances, (199-199.12); Revisor of houses and works, (224-230); Revisor of Province Financial Administration, (219-223); The General and those who work at the Roman Curia, (311-321).

**Farms:** Disadvantages of some types of land, footnote to (385), (374.2); For cultivation, Society's use, (373); Need to be registered, (525-526); Purchased by Foundations Arca, (268.1); Suitability of land, (541.2).

**Finance Committee of a Local Community:** Defined, (157).

**Finance Committee of an Apostolic Work:** Recommended and defined, (166).

**Finance Committee of the Province:** Functions, powers and way of

proceeding, (231-239); Various tasks or responsibilities, (221), (238), (486), (578).

**Financial Administration:** Basic Concepts, (33-36); Control, (75-76); Coordination, (67-67.2); Execution, (68-73); Ordinary & Extraordinary financial administration, (37-39); Organization, (65-66.2); Planning, (63-64); Relationship arising from financial administration, (77-78).

**Financial Administrator of Province:** Relation to Province Treasurer (206.1-208), *See: Province Treasurer.*

**Financial Obligations:** *See: Debts.*

**Formation Arca:** General description and purposes, (253-258).

**Formation for Administration:** Of Jesuits \*27 §5 (36.1) (61) (111.1).

**Foundations:** Restricted donations in the form of non-autonomous pious foundations, (359-364).

**Foundations Arca:** General Description and purposes, (267-269).

**Fund Raising:** *See: Development;* Outside the boundaries of the province, (297-297.1); Participation of laypersons, (298-299).

**Furniture:** Aspect of common life, \*27-\*28; Relation to Foundations Arca, (268.1).

**General:** *See: Superior General.*

**General Finance Committee:** Description and responsibilities, (320-321).

**General Treasurer:** Basic Responsibility, (56.1); Coworkers and their responsibilities, (316-318); Description of functions and faculties,

(312-314.1) Responsibility for financial reporting, (320-320.3).

**General of the Society:** *See: Superior General.*

**Holy See:** Creates canonical juridic persons, (18); Limit on the Superior General, (40), (45), (533-534); Permission for action of extraordinary administration, (198), (311.13), (375), (451); Relation to alienation, (422.1).

**Income:** *See: Remuneration.*

**Income from Publishing:** Part of a productive activity permitted to the Society, (344).

**Individual Jesuit:** Poverty in general \*1-\*9, (107-108); Poverty in Community \*12-\*18, (109-113); Poverty in Apostolate (114-116); Care in case of mental incapacity, (111); Goods belonging to others, (181-183); Goods entrusted to, (53); Particular administration, (178-180); Renunciation of property \*65-\*78; Transparency (111-111.5).

**Inheritance:** By members of the Society, \*2; Rules related to renunciation, \*65-\*78.

**Instruments of Control and Auditing:** Occasional means: Periodic reviews, (104); Occasional means: Rendering an accounting, (105-106); Permanent means, (102-103); Their necessity, (100-101).

**Insurance:** As related to health insurance, \*17 §2; For building in construction, (469); For houses against accidents or disasters, (149.7), (208.19); Licit to have health insurance, \*37 §2, \*57; Part of Aged and Infirm Arca, (261); Role of Province Treasurer with regard to health insurance, (208.16); To protect assets, (208.17-208.18).

**Inter and Supra Province**

**Structures:** Financial arrangements, (304.1-304.3); In general, (304); Need for statutes/bylaws, (304) (306); Status of houses and works, (305-307).

**Interest:** On debts, (530.1).

**Internal Control:** Establish norms, (177); Need to establish mechanisms, (102-103).

**Introduction to the Instruction:**

Audience, (5-6); Nature of the Instruction, (1-3.2); Norms and discernment, (7-9); Objectives, (4).

**Inventories:** Records to be maintained, (91-93).

**Investment: See: *Investment Policy*,**

Accounting for and safekeeping, (520-523); How Revisor of Province Financial Administration reviews, (220.3-220.4); In general, (370-392); In whose name are investments made, (516-517.2); Licit and ethical investments, (388-390); Powers and faculties, (370-372.2); Prohibited and illicit investments, (391-392.6); What to avoid in an investment, (385-387); What to look for in an investment, (382-384).

**Investment in Real Estate:**

Accounting for and care of real estate, (524-526); Advantages and disadvantages, (373-377); Types, (373).

**Investment in Securities:** In general, (378-381).

**Investment Policy:** General, (370.1) (379.1) (390) (518-519); Spending (379.3); Socially responsible (248.1) (370.1) (519).

**Judicial Litigation: See: *Lawsuits*.**

**Juridic Persons:** Civil recognition, (23); In General, (19); Subject to Canon and Civil Law, (24-28), (29-33).

**Laity:** Role in management: (29) (58) (298-300); In province administration: (12); Revisor of Province Financial Administration (219); Revisor of Houses and Works footnote to (224); In community administration, (141) (146) (174), (228); Finance Committee (231); Building Committee (538); Construction (543).

**Lawsuits:** General rules, (462-466); In the case of debts, (450); Roles of Province Treasurer and Major Superior, (208.9).

**Leasing:** Alienation and Leasing, (434-438).

**Legal Advisors and Other Experts: See: *Consultants*.**

**Loans:** From Arcae discouraged and to be avoided/permissions needed, (249-249.1.2); Jesuits not to seek loans for others, \*6, \*9 §3, (396); Permission of Major Superior necessary, (208.21), (393); To persons outside the Society, (393-396); Within the Society, (397).

**Local Financial Administrator: See: *Treasurer*.**

**Local Superior:** Relationship with individual community members, (110-111) (115.3) (115.5); Able to accept, but not reject, unrestricted donations, (350); Authorize donation from the community to a parish, (189); Basic description and responsibilities, (134-140); Delegate extraordinary community projects to qualified persons, (174); Determines the amount of alms giving, (454); Follow the directives for superiors, (135); Fulfills the norms related to disbursement of surplus, (138); Not

allowed to receive deposits from third parties without permission, (400); Not make contracts that could change the character/status of the community or work, (136); Relation to Director of Work, (159-163), (171); Relation to Province Treasurer, (176); Review budget and projections for new construction, (548); Review with the minister/manager the financial status of the community, (144); Reviews a Jesuit's administration of the goods of another, (183); Reviews status of particular administrations entrusted to Jesuits, (179); *See: Minister/Manager, Treasurer, Director*: how they relate to the Superior; Sees to the maintenance of buildings, (470), (560); Sees to the preparation of the annual budget for the house or work, (137), (473); Should not also be local Treasurer, (140); When he consults with the provincial on economic matters, (136).

**Major Superior:** Approve budgets, (137), (163); Approve construction of new buildings, (542.1), (544), (551); Approve statutes of special helping organizations, (293); Approves unrestricted donations, (350-353); Authority in case of mental incapacity of individual Jesuit (111), Authority and responsibility for works, (125), (128)(162-165); Basic Responsibility, (56.2); Be aware of economic situation in parishes, (190); Convoking Province Finance Committee, (237); Determines what is to be archived, (99.1); Establish norms for distribution of community surplus, (138); Establish policies, objectives and programs in relation to the budget, (473); Faculties related to finances, (199-200.6); Financial reporting to the General, (287) (288-288.3); Functions, powers and way of proceeding, (195-203); Makes suggestions to

General about the destination of the assets of suppressed houses or works, (184); Names members of Province Finance Committee, (231); Names Minister and Treasurer of communities, (141), (146), (175); Proposes to Superior General the Province Treasurer, (205); Proposes to Superior General the Revisor of Province Financial Administration, (219); Receives a report annually from Jesuits in charge of the assets of third parties, (183); Relations with Local Superior, (134); Relations with the Province Treasurer, (208.2); Renders an accounting to the General, (288), (296), (579-580); Responsible for basic oversight of Province Arcae, (251-252); Responsible for debt incurred, (451); Reviews annually any surpluses in the Arcae, (252); Reviews annually the list of benefactors, (214); Reviews the book containing Mass stipends, (508); Reviews the economic state of the province, (201), (221); Role in alienations, (422.3); Role in FASCI requests and accounting, (581-581.1), (583), Forms C-2 and C-4; Role in litigation, (462-464); Role in loans and alms giving, (208.21 (393), (396), (454).

**Manager (Community):** *See: Minister.*

**Masses:** Rules when part of income from persons, (335-336); Stipends, (493-508).

**Media:** Regulations, (344-346).

**Minister (Manager):** Administrative models (142), Internal Control/Audit, (177); Of the community, (141-145); Relation to local treasurer, (173-175); Relation to Major Superior's Treasurer, (176).

**Mission:** *See: Province, Note prior to (192).*

**Money:** Give an accounting to Superior, \*26, \*42 (110.1) (111.3-111.3.1); Personal poverty, \*21-\*24; *See: Surplus.*

**Mortgage:** In general, (452); In relation to alienation, (41.2), (417); In relation to debts, (442-446).

**Name of the Society of Jesus:** As an asset to be protected (414).

**Norms:** As established by Episcopal conferences, (435); For Construction, (467-469); For distribution of surplus, \*64; For sales, (431); For valid alienation, (422-423); In the IAP, (2-3), (551); Particular norms, \*19, (9); Their importance, (177), (200.1); To know about them, (135), (208.1), (219), (224), (340); To observe them, (16), (60), (85), (138), (216), (329.2), (343); Uniform accounting norms, (86), (149.2), (220.6), (521).

**Operating Fund:** General description and purposes (270-276).

**Options:** Prohibited types, (392.4).

**Ordinary Expenses:** Not to exceed ordinary income, (68); Ordinary maintenance and repairs are part, (471).

**Other Funds:** General description and purposes, (277-281); Reporting procedures, (279) (281).

**Ownership:** Acquisition of goods, (331-332); Basic Principles, (34-35); Good owned by the Society, (51-51.5); Goods entrusted to an individual Jesuit, (53) (111) (111.2) (111.4); Goods entrusted to the Society for administration, (53).

**Parishes Committed to the Society:** Debts, (184); Donations, (185); Entrusted to the Society by a bishop, (182-183); Restoration to the bishop, (187); Role of Major Superior, (186).

**Pensions:** Allowed, \*22 §2, \*23 §2, \*37 §2; As a result of work or other source, (334), (338); Cannot be renounced, \*73.

**Per Diem:** Concept, (243).

**Permissions:** For extraordinary expenses, (46), (311.9); For mortgages, (452); For unrestricted donations, (349.2); From the Superior General, (311.7); From the Holy See, (311.13); In alienations, (45), (419), (422-423), (459-460); In litigation, (463); In order to administer assets of third parties, (182-183); In order to build, (542), (552); In order to contract a debt, (443-444), (447-448), (531-536); Principle of subordination, (56); Major Superior provides necessary information, (202); Related to alienations, (45-46); Related to construction of buildings and indebtedness, (541-542); Required when equity is negatively affected, (423); To buy fixed assets, (366); To engage in business activity, (342), (346); To form a corporation, (329.2), (330); To give alms or donations, (453-454); To invest in fixed assets, (375); To lend money, (393-394); To make extensive modifications or remodel a building, (472); To transfer money between province Arcae, (249); Use of surplus \*48,\*62, (138) (199.6) (199.12), (226.1.1), (252) (574).

**Personal Poverty:** Context (107-108); Common Life, \*12-\*14; Common way of living, \*15-\*20; Contracting a debt, (448-449); Donations accepted in the name of the community, (110.2) (351); General Principles, \*A-\*P; Personal banking accounts, (111); Vow of Poverty as it applies to individuals in community, \*1-\*11, (109-113) (339); Vow of Poverty as it applies to individuals in apostolate: \*21-\*29, (114-116).

**Planning:** Administrative activity, (240) (369) Budgets, (63), (82), (241), (473); Chart of Accounts, (242); For construction, maintaining and repair of buildings, (537) (540), (561); Need for foresight, (36), (64), (200.5) (208.12), (209) ; *Per Diem*, (243); Practical advice, (63-64); Sustainability, (70.2), (82.2), (202.1).

**Poverty in Common:** Characteristics and style, \*15-\*16, (107-108), (116-116.1); Distinction between communities and apostolic institutions, \*30, \*34; Poverty of apostolic institutions, \*44-47; Poverty of communities, \*35-\*43; Poverty of the Society as a whole and of the provinces, \*54-\*64; Sharing of goods, \*48-\*53; Sources of revenues necessary for living and for the apostolate, \*21-\*29 (114).

**Precious Objects:** Rules for alienation, (45), (422.1.3).

**Province:** Any use of surplus in a Province Arca should be proposed to Superior General, \*62, (252); Assets administered at the province level, (192-194); Assets belonging to the province, (51-52); Canonically erected, (18-19), (33); Capable of acquiring and managing assets, (34), (192); Capable of investing assets, (371-371.2); Common houses of formation, (257); Financial visitors to a Province, (318); Health funds held jointly with other provinces, (261.4); Help between provinces, (290-297) (305-306), (311.3); Purposes for which they can own and administer assets, (193); Region status, \*64-\*66 (4.1); Renders an accounting, (104), (210); Unification or division, (301-303).

**Province Finance Committee:** *See: Finance Committee of the Province.*

**Province Treasurer:** *See also: Financial Administrator of the Province;* Annual financial reports to the provincial, (258-286); Annual report to the Province, (207-208); Aspects of Treasurer's responsibility, (207-208); Duties if also Revisor of houses and institutions, (210); For extraordinary administrative acts must seek permission of appropriate superior, (206); Functions, powers and way of proceeding, (204-216); Have necessary faculties, (206); Keeps a list of benefactors, (214); Must be a Jesuit, (205); Mutual technical and financial help between provinces, (284); Prepares annual financial statements that are to be sent to the Superior General, (212); Qualities, (205.1-205.2); Reports regularly to the Major Superior, (209); Reports to the Superior General through the Major Superior, (213); Required in each province, (204); Reserved duties to Jesuit Treasurer, (207-207.5); Submits financial records annually to the Revisor of Province Administration, (215).

**Purchases:** In general, (365-368); Payment, (509); Safeguards, (507-508); Some practical cautions, (509-511).

**Real Estate:** Accounting for and care of real estate properties, (524-526); As part of a mortgage, (452); Basic forms of this type of investment, (373); Can be considered a short-term investment, (376); Title questions when provinces divide and unite, (300-302).

**Regions:** *See: Province; Note prior to (192).*

**Relics:** Rules for alienation, (45), (422.1.3).

**Remodeling:** Substantial remodeling and conservation of buildings, (470-472), (559).

**Remuneration:** Destination for all types of income, (339-341); From Mass stipends, (335-337); From pensions and other compensations, (338); From work by persons, (333-334); Procedure to receive approved by Major Superior \*36 (133) (199.9); Received for community \*L, (109); Refusal of, (114); To build up the Arcae of a province, \*60.

**Rendering an Accounting:** At the time of a change of financial administrator, (150), (576); By Inter/Supra Province Structures, (307); By those who administer funds of third parties, (183), (210); Obligation, \*5, \*11, \*42, \*46; Obligation of Superior to review the financial administration, (76); Of FASCI, (328); Of funds entrusted to the Society, (279); Of Jesuits, \*27 (110.1) (111.3.1) (115.5); Of major purchases, (367); Of Ministers, (142) (144); Of organizations designed to help others, (106), (295-296); Of parishes under our control, (190); Of Revisors, (286); Of Superiors to the Major Superior, (75.1); Of Arcae, (279) (281); Of the General Treasurer, (315); Of the local Treasurer, (153); Of the Province Treasurer, (209-215), (285); Of the Major Superior, (288); Of those who work for the Major Superior, (285-286); Ordinary process for financial administrators at all levels, (105), (571-580); Major Superior approves the rendering of accounts of the communities, \*42; Review annually how surplus has been distributed, \*43; To the General by the Major Superior, (202.1), (597); To the Major Superior by communities and apostolic works, (579); To the Major Superior by the

Province Treasurer of the arcae of the province, (578).

**Renting:** Alienation and rentals, (434-437); Of property, (398-399).

**Renunciation:** As related to vow of poverty, \*1-\*3; Can be applied to Arcae of the Society, \*59, (251.2); Goods left to the Society by a Jesuit, (354); Valid legal will, (341); Yielding control, disposition of assets and renunciation, \*65-\*78.

**Repairs:** Function of the Minister/Manager, (143); Ordinary maintenance and repair of buildings, (560-562); Part of the responsibility of the Revisor for Houses and Works, (227); Substantial remodeling and conservation of buildings, (470-472); When part of extraordinary expenses, (70.5).

**Reserve Funds (Emergency, Building/Capital):** Definition and uses, \*37.2 (69) (371.2) (560.1); Major Superior determines size \*37.2 (199.6); Means of funding (47.2) (138).

**Responsibilities to Third Parties:** Administration of the assets, (181-182), (194), (245), (272.2), (277); In contracts, (130-130.2); Possible financial harm, (27); Reserved funds, (48.3); Special care to be taken, (67.2), (208.18-208.19); When an administrator acts invalidly, (72).

**Restrictions on Goods:** In the form of non-autonomous pious foundations, (359-364); Long-term restrictions on donations, (357-358); Management of goods not belonging to the Society, (4.3); Restrictions on donations, (355-356); Role of General when donations have restrictions, (311.6).

**Revenue:** Definition of where and how the Society and Provinces can have revenue, \*54-\*64, (199.9), (333);

Legitimate source for apostolic institutions and churches, \*44; Sources necessary for living and for the apostolate, \*21-\*29.

**Revisor for Houses and Apostolic Works:** Functions, powers and way of proceeding, (224-230); In general, (76); Relation to local Treasurer, (154); Renders an accounting, (286); Reviews economic progress, (104); Reviews particular administrations, (180); When revisor is Province Treasurer, (216).

**Revisor of Province Financial Administration:** Functions, powers and way of proceeding, (219-223); In general, (76); Renders an accounting, (286); Reviews economic state of the province, (201), (215).

**Salary:** *See: Remuneration.*

**Secretariats:** An organization to aid others, (292).

**Securities:** *See: Investment in General; Investment in Securities.*

**Selling:** Quasi-commercial sales, (429); Sales of excess items, (428); Sales of items at schools or universities, (430-433).

**Sharing of the Society's Assets:** Fund raising outside the boundaries of the province, (297-297.1); In works, (165); Of surplus funds in Province Arcae, \*62, (252); Organizations designed for assistance, (292-296); Participation of laypersons, (298-300); Relationship of assistance between provinces, (290-291); Sharing of Goods, \*48-\*53, (54).

**Social Responsibility:** *See: Investment Policy.*

**Stable Revenues:** Licit, \*37 §2, \*37 §3, \*44; *See: Investment,*

**Securities, Investment in Real Estate, Ownership.**

**Statues and Paintings:** *See: Alienation of Goods.*

**Statutes:** Define role between Superior and Director, (171); Director required to follow, (161) (165); For FACSI, (324) Form C-1; For works, (121) (122) (126-128); In conformity with canon and civil law for purposes of alienation of property, (426); Institutions follow in approving annual budget, (482); Must be followed if there is a suppression of a house or work, (185); Require Board of Trustees/Directors, (167-168); Required for Inter/Supra Province Structures, (304-307); Required for organization designed for assistance, (293); Superior required to follow, (135); Works not owned by the Society, (130).

**Subsidies:** From Aged & Infirm Arcae to aid communities, (260.1).

**Superior General:** Description of functions and faculties, (311-311.13); Ordinance of the Superior General, (7).

**Superior General of the Society:** Delegation to Major Superiors, (197), (310), (311.8); Dispenses, \*9, (438); Oversees and manages temporal goods of the Professed Society, (56.1), (309); Powers and faculties, (186), (304), (311), (349.2), (442.2); Relation to contracting debts, (451); Selects and convenes General Finance Committee, (320); When he determines ownership and disposal of property, (184), (257).

**Superiors:** Basic Responsibility, (55), (56); Exercises authority in various types of works, (128), (128.2) (130.2) (159-163); For extraordinary

expenditure must seek permission of immediate superior, (46); Limit in an alienation, (45); Local Superior, (134-140); Not meddle in the office of a subordinate, (66.1); Observe Canon and civil laws as required, (25); Periodic review of economic progress with financial administrator, (104); Relation to Director of work, (171-172); Role in encouraging practice of poverty, \*N, \*26; *See: Directors, Ministers, Treasurer.*

**Suppression:** Of a house or apostolic work, (184-185); Unification or division of a province, (300-302).

**Surplus:** Annual surplus of province arcae, (252); Definition, (47-48.6); Distributed annually, \*43 §1-2; Excess monies in four basic arcae, (252); Never to exceed one year's ordinary expenses, \*37 §2; Norms for distribution of surplus, \*48-\*50; What it is not, (48).

**Sustainability:** *See: Planning.*

**Trademarks:** Registered, (414).

**Trading for Profit:** Prohibited by Canon Law, (390); *See: Commerce.*

### **Training of Financial**

**Administrators:** Formation of Jesuits \*27 §5 (36.1) (61) (111.1) Role of assistants to General Financial Administrator, (324); *See footnote.*

**Treasurer (Community):** Internal control/audit, (177); Relation to local minister/manager, (173-175.1); Relation to personal banking accounts, (149.4); Relation to Major Superior's Treasurer, (176), (282-283); Relation to Superior, (146-148); Role and job description in the local community, (146-156).

**Trust and Agency Funds:** *See: Other Funds.*

**Wills:** After final vows, \*72; Before and after first vows, \*67; To be carefully archived, (80); Valid legal will, (341).

**Work by non-Jesuits:** *See: Employees, Laity.*

**Works:** *See: Apostolic Work, Apostolic Works of the Society.*









