

Rule of Life

Constitutions of the Brothers of the Sacred Heart



Rome 2007

Translation from the French
approved
by the superior general in council
on February 9, 2007.

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Decree of Approbation of the Institute

Pias Inter Societates

Among those pious Associations founded to render ineffectual, with the help of God, the attacks of the impious who, in our days, tend to undermine the Authority of the Church, in Christian and civil education, it is most fitting to count the Institute of men, all lay, which bears the name of Congregation of the Brothers of the Sacred Heart.

This pious association of Brothers was founded, in 1821, in France, by the very devoted priest Andre Coindre, of the Diocese of Lyon.

Besides their own sanctification, the end, which they pursue with ardor, is to cultivate the spirit of intelligence and piety, always taking into account the character of each one as well as the conditions of time and place, of boys and young men whom they assemble in their various establishments.

The Brothers, under the direction of a Superior General, lead a common life and observe the three ordinary, simple vows of Poverty, Chastity and Obedience, first temporary, then perpetual.

They apply themselves with such great zeal to attain the end of their Institute that, to the very great advantage of the Catholic religion and of civil society, they have spread with the help of God into several dioceses of France and even in various countries of both Europe and of America.

Therefore, it is not to be wondered at that, on the petition of the Bishop of Le Puy, and according to the wishes of the Bishops of other dioceses, Our Most Holy Father, Pope Leo XIII, May 16, 1891, granted to the said pious Institute of Brothers the honor of a magnificent Eulogium.

Quite recently also, that is, during the year of 1893, the Superior General, Brother Norbert, made an earnest petition to our Most Holy Father to deign to fortify his pious Institute by the Apostolic Approbation, and in the audience accorded to the undersigned, Pro-Secretary of the Sacred Congregation of Bishops and Regulars, July 20, 1894, taking into account the recommendation of the Bishop of Le Puy and the Bishops of other dioceses, His Holiness approved and confirmed, as He does approve and confirm by the present Decree, the said pious Association as an Institute of simple vows, governed by a Superior General, safeguarding the jurisdiction of the Ordinaries, conformable to the Sacred Canons and to the Apostolic Constitutions.

His Holiness has postponed to a more opportune time the approbation of the Constitutions in regard

Decree

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to which subject, while awaiting, He has ordered that several remarks be made.

Given at Rome, at the Secretariat of the Sacred Congregation of Bishops and Regulars, twenty-second of July, 1894.

J. Cardinal Verga, Prefect

A. Trombetta, Pro-secretary

Decree of Approbation of the Rule of Life

The *Brothers of the Sacred Heart*, a religious institute of Brothers whose general house is in Rome, live out their religious consecration in the footsteps of Christ through brotherhood lived in community; they participate in the mission of the Church as religious educators by announcing the Gospel message to children and youth, especially through their ministry in Christian schools.

In conformity with the decrees of Vatican Council II and with the norms for implementing them, the Brothers elaborated, at the General Chapter of 1982, a new text of constitutions which the Holy See approved March 19, 1984.

The institute's General Chapter of 2000 and that of 2006 approved revisions to the *Rule of Life* out of a desire to integrate the teachings of the post-synodal apostolic exhortation *Vita Consecrata* of Pope John Paul II of March 25, 1996 and to adapt its structures of government to the needs of today.

In the name of the General Chapter, the Superior General presented this text to the dicastery and requests its approbation.

By this present Decree the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, after attentive examination, approves this revised text of the constitutions as found in the French language edition preserved in its archives.

The Congregation earnestly hopes that through the faithful observance of this renewed *Rule of Life*, the Brothers of the Sacred Heart might live according to the example of their founder, Father Andre Coindre, and their first superiors general, in particular the Venerable Brother Polycarp, and in so doing continue to spread in the world the fire of redeeming love whose source is the Heart of Christ.

Notwithstanding anything to the contrary.

Issued at the Vatican, February 7, 2007.
80th anniversary of the definitive approbation of the first constitutions by the Apostolic See.

Franc Card. Rodé, C.M.,
Prefect

✠ Gianfranco A. Gardin, O.F.M. CONV.,
Archbishop Secretary

Rule of Life

Preamble

To rescue young people from ignorance, to prepare them for life, and to give them a knowledge and love of religion, Father Andre Coindre, in 1821, founded the Institute of the Brothers of the Sacred Heart.

In the spirit of evangelism that marked the period, the founding of the Institute expressed a response to the needs of the time and place on behalf of neglected and dechristianized youth.

Father Coindre wanted the members of the Institute to be brothers living the values specific to the religious life and committing themselves in a stable way to the service of the Church and society.

Brother Borgia, Brother Xavier, and Brother Polycarp took care to preserve the heritage of the founder. The Rule of 1843 describes in a definite way the original grace of the Brothers of the Sacred Heart. It expresses clearly the elements essential to the life of a religious educator.

By the apostolic decree of July 22, 1894, the Church acknowledged the action of the Holy Spirit in the founding and history of our Institute, which it has approved as a pontifical institute of simple vows.

By the same action, the Church has confirmed the members of the Institute in their vocation and their mission.

The Spirit who inspired our founding and who has sustained us throughout our history remains constantly active in the Institute. The present Rule of Life strives to translate the spiritual and apostolic thrust of our first Brothers into language which speaks to us today.

Part One

We Are Gathered Together

- **in the Church**
- **as an Institute**
- **in Community**

Such is the measure of the love
we should have for our Brothers:
to love them as Jesus Christ has loved us.

Brother Polycarp,
Circular of January 1, 1844

Chapter I

At the Heart of the Church

1. Revelation of Love

"God is love." (1 Jn 4:16)
Out of love he created the world
and made us in his image.
Out of love the Father sent his beloved Son to be
"the Way, the Truth, and the Life" (Jn 14:6)
for the salvation of the world.
Through his incarnation,
death, and resurrection,
Jesus accomplishes his Father's plan
to establish on earth the kingdom of heaven.

2. People of God

Because we have believed in the Word of God
and have been baptized,
we have become
"partakers in the divine nature" (2 Pet 1:4)
and members of the People of God.
The grace of communion with the Father
is also the grace of communion
with our neighbor.
Christ joins us to his own mission:
he pours out his love
that must flow through us to others.

3. A Personal Call

With all men and women
we are called to holiness
in keeping with a personal vocation
in the Mystical Body,
which the Holy Spirit
sanctifies and directs through his gifts.
It is this same Spirit who has caused
the religious life to arise
at the heart of the Christian community.
It is he who has inspired in us
the desire to consecrate ourselves to God
in the Institute
of the Brothers of the Sacred Heart.

4. Sons of the Church

As sacrament of salvation,
the Church is our source of life.
She passes her faith on to us and nurtures it
through the grace of her sacraments
and through the light of her teachings.
She offers us the divine gift
of the evangelical counsels,
receives our self-offering
through the mediation of our superiors,
and sustains our faithfulness.
She confirms the value of our Rule of Life
and recognizes its effectiveness
as a guide to union with God
and with our brothers in Christ.

5. A Sign in the Church

Through our community life
we wish to show
that Christ is already gathering his people
into one Church.

Our search to grow in love
by embracing the evangelical counsels
makes us a sign in the Church,
a living reminder to all people
of the need for conversion of heart,
Christian friendship,
and universal brotherhood.

6. Listening to our Contemporaries

Our Institute wishes to be
at the service of our contemporaries,
who are asking us urgent questions.
Concerned about their happiness and salvation,
we are "united with them
in the Heart of Christ." (LG 46)

We work with them
in building the earthly city
so that it will be founded on
and renewed in Christ.

7. The brothers seek to deepen their understanding of the mystery of the Church by welcoming and meditating on its thought. Open to its teachings, they work within it to become a leaven of unity and a sign of universality.

8. The Institute obeys the Holy Father. The brothers show deference to the Church's leaders and have respect for their decisions and directives. They pass on these same attitudes to the young people confided to their care.

9. The brothers cooperate willingly with the bishops of the areas in which they work and coordinate their apostolic work with the pastoral goals of the diocesan and national synods.

10. Faithful to the tradition of the Institute, the brothers become part of the local Church as dedicated witnesses to communal and religious life. They participate in parish and diocesan life. With the local Christian community, they show compassion for the suffering poor and wish to serve Christ in them.

Chapter II

The Institute of the Brothers of the Sacred Heart

11. Charism of the Founder

The Institute of the Brothers of the Sacred Heart
owes its origin to the apostolic zeal
of Father Andre Coindre
for instructing neglected youth
and bringing them
to the knowledge and love of God.
The founding of our Institute
was his response
to the missionary needs of his time.
Father Coindre and his first followers realized
that the religious life had value in itself
and that through it
the work of education
would be better assured.

12. Our Predecessors

Brother Polycarp, Brother Xavier,
and our other predecessors
followed in the footsteps of our founder,
in gentleness and humility,
growing in sanctity as they lived out
our motto and shared hope—
Ametur Cor Jesu!

They made love the center of their lives
and the inspiration
of their apostolic and missionary activity.

13. Brothers Today

To belong to the Institute today
is to believe in God's love,
to live it, and to spread it;
it is to contribute as religious educators
to the evangelization of the world,
particularly through the education
of children and youth.

14. Love of Christ

The spirituality of the Institute
flows from contemplating Christ,
whose open heart
is a sign and a revelation
of the Trinitarian love of God for all.
We respond in love to God's goodness
by our consecration
in a way of life totally focused on Christ,
gentle and humble.

15. Love of our Brothers

The Institute is marked by a spirit of love
expressed through simplicity, acceptance,
and brotherhood.

As true brothers,
we share our life and our apostolate.
We develop a family spirit
which makes each brother feel loved
for who he is.

16. Love of Neighbor

Challenged by our contemporaries
and the developments of our time,
we reach out in love through
understanding, discernment, and involvement.
Set free by the cross,
the world awaits our initiatives
so that the Father's plan "to bring
all things together in Christ" (Eph 1:10)
might be fulfilled.

17. The Institute of the Brothers of the Sacred Heart is a religious institute of Brothers of pontifical right whose members, according to a Rule of Life approved by the Church, help one another to follow Jesus, chaste, poor and obedient in the pursuit of perfect love by the profession of public vows.

18. The brothers take part in the mission of the Church by the witness of their lives and by their dedication to Christian education, especially that of young people.

19. The Institute offers special devotion to the Sacred Heart of Jesus and to the Immaculate Heart of Mary. It honors St. Joseph, the Guardian Angels, St. John the Evangelist, and St. Margaret Mary in a special way.

20. The Institute comprises novices, brothers with temporary vows, and brothers with perpetual vows. There are no distinctions other than those of profession and responsibility.

21. The Institute maintains its lay character, but it may call some of its members to priestly ministry to serve the needs of its houses and works.

Chapter III

Community of Brothers

22. Brothers in Christ

At baptism the Father gives us
the spirit of sonship,
making us brothers of Christ
in the redeemed human community.

He gathers us
into a religious family
where we strive
to live Christian brotherhood in a radical way
as a sign of the unity
which Christ urges us to achieve:
"Father, may they be one in us,
as you are in me and I am in you,
so that the world may believe
it was you who sent me." (Jn 17:21)

23. Community of Faith

The local community is
a center of life and love,
modeled on the community of the Twelve
gathered around the Lord.

It becomes stronger
as the brothers grow in faith and hope.

24. Building Community

We grow in the spirit of brotherhood
through a common search for God.
Together we discover the Lord and his gifts
building up the community
through people and events.
Praying together
and listening together to the Scriptures
reinforce our bonds of friendship.
Our celebration of the Eucharist,
the efficacious sign of our unity in love,
makes us more aware of our presence
at the heart of the Christian community.
Strengthened by the bread of life,
broken and shared,
we go out as a team of apostles
to those who seek our presence and our help.

25. Affirming Each Person

Brotherhood develops first of all
in the local community,
where everything should favor mutual respect
and harmonious relations.
By sharing responsibilities,
recognizing one another's talents,
and cooperating in a work
essential to the Church,
we contribute to the personal development
of each brother.
By "bearing one another's burdens," (Gal 6:2)
by forgiving others and forgetting self,

by understanding and mutual support,
we forge true friendships
which go as far as fraternal correction.

26. Loving Relationships

Many opportunities for knowing,
accepting, and loving each other
arise from our sharing of the same ideal
of life and apostolate.

Differences in age, mentality, and character,
as well as the diversity
of our tasks and talents,
reveal the wealth of the Spirit
in the variety of his gifts.

Through our relationships
with our brothers and with others,
we find graces of conversion.

27. Discernment and Progress

Christ is present among us
whenever we gather for community meetings
to deepen our faith
and our sense of mission.

We direct our apostolic effort first of all
toward making our own community dynamic.

We periodically meet to review
our community attitudes and actions.

In the presence of God and of one another
we are willing to examine
our apostolic objectives,
projects, and availability.

28. A Service of Animation

The director animates the local community.
He sustains and coordinates our efforts
to reach the fullness of love.
He works at maintaining
unity of thought and action.
We all help him to create
the religious atmosphere
and the human conditions
conducive to seeking and doing
the will of God.

29. An Open Community

The local community is not turned in on itself.
Rather, it adopts as its own
the spiritual and apostolic goals
of the province
and of the whole Institute.
Furthermore, a true fraternal community
sensitizes its members
to the needs of the world
and leads them to give of themselves
in carrying out the mission of the Church.

30. Community Witness

The life-giving love and the worship given God
within our communities
can have a positive influence
on the other members of the Church.

Our community life in brotherhood
reveals the communal dimension
of the call to be a Christian;
it becomes a sign of God's presence
in the world.

Our communal lifestyle
is the most effective invitation to others
to embrace the religious state.

Community of Charity

31. Community life has a social dimension in which the demands of charity are felt and a charismatic dimension in which the freedom of the Spirit prevails. Love is the bond between these two dimensions.

32. The brothers maintain honest relationships among themselves and make every effort to affirm one another's gifts and talents.

33. The brothers accept one another as they are. They bear one another's faults without complaint and avoid causing anyone suffering.

34. With gentleness and humility, Gospel expressions of love, the brothers take responsibility for one another to the extent of becoming their brothers' keepers.

35. The older brothers make themselves present to the younger brothers in a spirit of respect, understanding, and encouragement. They change their lifestyle when it is necessary to create a climate conducive to the growth and perseverance of the younger brothers.

36. In a spirit of brotherhood, the brothers support those who are isolated or overwhelmed by their tasks. They keep in touch with the brothers who are far away, show interest in their work, write to them, and welcome them warmly when they visit.

37. The brothers consider their sick confreres to be identified with the Lord in a special way. They pray for them, visit them, and attend to their needs with sensitivity and kindness.

38. The brothers cultivate a deep respect for their elderly confreres, listen to them willingly, and assure them of an active participation in community life.

39. The brothers willingly participate in provincial gatherings through which they build friendships and brotherhood.

40. The brothers hold regular meetings to explore together what can unite them more closely. They share their joys as well as their human and spiritual experiences.

Community of Worship

41. The brothers live in community so they can come together to praise God in the Church. They are called to transform their work and their whole lives into one continuous liturgy.

42. The brothers see their community worship not only as a way of giving God due homage but also as a support to their personal prayer.

43. In their houses the brothers have a chapel where Christ in his sacramental presence accepts their prayer and the offering of their apostolic action.

44. The brothers pray in community those prayers prescribed in the Rule of Life and in the directory. Each local community decides on additional means of spiritual animation, such as the rosary, days of recollection, and Scripture services.

45. The brothers celebrate the Eucharist together each day to deepen their awareness of its power to build brotherhood.

46. On learning of the death of a brother, the local community celebrates the Eucharist for him. It prays as well for deceased relatives and benefactors.

Community of Apostolate

47. The brothers live in community to support one another and to have an influence for good on the people among whom they live and work.

48. Whether they work within the community or outside of it, the brothers give witness to a life wholly consecrated to God and neighbor.

49. The brothers have a preference for communal apostolic works, in which they develop a team spirit to increase their effectiveness.

50. The brothers actively support the interests of the poor, the oppressed, and the neglected.

51. The brothers generously respond to the missionary needs of the Church and make efforts to interest the Christian community in these needs.

Community of Observance

52. The Brothers of the Sacred Heart live in community observing a common Rule of Life, to which they bind themselves by profession.

53. The brothers see the Rule of Life and the ordinances of chapters as expressions of the will of God for them.

54. In arranging the details of their lives, the brothers take into account the requirements of community life and the decisions of authority.

55. The brothers must live in their own religious house legitimately established by the provincial in council with prior written permission of the local bishop. They only absent themselves according to the provisions of Church law.

56. By the simplicity of their style of dress and by a distinctive sign, the brothers give witness to their religious consecration. The directory specifies the practice in the Province, taking into consideration local customs and culture.

57. A part of every house is always reserved solely for the brothers.

58. In using the mass media, the brothers act with necessary prudence and caution.

59. The brothers observe the daily schedule set by the local community and approved by the provincial authority.

Part Two

We Are Consecrated

- **in Chastity**
- **in Poverty**
- **in Obedience**

If we gain Jesus Christ,
have we not gained everything?

Brother Polycarp,
Circular of June 27, 1847

Chapter IV

Consecrated Life

60. Gift of God

God consecrated us by baptism,
a gift of his love
with which we cooperate in faith
by embracing his loving plan for us.
Responding gratefully
to a personal call of the Holy Spirit,
we bring our baptismal consecration
to fuller expression by religious profession,
which dedicates us to God
and makes us more available
for the service of love in the world.

61. Following Christ

Religious consecration
leads us to offer ourselves
completely to the Lord.
United to the offering of the Son,
we wish to clothe ourselves
with the sentiments of his Heart,
to follow him in his chaste, poor,
and obedient way of life,
and in this way
to strive for that perfect love
of which he is the model.

62. Living the Paschal Mystery

The Spirit urges us to pattern our lives
on the paschal mystery.
Through our consecrated lives
he makes the death and resurrection of Christ
more visible to the world.
Through our commitment
to the evangelical counsels
and our free renunciation
of certain things good in themselves,
he awakens people to the heavenly realities
already existing in the here and now.

63. Serving the Church

It is in the midst of the people of God
that we live out our consecration.
It is among them
that we express and develop
the gifts of our baptism and confirmation,
as well as our natural aptitudes and talents
for a daring service of the Gospel.
We contribute
to the Church's educational mission
of manifesting the real and effective presence
of the Incarnate Word
"whom the Father consecrated
and sent into the world." (Jn 10:36)

64. Fraternal and Apostolic Community

Uniting us to himself in the Institute,
the Lord gathers us together
into a fraternal and apostolic community
which arouses our faith and our zeal.
Our life bears witness
to the spirit of the beatitudes
and to the compassion of the Heart of Jesus
for the world.

65. Growing in Faithfulness

Faithfulness to the demands of our consecration
relies on divine strength,
"which begets
both the willing and the doing." (Phil 2:13)
"What is impossible to man
is possible to God." (Lk 18:27)
We are therefore not afraid
to commit our future
through strong and stable bonds.
Our growing fidelity to God's grace will reflect
with ever-increasing clarity
his eternal Covenant with his people.

66. Example of Mary

Like Mary in her total self-giving,
we live our religious consecration
in joyful hope and in gratitude
for the grace of our vocation.

The Virgin Mary will always be
the exemplar of fidelity to the Lord.
She, whose entire life was a constant striving
for the fullness of love,
is the very ideal of consecration.

67. By their consecration, the brothers commit themselves to live the evangelical counsels of chastity, poverty, and obedience according to the Rule of Life; they bind themselves to observe the Rule of Life, to live the common life, and to exercise an apostolate in accord with the mission of the Institute in the Church; they commit themselves to lead a life of praise and thanksgiving to God and of intercession for their neighbor.

Chapter V

Chastity

68. Love of Christ

Chastity for the sake of the kingdom
is a gift of God
to certain members
of the Christian community.
It recalls the new covenant of Christ.
Through chastity we surrender our whole being
to the loving person of Christ
whom we prefer above all.
Enlightened by the Lord's call,
we choose to embrace his way of life
and to commit our energies
to the service of the Gospel.

69. Sign in the Church

Chastity lived as consecrated celibacy
unites us in a special way to the Church
who abides constantly in the love of her Lord.
Amid the people of God, we are signs
of salvation already at hand here and now.
We prefigure the world to come where
"they neither marry
nor are given in marriage," (Mt 22:30)
but where God will be
"everything to everyone." (1 Cor 15:28)

70. Apostolic Fruitfulness

Motivated by love,
we strive through our vow of chastity
to strengthen our intention
of loving all persons as Jesus did,
with a heart that is free.
We renounce exclusive human love,
not through indifference,
but to express our affectivity
in giving ourselves
to God and neighbor.
Authentic religious chastity
is an encouragement to young people
searching for true love
and is a call to fidelity for married people.

71. Renunciation

Sincerity in our commitment to God
requires discipline
of our senses and affections.
The difficulties and the renunciation
implicit in a life of perfect continence
unite us to the death of Christ
and to his resurrection:
"Anyone who finds his life will lose it;
anyone who loses his life for my sake
will find it." (Mt 10:39)

72. Growth in Chastity

Religious chastity demands
that we constantly transcend ourselves
to love God and others.

The society in which we live
and the circumstances in which we work
can be occasions for growing in chastity,
despite the obstacles to be overcome.

To provide conditions favorable to this growth,
we maintain a unity of love,
balancing prayer and action,
friendly relations and reserve,
work and leisure,
community life and personal commitments.

73. An Atmosphere of Love

The life-giving potential of chastity
unfolds first of all in fraternal community.

Cheerful availability, mutual affection,
and prayerful concern for one another
enable us to welcome solitude as a value
and to channel our sexuality more surely
toward psychological and spiritual maturity.

74. Intimacy with God

Our chastity, a gift from God,
will attain its full promise
thanks to his help.

The transfiguration of our love
would be unimaginable
without frequent encounters with him.
We see in the Virgin Mary a model,
one who lives
in sustained intimacy with her Lord
in order to share the graces she receives.

75. By the vow of chastity the brothers choose celibacy for the sake of the kingdom and commit themselves to live chastely in thought and action.

76. The brothers do not rely on their own strength. In periods of difficulty and weakness, as in times of tranquility, they turn trustingly to prayer and the sacraments and open themselves to a spiritual director.

77. Within the community the brothers form bonds of friendship which further their affective maturity.

78. The brothers lead a simple and austere style of life. They are reserved and vigilant in their dealings with the people around them.

79. The brothers keep their hearts free for universal love. Their conduct toward fellow brothers, young people, parents, and all others manifests their faithfulness to Christ.

Chapter VI

Poverty

80. Following Christ

Christ, rich as he was, made himself poor
in order to enrich us through his poverty.
He invites us to enter into this mystery
by leaving everything
to serve the lowly and the poor
to whom the Father reveals the new kingdom.
We choose to live the Gospel attitude
of detachment by offering ourselves
and the riches of creation to the Lord of all.
In this way we share the messianic joy
of those who are alive
with the spirit of the beatitudes:
the humble, the merciful, the peacemakers,
and those who work for justice.

81. Self-Emptying

Voluntary poverty and dependence
in the use of material goods
lead to poverty of spirit,
a self-emptying in imitation of Christ,
who emptied himself to the point of death.
This attitude helps us realize
our true relationship with God
and with our brothers.

It enables us to grow in full self-acceptance
because we come to know that God loves us
with our limitations and failings.

82. Christian Sharing

In imitation of the apostolic community
where "no one claimed anything
as his own," (Acts 4:32)
we place everything in common.
Material and spiritual sharing among us, though,
would not be in harmony with the Gospel
unless it brought about a concern
for helping the disadvantaged in a real way.
Awareness of the misery of the poor,
with whom Christ identified himself,
prohibits both individual selfishness
and collective material wealth among us.

83. Life of Work

In keeping with Gospel poverty,
we assume the condition of common people
by daily work.
Our involvement in the Lord's vineyard
stimulates and enriches our labor.
As good and faithful servants
trusting in our heavenly Father,
we help to build up the earthly city,
making clearly evident
the collaboration of the Church.

84. Solidarity

We enter into solidarity
with our local Christian community
and with those around us
when we are attentive to their needs.

Solidarity which touches the heart
calls us to become
an integral part of their lives
by accepting changes
in our ways of thinking and acting
as graces of conversion.

By doing so, we exemplify a form of poverty
by which the Holy Spirit
can renew the face of the earth.

85. Social Dimension

Religious poverty lived authentically
is an abiding challenge
to the false values of money and power,
as well as
to the economic and social structures
which contribute
to the unequal distribution of wealth
in the world.

This social dimension of our poverty
makes us attentive
to the need for justice around us.

86. Acceptance

In becoming poor of heart
we are filled with the tenderness of Christ,
which makes us approachable
and receptive to everyone.
We come to accept all people
where they are in their individual growth
and in their unique vocation.

87. By the vow of poverty, the brothers give up the right to dispose licitly of all material goods measurable in money without permission from their superiors. They also cede the administration and the use of their patrimonial assets.

88. The brothers acquire for the Institute whatever they earn as salary, whatever they receive in the form of pension, grant, insurance, or gift, and whatever they produce by their industry.

89. Peculium is strictly forbidden in the Institute: the brothers do not keep in their possession money to be spent at their own discretion without accounting to their superiors.

90. The brothers are satisfied with simple and modest things. They ask only for what is necessary, avoiding all luxury and superfluity. Without being afraid to use advantageously the things they need, they resolve to waste nothing.

91. In the light of the Gospel and of their public profession of voluntary poverty, the brothers and communities constantly evaluate their individual and collective style of living.

92. In a spirit of poverty, the brothers avoid becoming attached to their assigned work or to the materials they are given to use. They remain available to go wherever the needs of the Institute require.

93. The brothers are attentive to the less-favored parts of the Institute, as well as of persons, groups, and peoples who are suffering. In preparing budgets at every level they take into account the demands of the poverty they profess and of the witness to be given to the people in the area where they live.

94. Chapters and councils periodically evaluate their community commitments to see that these conform to the spirit of poverty. They examine the use of their resources in light of the demands of social justice.

95. At his profession, the candidate gives up the administration of his property to whomever he wishes and disposes of its use and benefits, but keeps its ownership and the right to acquire more. He agrees that, even should he leave, he will not demand compensation from the Institute for any work he may do as a member.

96. Before perpetual profession, the candidate makes a will for all the property he has or will acquire; he may not change these dispositions without the authorization of the provincial.

97. A brother with perpetual vows may give up the ownership of his patrimonial goods with the permission of the superior general in council.

98. When a brother leaves the Institute, he can claim nothing; however, he will be given a sum sufficient to take care of his immediate needs. On its part, the Institute will not claim from the brother any compensation for the material and spiritual benefits he has been given.

Chapter VII

Obedience

99. Example of Jesus

Our obedience
is adherence to the will of God
in communion with our brothers.
Like Jesus, who came into this world
to carry out his Father's plan,
we consecrate our life to God
by a continuous conversion of our will to his.

100. Listening to the Spirit

The Holy Spirit inspires our common fidelity,
revealing his intentions to us
whenever we seek to discern them
through prayer, spiritual direction,
and fraternal exchanges.
He enables us to embrace God's will
as it is made known in
Holy Scripture,
the directives of the Church,
the orientations of the Institute,
the decisions of our superiors,
the appeals of our neighbor,
and the events of everyday life.

101. Loving Service

Through the action of the Holy Spirit,
we become loving servants of one another.
Our mission is enhanced
by the gifts of each brother
placed at the service of diverse ministries.
United with our superior and our brothers,
to whom we lend support,
we work unselfishly at our apostolic task.

102. Promoter of Unity

The superior, a representative of God,
is among us the sign of Christ,
the servant of his brothers.
In a special way in the community
he is the promoter of unity,
of the common good,
and of an apostolic spirit.
With him, we strive to unite our wills in Christ,
obeying his decisions
made after reflection
and appropriate consultation.

103. Respect and Trust

A brother among brothers,
the superior exercises his authority
in a manner that expresses
the care and love of Christ for his own.

Respectful of each person
and mindful of everyone's opinion,
he encourages
a responsible and active obedience.
He also supports initiatives
which he judges to be in keeping
with the mission of the Institute
and the good of the Church.

104. Readiness in Faith

Obedience does not dispense us
from personal reflection
or responsible choices.
Rather it often requires that we change
our ways of thinking or acting.
Such conversion calls for greater faith
when the ways of the Lord are obscure
to our human understanding
and when the renunciation of our own will
is most painful.
Our profession of obedience
unites us more closely
to Christ the Redeemer,
who "became obedient unto death." (Phil 2:8)

105. Fulfillment in Christ

Obedience that relies on faith,
far from harming our personality,
works rather toward its fulfillment in Christ.

Thanks to obedience,
we can rise more easily
above the inner discord which threatens
to distract us from our course
and to fragment our singleness of purpose.

106. An Offering to the Father

Through obedience we offer ourselves
as a spiritual sacrifice to God,
living more radically
our baptismal covenant with Christ
who said, as he entered the world,
"I come to do your will, O God." (Heb 10:7)
Following his example,
we faithfully live out each day
our return to the Father,
who "predestined us to share
the image of his Son." (Rom 8:29)

107. By the vow of obedience, the brothers commit themselves to obey the orders and decisions of superiors in all that conforms to the Rule of Life of the Institute. They recognize the authority of their superiors as an expression of God's will for them. As an Institute and individually, the brothers obey the Holy Father as their highest superior by virtue of their vow of obedience.

108. Obedience is aided by spiritual discernment, both personal and communal, which helps the

brothers discover God's will in all things; deeper insight disposes them to serve the common good with greater freedom of heart.

109. The interview with the provincial is an expression of regular dialogue marked by trust and mutual discretion. It provides each brother with a confidential occasion for free and spontaneous openness in his relationship with the provincial, who takes care not to induce the brother in any way whatever to make a manifestation of his conscience.

110. In order to remain united with their local community, the brothers faithfully ask the necessary permissions. When staying in another house of the Institute, even for a short while, they participate in its life and are subject to the director of the community that receives them.

111. An order always entails a serious obligation whenever, within the limits of their jurisdiction and in virtue of the vow of obedience, the superior general, his delegate, or the provincial gives a formal command. This exceptional order must always be formulated in explicit terms either in writing or in person and, in the latter case, in the presence of two witnesses.

Part Three

We Are United and Consecrated in the Heart of Jesus

- **for Prayer**
- **for the Apostolate**

The Brothers of the Heart of Jesus
will frequently remember
these words of Jesus Christ:
"I have come to bring fire to the earth.
How I wish it were blazing already."

Andre Coindre,
Rules of 1821

Chapter VIII

The Heart of Jesus

112. Christ in our Life

Our founders made us heirs of their devotion
to the Sacred Heart of Jesus.
And so Christ, in his mystery of love,
holds first place in our life
as Brothers of the Sacred Heart.
He is our reference point
and the center of our motivations,
just as he is the very principle
of our total self-offering
and of our apostolic action.

113. An Everlasting Love

The Heart of Jesus bears and reveals
the everlasting love with which God
traced the whole history of humanity.
His heart also expresses
the intense divine and human affection
which Jesus experienced
through his incarnation
to the point of offering his life
so that we might all become
sons of the Father.
In our everyday lives,
Christ continues to lavish this love on us

by his presence and by the attention,
friendship, and affection
we receive from our brothers.

114. The Open Heart

The Gospel reveals the pierced side of the Savior
as the source of the life-giving Spirit,
the channel and symbol of divine love.
From his open side
out of which blood and water flow,
Jesus gives birth
to the Church and the sacraments.
He invites all to his heart
"to draw water with joy
from the springs of salvation." (Is 12:3)

115. Book of God's Love

Meditation on Scripture leads us to discover
the loving plan of God,
which attains its supreme expression
in the redemptive death of the Son.
Indeed, "the kindness and love of God" (Ti 3:4)
for all people
has appeared to us in the Heart of the Son.

116. The Eucharist, Celebration of Love

The Eucharistic celebration
is our primary act of homage
to the love of the Savior.

It is also the memorial
of Jesus' ultimate act of love for us:
"A man can have no greater love than
to lay down his life for his friends." (Jn 15:13)
Our participation in the Eucharist
unites us to Christ,
offering the Father the perfect act
of adoration, thanksgiving,
reconciliation, and intercession.

117. Love for Love

The Mystical Body
has not yet reached its full stature.
Our consecration
to the exclusive service of Christ's love
contributes to the growth of the Church
and hastens the coming
of the kingdom of love.
Yet love is not always accepted:
refusals and delays are part of our lives.
That is why, in a spirit of reparation,
we make up in our bodies what is lacking
in the sufferings of Christ,
accepting the hardships inherent in our lives
as consecrated men and apostles.

118. Love of Neighbor

"I have come to bring fire to the earth, and
how I wish it were blazing already." (Lk 12:49)
This ardent desire of Jesus can only
enkindle our hearts and excite our zeal.

The love for our brothers
and for the young people entrusted to us,
then, radiates from Jesus' love for us.
Our dedication to others,
marked by respect, pardon,
and unconditional love,
will be a sign to them
of the compassion of Christ.

119. The Immaculate Heart of Mary

From its origins,
our Institute has always linked
devotion to the Sacred Heart of Jesus
with devotion
to the Immaculate Heart of Mary.
We welcome Mary our mother
as a gift from Jesus on the cross:
Son, behold your mother.
We ask her, who "stored all these things
in her heart," (Lk 2:51)
to help us enter ever more deeply
into the mystery of Christ's love.

120. The brothers honor the Heart of Jesus with communal prayer of praise, thanksgiving, consecration, and reparation.

121. The brothers learn from Jesus the fundamental virtues of his heart: humility, gentleness, and compassion.

122. The brothers honor the Heart of Jesus every day, but especially on the first Friday of each month. United in love, they prepare and celebrate the Solemnity of the Sacred Heart as the patronal feast of the Institute.

123. Visits to the Blessed Sacrament, prayer vigils, the Litany of the Sacred Heart, and the Morning Offering are some of the traditional practices capable of nourishing the prayer life of the brothers.

124. From the time of their formation, candidates are taught the fundamental principles of the devotion to the Sacred Heart; they form themselves to live in the love of Christ.

125. As a loving response to the gifts of the Heart of Jesus, the brothers educate their students to a better understanding of the Eucharist and invite them to participate in its celebration.

126. The brothers manifest great kindness in their dealings with others. They have a special affection for the lowly, the poor, the oppressed, and the unloved.

127. The brothers are apostles of the Heart of Jesus. Their apostolic zeal will lead them to find specific forms that best express and spread the devotion to the Sacred Heart.

Chapter IX

Life of Prayer

128. Call of the Father

God is at the heart of our everyday lives.
In all our actions
 we are called to do his will,
 to abide in him.

Thanks to the dynamism of our faith,
 we meet him in events, in people,
 and in a special way in prayer.

129. Example of Jesus

Jesus,
 living constantly in the presence of his Father,
 impresses on us
 the necessity of unceasing prayer.

Like him, we pray alone,
 we pray with our brothers,
 and we pray with the Christian community.

In the midst of apostolic tasks,
 as well as at times of recollection,
 we live out our sonship with Christ,
 under the guidance of the Holy Spirit.

130. Action of the Spirit

The life of prayer,
 communion with God's will for us,
 is an expression of our consecration.
Our whole lives must be lived
 in adoration, praise, and thanksgiving.
The Spirit urges us to be trusting
 because God is kind and faithful,
 and to be persistent in our supplication
 because God is master of our lives.
This same Spirit transforms us
 and expresses to God
 the prayers of our hearts
 that are too deep for words.
He teaches us how to discern his gifts
 and to find the motives and strength
 for our activity.

131. Freedom of Heart

So that our prayer might be
 an intimate encounter with the Lord,
 we find the time,
 silence, and recollection
 needed to free our hearts
 from all constraints.
Such asceticism, a response to God's love,
 requires detachment from self,
 which is necessary if we want to pray
 "in spirit and in truth." (Jn 4:23)

132. Meditating with Scripture

The Word of God
is the inspiration of our prayer life.
Meditation, reflective reading,
sharing of the Gospel,
and deep familiarity with the Scriptures
ready our minds and hearts
for an intimate experience of Jesus.
His Spirit leads us
to contemplation of the mystery of God
and to a true apostolic vision.

133. Perseverance in Prayer

The love of God and neighbor
will lead us to discover
the paths of prayer.
In the midst of apostolic tasks
and difficulties of all sorts,
we will sometimes need to show courage
to establish interior silence,
to retreat into solitude,
and to persevere in prayer.

134. Examination of Conscience

In the Lord's presence
we examine our lives as men of action.
We discover his merciful goodness,
discern what he expects of us,
examine our fidelity to his will,
and express sorrow for our sins.

In this way we prepare ourselves to meet him
in the sacrament of reconciliation.

135. Union in Prayer

Our common belonging to Christ
is shown more clearly
when we come together
to share the Word of God
and to stir up spontaneity and creativity
in the praise and service of the Lord.

136. Eucharistic Celebration

The Eucharist is the memorial
of the redemptive sacrifice
of Christ the priest,
who draws us into his thanksgiving
and adoration of the Father.
The joyful fraternal celebration
of this sacrament
of communion with God's people
in the same Word and the same Bread of Life
disposes us to serve them more generously.

137. Celebration of the Hours

In the celebration of the Liturgy of the Hours,
we express to God
our praise and intercession
and we allow ourselves
to be challenged by his Word.

We exercise the common priesthood
of the faithful in the name of the Church.
We join our voices and hearts
to the prayer of the Christian community
as well as to that of the Son,
praising the Father unceasingly
and interceding for the salvation of the world.

138. Mary, our Mother

In Christian devotion the love of Jesus
is always united with the love of his mother.
Our prayer to Mary, especially the rosary,
offered with trust
in her powerful intercession,
is for our spiritual life and for our apostolate
a source of grace and a sign of hope.

139. To deepen and strengthen their spiritual life,
the brothers devote a half hour each day to medita-
tion. They also set aside time each day for personal
prayer and reflection.

140. Personal integrity, rightness of conscience,
and spiritual direction dispose the brothers to be
docile to the workings of the Spirit, who wants to
form them into Christ.

141. The brothers faithfully read Scripture, which
they consider their first rule. They seek to deepen
their appreciation of its mystery through spiritual
reading, personal study, and renewal programs.

142. The brothers enrich their personal and communal prayer life by remaining open to all forms of prayer recognized by the Church.

143. The brothers celebrate the Eucharist together each day.

144. Wishing to unite themselves each day to the prayer of the Church, the brothers celebrate the Liturgy of the Hours morning and evening.

145. The brothers make an examination of conscience each day in an attitude of discernment and conversion. They frequently approach the sacrament of reconciliation, which is an encounter with the merciful love of Christ and which restores them to the Christian community.

146. In their houses, especially in the places and at the times reserved for prayer, the brothers maintain an atmosphere of recollection and silence.

147. Each year the brothers make a retreat whose length and arrangements are specified in the directory.

148. By general agreement the brothers welcome those who wish to join them in their prayer. They regard these occasions as opportunities to teach others how to pray as well as to enrich their own prayer.

Chapter X

Apostolic Life

149. Apostolic Calling

Our apostolic life
flows from a movement of love
toward God and neighbor.
As members of an institute
devoted to Christian education,
especially that of children and youth,
we have the specific responsibility
of giving them a holistic human formation
in the perspective of their eternal destiny.
We participate in this mission
through whatever function
obedience assigns to us.

150. Pastoral Adaptation

We adapt our apostolate of education
to the needs of the time and place
with clear-sightedness,
good sense, and boldness
in order to give the best possible response
to the Spirit's calls.
In collaboration with diocesan pastoral agencies
and with educational organizations,
we work to promote
the natural and supernatural growth of all,

especially of the poor
and of victims of injustice.

151. Apostolic Competence

It is a duty of justice
for us to acquire professional competence.

It is an apostolic necessity
that we stay well informed
of the latest developments
in the field of education
and of the teaching of the Church
on social problems.

This is true because it is not sufficient just
to instruct our students;
we must also afford them a formation
which enables them
to improve the earthly city
by furthering the reign of Christ.

152. Limitations of the Apostle

Our apostolate roots us
in the hidden but powerful action of God.

Despite the resistance of evil,
the indifference of our society,
and the experience of failure,
we must persevere with faith and trust.

The experience of our personal limitations
gives us greater sensitivity
toward the spiritual
and material sufferings of others.

Our unselfish and dedicated concern can reveal
to them the compassion of the Lord
and draw them to him.

153. Missionary Spirit

A missionary spirit urges us to help expand
the Church in countries
where Christianity is still young.
We try to spread the Good News
in language that can be understood.
Moreover, we realize that the simple presence
of a religious community
is already a sign
of the nature of the Christian vocation.
Cordial relations among brothers
of different ethnic and cultural origins
give eloquent witness to
the love which must unite all in Christ.

154. Missionary Life

In our adopted countries, we make every effort
to understand the work of education
in its cultural, pastoral, and social contexts.
This process of inculturation,
a work of love and self-emptying,
is never complete.
We help the people who welcome us
to acquire a formation
so that they themselves can provide
for the growth of their country
and their Church.

155. Context of the School

We work in schools of all types
and hold key positions
in the field of education as the need arises.

We attach great importance
to the formation
of new generations of teachers,
to the Christian animation of teaching teams,
and to the promotion of social respect
for the teaching profession.

Among the diverse calls which reach us,
we give preference to deprived children
and to less developed regions.

156. School Community

Christian education cannot easily be realized
without the witness of a school community
which is built on close relationships
among teachers, parents, students,
and the local people.

We wholeheartedly support the establishment
of programs for participation and animation
which give dynamism
to the school community,
especially through the search
for a common educational vision.

157. Christian Mission of the School

We share with the lay teachers
the responsibility for the religious
and moral formation of the students,
creating an atmosphere
of understanding and generosity
which awakens in young people
a sense of community
and a desire to serve others.

In this way, we are helping
to form a dedicated laity
and to develop religious,
priestly, and missionary vocations.

We are also supplementing
the formation given in the family
and carrying out
the educational mission of the Church.

158. Education in the Faith

Christian education is often associated
with schooling and cultural development.
It fills the school with the spirit of the Gospel.
We carry out our role as educators in the faith
especially through the teaching of religion,
which leads the young
to an enlightened and close union with Christ.
To accomplish this goal and to kindle
in our students a desire for the interior life,
it is essential
that we cultivate a dynamic relationship
both with them and with the Lord.

159. Apostolic and Moral Awareness

In an atmosphere of respect and trust,
we educate the young
to a sense of personal responsibility.
We also attempt to challenge them
to become involved in social ministry,
to promote justice and peace,
and to appreciate the value of sharing.
We support those students involved
in movements and extra-curricular groups
which promote
human and Christian formation,
as well as those who feel called
to a special vocation
within the Church or society.

160. Christian Acceptance

In our dealings with people
of different faiths and ideologies,
we look for points of agreement
and we welcome dialogue.
We also foster among the young
a spirit of acceptance
which leads them to love all people
regardless of their race, nationality, or creed.

161. Apostolate of Suffering

The brothers who are sick
fulfill a special mission.

By enduring their trials
in a spirit of surrender and communion
with the suffering Heart of Jesus,
they are a profound source of strength
within the Institute.
By their serenity and courage in sickness
as well as by their prayer,
they become a grace
for the brothers in the active apostolate.

162. The brothers consider the school to be the privileged place for their apostolic activity, yet they remain open to all other apostolates determined through prayer, communal discernment, and the agreement of their superiors to be in keeping with the founding charism and the needs of the Church.

163. The brothers carry out their mission by the example of their lives and by teaching both religious and secular subjects or by whatever other task they perform in a spirit of obedience.

164. In the Church the brothers have a special mandate to be educators in the faith.

165. The brothers feel responsible for the missionary work of the Institute. Each brother expresses his concern by prayer, by contact with missionaries, by eagerness to help them, and even by offering to serve in any country to which the Church calls the Institute.

166. To foster genuine inculturation, the brothers chosen to serve in a foreign country are given a time for preparation which includes appropriate missiological studies.

167. The brothers' apostolic activity and community life are integrally related. By pursuing the same ideal and sharing their experiences, anxieties, and joys, they develop a communal apostolic prayer life, strengthen their bonds of brotherhood, and support individual activity with the strength of the community.

168. The brothers readily adapt their teaching methods to take advantage of the educational potential of technology and mass media. They work to develop the moral judgment of the young, who are so greatly influenced by what they read, see, and hear.

169. In keeping with the Church's teachings, the brothers sensitize their students to issues of social justice and other problems of the times.

Part Four

We Are Helped to Grow Toward the Fullness of Love

- **by Ongoing Formation**
- **by the Service
of Fraternal Authority**

The Institute is also your mother,
wanting her spiritual children
to increase in number to give the Church
good and wise educators of youth.
You, brothers, and especially you,
beloved directors,
should be her worthy agents
in continuing to root more deeply
in the spirit of their vocation
your co-workers coming from the novitiates.

Brother Polycarp,
Circular of November 1853

Chapter XI

Formation

170. Call to Grow

God, who has given each of us
the personal gift of a religious vocation,
invites us to take the means
to develop this gift
during each stage of our lives.

This personal grace involves
our whole being, called like Jesus to mature
“in wisdom, age, and grace,” (Lk 2:52)
growing in love of God and others.

171. Source of Life

Our vocation as Brothers of the Sacred Heart
finds the source of
its inspiration and growth
in the Heart of Jesus.

We strive to model our entire lives on his,
especially his surrender to the Father,
his gentleness, his humility, and his love.

172. In Community

It is in the local community
that the grace of our vocation
is cultivated and shaped.

It is community life that leads us gradually
to understand what it means
to be a Brother of the Sacred Heart.
It is in community
that we realize our mutual responsibility
for the formation of one another.

173. Mutual Support

Interviews, close friendships among ourselves,
and spiritual direction
are indispensable to our formation.
Through these means
we learn to grow in the interior life
and to discern the movements
by which the Spirit leads us to the Father.

174. Constant Call

God has willed to give the Church
the gift of our Institute.
He wants it to take root
and spread in the world.
And so, in his great love he continues
to plant the seeds of this particular vocation
in the hearts of certain people.

175. Awakening Vocations

The Lord expects our cooperation
in fostering vocations.

We reach out to young men
and nurture their desire
to unite themselves to Christ
in the Institute
by our prayer to the Lord of the harvest,
by our openness
and the dynamism of our lives,
and by personally inviting them to join us.

176. Instruments of the Spirit

We share responsibility
for imparting to our candidates
a sensitivity to the values of the Gospel
and an awareness of the movements
of the Holy Spirit
in the depths of their hearts.
We take special care to affirm
and develop in them the characteristics
of a Brother of the Sacred Heart.

177. Experience of God

The foremost goal of religious formation
is to lead the person
to an increasingly more intimate
experience of God.
This can be done only
if the apostolic dimension
of our life is put into proper perspective.
We strive above all
to integrate prayer and action.

178. Perseverance

Faithfulness to our vocation is a gift of God.
Nevertheless, it is the result
 of our daily response
 to the Holy Spirit's repeated urgings.
Mary, faithful virgin,
 is more than a model for us.
She is our mother and teacher,
 the promise of our faithfulness
 if we learn from her
 to listen to the Word
 and ponder it in our hearts.

179. At each stage of life, formation must lead to growth in Christ by way of the evangelical counsels and the mission of Christian education.

180. The brothers chosen to be in charge of formation will be those who most embody the spirit of the Institute and who have sound judgment and the capacity for dealing with persons. They must have perpetual vows and must have received sufficient preparation to enable them to offer spiritual direction and to initiate the young to the mission of the Institute and its requirements.

181. Formation programs at all levels call for a team of brothers which models authentic religious community life. This team assures formation to mutual support and to the demands of brotherhood.

182. From the start of his formation, each candidate is helped to develop attitudes that favor an open search for God's will as well as trusting relationships with the formation team and with the superiors who accompany him in his development.

First Stage

183. The aspirants who show signs of aptitude for the religious life, who demonstrate sufficient interest in the community of the Brothers of the Sacred Heart, and who wish to study and develop this first call in a suitable environment, may be admitted either into a juniorate or a vocation house, or, in the case of older candidates, a local community specially designated to assure their formation.

Postulate

184. The candidates who ask to follow Christ more closely, who want to know the Institute better, and who are judged able to undertake a first probation are admitted into the postulate.

185. The postulate constitutes a useful transition from the secular context to the life of the novitiate. It enables the community, with the candidates, to make a careful consideration of their aptitude for this way of life. It also permits an assessment and a continuation of their religious education. The duration of the postulate is at least six months.

186. During this stage, the postulants' psychological and emotional growth is fostered. Those in charge ensure that they can make a responsible choice of the religious life and can continue growing in maturity as religious.

187. During the postulate the formation director gathers all necessary information about the postulants, including baptismal and confirmation certificates. They must be free from all canonical impediments. Before admitting the postulants to the novitiate, the provincial meets with them individually to initiate a dialogue of mutual understanding.

Novitiate

188. The novitiate is a privileged stage of initiation into the religious life. It introduces the novices to the spiritual and apostolic demands of the Institute. They are also formed to renunciation, to prayer, and to spiritual friendship.

189. To be valid, the novitiate takes place in a house which is duly designated as such in writing by the superior general in council.

190. The novices devote themselves to knowledge of the Scriptures and the Rule of Life. They form themselves to live the evangelical counsels. They study the liturgy, the principles of devotion to the Sacred Heart, and the history and spirituality of the Institute.

191. The novitiate lasts at least twelve months and at most two years. It begins and ends with a retreat of six full days.

192. For a more complete formation, periods of apostolic experience related to the mission and life of the Institute are allowed during the novitiate.

193. The novitiate is invalidated by an absence from the novitiate house of more than three months, continuous or broken. Any absence of more than fifteen days must be made up. A novice may freely leave the Institute. The provincial may dismiss him.

194. The director of novices is appointed by the provincial in council. He must be lay, at least thirty years old, and have perpetual vows.

Temporary Profession

195. At the end of their novitiate, those who demonstrate sufficient proof of maturity and perseverance in the Institute may be admitted to temporary vows by the provincial in council with due regard for the approval of the superior general. Temporary vows prepare them for the definitive gift of themselves to the Lord.

196. By profession, the brothers consecrate themselves and their actions completely to God. They commit themselves by public vows to the practice

of chastity, poverty, and obedience according to the Rule of Life of the Institute.

197. Temporary professed brothers are, by the act of profession, incorporated into the Institute with the rights and duties defined in the laws of the Church and of the Institute. As a sign of welcome, the superior general or his delegate receives the profession.

198. The total duration of temporary profession will not be less than six years reckoned consecutively. If he judges necessary, the superior general may extend this time by three years at most. The directory stipulates the duration of each renewal of temporary profession.

199. During the period of temporary profession, the brothers continue their religious, apostolic, and professional formation. With a brother appointed as their animator and adviser, they cooperate with the grace of their vocation and grow in maturity as adults capable of responding freely to the love of Jesus by perpetual profession.

Perpetual Profession

200. After faithfully living his vows throughout the period of temporary profession, the brother makes a request for admission to perpetual profession, which marks his definitive incorporation into the Institute.

201. Perpetual profession is preceded by a period of immediate preparation whose duration and particular conditions are specified in the directory.

Ongoing Formation

202. Throughout their lives, the brothers seek to renew themselves both as religious and professionals. Their superiors provide them the means of doing so, for the interior renewal of each brother must be given priority over the promotion of exterior works.

General Procedures

203. The provincial in council, with due regard for the approval of the superior general, admits candidates to profession after consulting all the professed brothers of the province.

204. Before first profession the brother agrees by a public act not to demand any compensation for work he may do while he is in the Institute. The contract must be signed by the brother, by a witness, and by the provincial.

205. The formula of profession is inscribed in the register of profession and is signed by the brother, by a witness, and by the provincial.

206. The provincial in council follows the procedures established by the Church in all cases of separation from the Institute: transfer to another

Institute, exclaustation, dispensation of a brother with perpetual vows, and dismissal.

207. The law of the Church enumerates motives for dismissal. In light of the particular charism of the Institute, a brother would also be liable for dismissal if his guilt is proven for grave and recurrent acts of physical or verbal violence, of moral or psychological constraint, of threats, of negligence, or of dissimulation in his relationships with others, particularly with children and youth.

208. A temporary professed brother or a brother with perpetual vows transferring from another Institute must remake the novitiate in order to be admitted into the Institute.

*

Formula of Profession

In response to the love of the Heart of Jesus
and for greater brotherhood in the Church,
I, N., consecrate myself to God
in the presence of my brothers
and before you, Brother N.,
(delegate of the) Superior General.

I commit myself to live
as a brother of Christ,
deeply united with him in unceasing prayer,
as a brother to my brothers
in the common life,
as a brother to everyone,
especially
the neediest children and young people.

I make myself available
to exercise an apostolate
according to the mission of the Institute.

I make to God the vows of chastity,
poverty and obedience
for (one year, three years, all of my life)
according to the Rule of Life
of the Brothers of the Sacred Heart.

Formula for Renewal of Profession

In response to the love of the Heart of Jesus
and for greater brotherhood in the Church,
I renew my consecration to God.

I commit myself anew to live
as a brother of Christ,
deeply united with him in unceasing prayer,
as a brother to my brothers
in the common life,
as a brother to everyone,
especially
the neediest children and young people.

I make myself available
to exercise an apostolate
according to the mission of the Institute.

I renew to God the vows of chastity,
poverty and obedience
in the Institute
of the Brothers of the Sacred Heart.

Chapter XII

The Service of Fraternal Authority

209. Service

Authority draws its inspiration
from the Spirit of Christ,
who came not to be served but to serve.
It serves the common good,
the growth of brotherhood,
and the pursuit of the religious
and apostolic aims of the Institute.

210. Fraternal Authority

Authority is exercised in such a way
as to help the brothers
become attentive to the Spirit
and be co-responsible for the formation
of a true community of life and apostolate.

211. Role of Authority

After reasonable consultation,
authority sets common objectives,
encourages and coordinates initiatives,
makes necessary decisions,
and promptly intervenes to prevent abuses
and to correct errors.

212. Animation and Administration

The service of authority is expressed through animation and administration. It affects every brother, each local community, and all levels of government.

213. Superiors

The brothers chosen to serve as superiors, will be those who are promoters of unity, who show respect and trust, and who have a capacity for attentive listening.

214. Councils

Superiors must have a council marked by a spirit of communion, which manifests the presence of the Lord, who enlightens and guides. The councilors, in a spirit of teamwork with the superior, contribute to making those decisions for which their consent or their counsel is required for validity according to the laws of the Church and of the Institute.

215. Source of Authority

In the Gospels, authority is a gift from God who desires obedience to his Word.

Whether it is exercised in chapter
or by the superior acting alone or in council,
authority comes from God
through the mediation of the Church.

1. Local Government

The Local Community

216. The local community, the basic unit in the Institute, is a group of brothers living out their religious and apostolic life together according to the Rule of Life. It must have at least three members.

217. The local community is led by a director, assisted by a council and a treasurer.

218. Under the authority of the provincial acting alone or in council, the community is responsible for its own internal organization and for local application of provincial legislation.

The Local Director

219. The local director, under the authority of the provincial, is the one primarily responsible for the animation and administration of the community. He must be lay and perpetually professed. His term is annual and renewable, but not beyond nine consecutive years in the same community.

220. The local director is either appointed by the provincial in council or elected by the community provided it is made up of at least five brothers. The manner of choosing directors, removing them from office, and accepting their resignation is specified in the directory.

221. In cases of appointment, the consultation process is described in the directory.

222. If the local community elects its director, it follows the procedure described in the directory. The election must be confirmed by the provincial in council.

223. As animator, the director:

- a. fosters conditions for genuine religious life;
- b. sustains the brothers' prayer life;
- c. strives to make the community a home imbued with love;
- d. encourages each brother's initiatives and directs them toward the common good;
- e. alerts the brothers to the needs around them;
- f. considers the interview as a privileged means of communication.

224. The local director gives special attention to temporary professed brothers in collaboration with the brother appointed by the provincial to guide their formation.

225. The director willingly shares his responsibilities with the brothers while assuring necessary coordination and supervision. He is the president of the local council.

226. When absent, the director is replaced by the first councilor and then by the second, and so on.

The Local Council

227. The local council comprises a director and councilors who help him in the animation and administration of the community.

228. The directory defines the authority of local councils and specifies the decisions for which the councilors have deliberative vote. It sets the number of councilors and determines the duration of their term as well as the procedures for their selection, removal, and resignation.

2. Provincial Government

The Province

229. A province is a division of the Institute comprising the local communities and the works within its territory.

230. A provincial chapter may establish houses outside of the province with the authorization of

the superior general in council. This authorization entails a modification of the territory of the province.

231. Guided by an apostolic and missionary outlook, without neglecting local objectives, the province gives special attention to the aspirations and needs of its members. It assures the coordination of apostolic services and uses its resources in a spirit of fraternal sharing while taking into account the needs of the Church and of the whole Institute.

232. Under the authority of the superior general, acting alone or in council, the province, through its chapter, is responsible for its own internal organization as well as for the manner of applying the Rule of Life and the decisions of the general chapter.

233. At the province level authority is exercised by the provincial chapter and the provincial acting alone or in council in accordance with the Rule of Life and the directory.

234. The creation, merger, and territorial modification of provinces are within the jurisdiction of the superior general in council.

235. The authority to dissolve a province, redistribute its personnel, and dispose of its goods rests with the superior general in council.

236. By his first profession, a brother is incorporated into a given province. He may not be transferred

from one province to another except with his own consent; a transfer also requires the agreement of the provincials concerned and the approval of the superior general, who actually effects the transfer.

The Provincial

237. The provincial, under the authority of the superior general, is the one primarily responsible for the animation and administration of a province. He must be lay, thirty years old or more, and perpetually professed for at least five years. He serves a term of three years, renewable once or twice as specified in the directory.

238. After a consultation of all the professed brothers of the province, the provincial is either appointed by the superior general in council or elected by the provincial chapter. The manner of selection and the consultation procedures are specified in the directory. The superior general in council tallies the consultation.

239. In the case of election, the process is specified in the directory; three candidates are approved by the superior general in council.

240. The provincial's first responsibility is the spiritual animation of the province. He assigns each brother to a community and to a work. He is a dynamic bond of brotherhood among the members of the province and among the local communities, which he visits regularly.

241. The provincial:

- a. is the president of the provincial chapter and of the provincial council;
- b. is the province's official representative in dealings with civil and religious authorities;
- c. admits and dismisses postulants;
- d. authorizes the novitiate community to move from its permanent location for a specific period of time;
- e. authorizes a brother to modify his will and to perform acts of ownership allowed by the law of the Church;
- f. visits annually the communities of the province in another country, in person or by delegation;
- g. fulfills all other functions entrusted to him, as specified in the directory.

242. Whenever the provincial cannot fulfill his functions, through absence or impediment, the first councilor replaces him, then the second, and so on in the order of their designation. If the absence or impediment is permanent, the superior general in council initiates the selection of a new provincial council as soon as possible.

243. The removal of the provincial or the acceptance of his resignation is within the jurisdiction of the superior general in council.

244. The changing of a provincial always entails the selection of a new provincial council.

The Provincial Chapter

245. The provincial chapter is the legislative body of the province. It comprises *ex officio* members and a greater number of elected members, who represent the province. The provincial is its president.

246. All of the province's professed brothers have active voice in the choice of elected members. The other procedures for the composition and the convocation of the provincial chapter, as well as its internal organization, are specified in the directory.

247. Whenever a new province is created or several are merged, the superior general in council appoints the new provincial and councilors after a consultation of all the professed members of the province. Then the provincial in council determines the procedures for the composition and convocation of the first provincial chapter and has these procedures approved by the superior general in council.

248. The provincial chapter:

- a. deals with the important questions and the major orientations of the province;
- b. determines the internal organization of the province and the implementation of general legislation;
- c. establishes broad guidelines and corresponding regulations for formation at all levels;
- d. decides whether to introduce priestly ministry into the province; this decision requires a two-thirds vote;

- e. elects the delegates to the general chapter and an equal number of alternates, ranked in order of election;
- f. modifies the directory according to need, subject to the approval of the superior general in council.

249. In what concerns the province, the chapter legislates on the following matters and determines, when needed, the competent authority:

- a. the distribution of responsibilities, taking into account the following structures: provincial chapter and provincial acting alone or in council;
- b. the manner of selecting the provincial and the provincial councilors, as well as their number;
- c. the procedures for appointing or electing the provincial and provincial councilors;
- d. the selection, resignation, removal, or replacement of the provincial secretary, the provincial treasurer, and the formation directors, including those in charge of the temporary professed;
- e. the decisions for which the provincial councilors have deliberative vote;
- f. the amounts that the provincial, acting alone or in council, may authorize for each project involving extraordinary administrative matters such as transfers of property, construction, loans, and contracts, subject to the authorizations needed from higher authorities;
- g. the approval of the financial reports of the province, with due regard for the authority of the superior general in council;

h. the setting of annual limits on charitable gifts that the provincial may make, acting alone or in council.

250. In what concerns the local community, the provincial chapter legislates on the following matters and determines, when needed, the competent authority:

- a. the distribution of responsibilities, taking into account the following structures: the director acting alone or in council and the local community;
- b. the selection, resignation, removal, or replacement of directors, councilors, and treasurers;
- c. the number of councilors and the length of their term;
- d. the approval of the budgets and financial reports of the communities;
- e. the foundation or dissolution of a community, work, or institution;
- f. the foundation of a house or work outside the province, with due regard for the authority of the superior general in council.

251. The legislation and the principles of animation determined by the provincial chapter are recorded in a directory submitted to the superior general in council.

252. The proceedings of the provincial chapter are recorded in a book of minutes and signed by the president and the secretary. The minutes are sent to the general secretary.

253. Those provincial chapter decisions requiring the approval of the superior general, acting alone or in council, may not be promulgated before this approval is obtained.

The Provincial Council

254. The provincial council comprises the provincial, who serves as its president, and the provincial councilors, who help the provincial in governing the province and in making certain decisions.

255. After consultation of all the professed brothers of the province, the councilors are either appointed by the superior general in council or elected by the provincial chapter. The manner of selection and the consultation procedures are specified in the directory. The superior general in council tallies the consultation.

256. In cases of election, the process is specified in the directory; eight candidates are approved by the superior general in council.

257. Councilors have a term of three years, renewable. Should a vacancy occur among the councilors, it is filled for the remainder of the provincial's term

according to the procedures specified in the directory. The removal of a councilor or the acceptance of his resignation rests with the superior general in council.

258. The provincial and the council are assisted by a secretary and a treasurer. The latter gives an annual account of his administration to the provincial in council.

259. The councilors help the provincial in:

- a. the spiritual animation and material administration of the province;
- b. the implementation of provincial and general legislation;
- c. the interpretation of provincial chapter decisions.

260. The provincial in council:

- a. admits or dismisses a novice;
- b. appoints brothers to full-time study;
- c. appoints brothers to houses or works outside the province or in a delegation;
- d. authorizes a brother to reside outside a house of the Institute for a good reason and for not more than a year;
- e. undertakes all financial and banking operations required for the administration of the province in accord with the Rule of Life and the decisions of the general chapter;
- f. prepares the acts of dismissal of a brother and transmits them to the superior general in council, always safeguarding the right of the brother to explain and defend himself.

261. With the vote of the provincial council and subject to approval by the superior general, the provincial admits candidates to the various professions.

262. The provincial in council, subject to approval by the superior general in council, names participants to sessions sponsored by the general council.

263. Any function or responsibility not assigned to an authority in the province is within the jurisdiction of the provincial in council, with due regard for authorizations needed from the superior general acting alone or in council.

264. The proceedings of provincial council meetings are recorded in a book of minutes and signed by the president and the secretary. The minutes are sent to the general secretary.

3. General Government

The Institute

265. The Institute comprises professed brothers who live in local communities grouped into provinces or delegations.

266. The Institute benefits from a central service of animation and administration exercised by the general chapter and by the superior general acting

alone or in council according to the constitutions and the law of the Church.

267. The Institute participates in the educational mission of the Church in society. Its members respect the directives of ecclesiastical authority and of canon law which apply to them. They also obey civil law, especially as it pertains to their civic and professional life.

The Superior General

268. The superior general is the one primarily responsible for the spiritual animation and the administration of the Institute. By virtue of his office, he is president of the general chapter and of the general council. He resides at the general house.

269. He must be lay, thirty-five years old or more, and perpetually professed for at least ten years. He has a term of six years, renewable once. He is elected by the general chapter according to the procedures specified in the chapter directory. His removal or the acceptance of his resignation is within the jurisdiction of the Holy See.

270. In a spirit of service, the superior general helps the Institute grow in love. He is a dynamic bond of unity among the various sectors of the Institute. He is the guardian and promoter of the founder's charism.

271. The superior general has authority over the provinces, delegations, houses, and brothers of the Institute. He exercises this authority according to the constitutions.

272. Whenever the superior general, through absence or impediment, cannot fulfill his functions, he is replaced by the first councilor, then by the second, and so on in the order of election.

273. In the event of the superior general's removal, resignation, or death, the first councilor temporarily replaces him. He convenes a general chapter within twelve months for the purpose of electing a new general council.

274. The superior general has the authority to:

- a. approve admission to profession of candidates recommended by the provincial in council;
- b. receive the profession of brothers either in person or through a delegate;
- c. change a brother permanently from one province to another with the brother's consent and after agreement with the provincials concerned;
- d. determine the period of probation before vows and the duration of temporary profession of an applicant, who, having legitimately left during the novitiate or after profession, is readmitted to the Institute with a waiver of the novitiate.
- e. visit the houses of the Institute at least once every three years in person or by delegation;

- f. delegate a brother in a province to deal with an important matter;
- g. present a report on the state of the Institute at the regular general chapter.

The General Chapter

275. The general chapter is a duly constituted assembly that deals with matters regarding the government, life, and work of the brothers of the whole Institute. Constitutionally, it is the highest authority in the Institute after the Holy See. The superior general is its president.

276. The general chapter, which determines its own internal organization, has legislative power; its members have collegial voice. In its deliberations, questions are resolved by an absolute majority of the members present and voting. A quorum consists of two-thirds of its members.

277. The superior general in council convokes a regular general chapter every six years. With the consent of his council, he may also convoke an extraordinary general chapter for serious reasons.

278. The general chapter comprises *ex officio* and elected members.

- a. The *ex officio* members are:
 - the superior general,
 - the superior general whose term ended during the preceding general chapter,

- the general councilors,
 - the general secretary,
 - the general treasurer,
 - provincials.
- b. The number of elected members is determined by the preceding general chapter. This number is always greater than that of the *ex officio* members.

279. Delegates and alternates, who are elected by the provincial chapter, must have perpetual vows. The election follows the superior general's announcement of a general chapter.

280. The alternates are equal in number to the elected delegates; they are called to serve in the order of their election as delegates are obliged to withdraw.

281. The withdrawal of an elected delegate who has already accepted the responsibility must be well-grounded and approved by the superior general in council. An *ex officio* member who is obliged to withdraw has no alternate at the general chapter.

282. All the brothers participate in the general chapter both through their involvement in the necessary communal preparations and through their right to send proposals either as individuals or through the provincial chapter.

283. The general chapter:

- a. brings the Rule of Life up to date; all changes must be approved by a two-thirds vote and presented for approval to the Holy See, the authoritative interpreter of the constitutions;
- b. elects the superior general and the general councilors;
- c. sees to the animation and administration of the Institute;
- d. promulgates ordinances binding on all;
- e. confirms the nomination of the general secretary and the general treasurer made by the superior general in council.

284. In financial matters the general chapter:

- a. sets the contributions of the provinces to the general administration;
- b. determines the amounts that the superior general may authorize for any particular project;
- c. determines the amounts that the provinces, without recourse to the superior general acting alone or in council, may allocate for any project involving extraordinary administrative matters such as transfers of property, constructions, loans, and contracts.

285. Its work completed, the general chapter declares itself adjourned; the mandate of the members expires by that fact.

286. As soon as possible after adjournment, the superior general in council promulgates the deci-

sions of the general chapter. They are binding until the next chapter, which either revises, confirms, or annuls them.

The General Council

287. The general council comprises the superior general, who serves as president, and four councilors.

288. The councilors help the superior general to:

- a. sustain animation;
- b. inspire the brothers to live fully the Rule of Life and the ordinances of the general chapter;
- c. promote the mission of the Institute.

289. The councilors help the superior general by contributing to those decisions which require their consent or their counsel to be valid according to the laws of the Church and of the Institute.

290. The councilors, perpetually professed, have a term of six years, renewable. They rank by order of election. The election of a superior general always entails the election of a general council.

291. The superior general and the council are assisted by a secretary and a treasurer; the latter gives an annual report of his administration to the superior general in council. These officers are named by the superior general in council and confirmed in their office by the general chapter. They have a term of six years, renewable. The election

of a superior general ends the term of the general officers, who can nonetheless be renamed.

292. The quorum of the general council is three members. For some urgent matters, a general officer can be called in to complete the quorum.

293. The superior general needs the consent of his council to make valid decisions in the following matters:

- a. convocation of the general chapter;
- b. acceptance of the resignation of a general councilor;
- c. filling the vacant position of a general councilor;
- d. naming of the general secretary and of the general treasurer, subject to the confirmation of the general chapter;
- e. accepting the resignation, removal, or replacement of a general officer;
- f. resolution of differences among the various authorities in the Institute;
- g. allocation and use of the common revenues of the Institute;
- h. setting of the amount of extra-administrative funds at the disposal of the superior general each year;
- i. approval of the budget and of the annual financial report of the general administration;
- j. approval of the budget and of the annual financial report of the general house.

294. In what concerns the provincial administrations, the superior general needs the consent of his council to make valid decisions in the following matters:

- a. creation and merger of provinces and modification of territorial limits;
- b. dissolution of a province, redistribution of its personnel, and disposition of its goods;
- c. authorization for a province to found or close a house outside its own territory;
- d. appointment of provincials and provincial councilors or approval of a list of candidates for election to these offices;
- e. removal of provincials and provincial councilors and the acceptance of their resignations;
- f. creation of a delegation depending directly on the superior general in council and the writing of its statutes;
- g. approval of the annual financial reports of provinces;
- h. transfers of property, constructions, loans, and contracts not exceeding the amounts determined by the national or regional episcopal conferences;
- i. authorization for a brother with perpetual vows to renounce his inheritance or to donate his patrimonial goods;
- j. approval of directories.

295. In what concerns formation and profession, the superior general needs the consent of his council to make valid decisions in the following matters:

- a. authorization by decree to open or transfer a novitiate;
- b. authorization, by way of exception, for a novice to make his novitiate in a house of the Institute other than the novitiate under the direction of an experienced brother who serves as director of novices;
- c. appointment of the staff and naming of candidates for sessions sponsored by the general council;
- d. granting of an indult of exclaustation to a brother with perpetual vows for a period not exceeding three years;
- e. dispensation of a brother from temporary vows;
- f. dismissal of a brother with temporary vows;
- g. readmission, with a waiver of the novitiate, of an applicant who legitimately left the Institute after his novitiate or after profession.

296. The superior general needs the consent of his council and the confirmation of the Holy See to make valid decisions in the following matters:

- a. removal of a general councilor;
- b. admission of applicants who have impediments reserved to the Holy See;
- c. postponement or cancellation of the priestly ordination of a brother who is a deacon;
- d. authorization for transfers of property, loans, and contracts that exceed the amounts set by national or regional episcopal conferences.

297. In order to make a valid decision in the case of the dismissal of a perpetually professed brother, the superior general in council proceeds collegially by secret vote and requires the confirmation of the Holy See.

Appendix

**not a part
of the Constitutions**

1. Structures

The delegation

A1. When a province's presence in another country has grown to number at least three communities, the provincial in council may request of the superior general in council the authorization in principle to establish a delegation.

A2. The provincial chapter decides on the creation or the suppression of a delegation and submits its decision to the superior general in council for final approval.

A3. A delegation, being an integral part of a province, is governed by the province directory and by a document called "Delegation of Powers."

A4. The directory includes a section which recognizes, among other things, the specific realities and cultural values of the delegation as well as the ways in which its brothers participate in the life of the province.

A5. Before specifying the powers which he delegates, the provincial in council obtains authorization from the superior general in council.

A6. By first profession brothers indigenous to the territory of the delegation are incorporated into the province.

A7. The delegation also includes brothers assigned to it by the provincial in council. They have the same rights and obligations as the other brothers of the province.

A8. The delegate is appointed by the provincial in council after consultation of all the professed brothers of the delegation. He must be lay and perpetually professed. Under the authority of the provincial, he is responsible for the animation and administration of the delegation.

A9. The delegate's term coincides with that of the provincial; at any time he can resign or be removed by the provincial in council.

A10. The same brother cannot serve as delegate for more than three consecutive terms, even under different provincials.

A11. The delegate is an ex officio member of the provincial chapter.

A12. Two councilors, appointed by the provincial in council after consultation of all the professed brothers of the delegation, help the delegate in a spirit of teamwork.

The Conference

A13. A conference is composed of the provincials and the delegates of the entities named to it by the superior general in council. The superior general also appoints a general councilor to be a member of each conference.

A14. A conference is a cooperative structure to promote solidarity among provinces and delegations; to plan and oversee common projects; and to build dynamic bonds of brotherhood among its members for a better service of authority.

A15. Each conference writes its own statutes and submits them to the superior general in council for approval.

The General Conference

A16. Toward the middle of his term of office, the superior general convokes a consultative assembly of the members of the conferences. This assembly evaluates the implementation of general chapter decisions. It is an occasion for sharing among participants, for concerted planning, for ongoing formation, and for mutual support in their service of authority. It has no legislative power.

Signs of viability for a province

A17. When deciding on the creation or the suppression of a province, the superior general in council considers the following signs of viability:

- spiritual and professional animation existing within the group;
- a sufficient number of brothers and of communities;
- a sufficient number of brothers willing and able to provide the service of authority;
- a program for vocation ministry;
- formation structures;
- provision for the accompaniment of young brothers;
- a sufficient variety of apostolic works;
- a sufficient financial autonomy;
- a provincial who is full-time or has tasks which leave him the possibility of giving his best in time and energy to the province;
- the possibility of receiving and exchanging personnel.

2. Priesthood

A18. The Institute of the Brothers of the Sacred Heart maintains its lay character but may call some of its members to the priestly ministry for the service of its particular charism.

A19. A province desiring the introduction of the priesthood must study the question in chapter and obtain a two-thirds majority vote in favor of the principle. The chapter then evaluates the needs of the province and submits its evaluation to the superior general in council for approval.

A20. The selection of a brother to begin preparation for the priesthood is made by the provincial in council after written consultation of the brothers. The decision must be submitted to the superior general in council for approval.

A21. The acceptance of a brother for ordination to the diaconate and to the priesthood is determined in a single process by the provincial in council after written consultation of the brothers. This decision must be submitted to the superior general in council for approval.

A22. To be ordained to the diaconate and the priesthood, the candidate must be thirty-five years old or more and perpetually professed for at least five years.

A23. The brother selected as a candidate for ordination should be one who has had a positive experience of religious and apostolic life. Called by his brothers, who make the necessary discernment with him, he makes his response before Christ and the Institute.

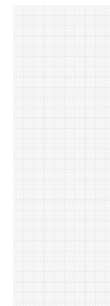
A24. A brother is ordained in the Church for priestly service in the houses and works of the Institute according to the needs of his province as determined by its chapter.

A25. With the agreement of his local director, the ordained brother may occasionally exercise his priestly ministry outside the houses and works of the Institute. The regular exercise of this ministry outside the community requires the authorization of the provincial in council.

A26. The lay character of the Institute requires that the functions of superior general, provincial, director of novices or scholastics, and local director not be exercised by an ordained brother.

A27. The ordained brother has the same rights and duties as other members of the Institute. He is called "Brother." He is available for every function and assignment his superiors entrust to him.

Index



Index of Sources

Texts and abbreviations used

Scripture abbreviations according to
New American Bible

CL: Code of Canon Law, January 25, 1983

ET: Apostolic Exhortation on the Renewal of the
Religious Life *Evangelica Testificatio*, June 29, 1971

GE: Declaration on Christian Education
Gravissimum Educationis, October 28, 1965

GS: Pastoral Constitution on the Church in the
Modern World *Gaudium et Spes*, December 7, 1965

LG: Dogmatic Constitution on the Church *Lumen
Gentium*, November 21, 1964

PC: Appropriate Renewal of the Religious Life
Perfectae Caritatis, October 28, 1965

VC: Apostolic Exhortation on the Consecrated Life
and its Mission *Vita Consecrata*, March 25, 1996

Chapter I**1**

GS 12 § 3
1 Jn 4:9-10
LG 3

2

Eph 1:13-14
LG 9 § 2 and 3
LG 17

3

1 Cor 12:4-11
PC 1 § 2
CL 574 § 2
LG 40

4

CL 575
LG 45 § 1 and 3

5

Acts 2:47
LG 44 § 3
Jn 13:34-35

6

LG 46 § 2 and 3
Col 1:18-20

7

CL 592 § 2

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CL 590 § 1

9

CL 675 § 3

CL 678 § 1, § 3

CL 680

CL 681

Chapter II**11**

ET 11
PC 8 § 1
PC 2b

12

CL 578
1 Cor 13:1-13

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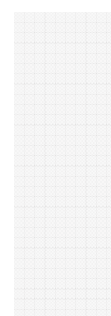
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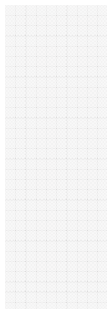
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