

SACRED HEART

SCJ Constitutions

RULE OF LIFE

General Directory

PRIESTS OF THE



English Edition, 2011

Rule of Life

SCJ CONSTITUTIONS

General Directory

Priests of the Sacred Heart

ENGLISH EDITION

2011

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PRESENTATION

“At last we have the satisfaction of sending you the text of our new Constitutions.” So Fr. Dehon wrote to his religious in 1924 when he presented one of the editions of the second project of the Constitutions.

It is the same satisfaction we experience today when we present to you the definitive editions of Our Rule of Life.

This Rule of Life is the fruit of the renewal asked for by the Second Vatican Council (Cf. *Perfectae Caritatis*, as elaborated by *Ecclesiae Sanctae* II, 12-14). And it is the result of the work of several years of research and dialogue, first in the Provinces and then during several General Chapters.

From the point of view of history, these Constitutions are the third modification. The first Constitutions were those of 1885; the second in Latin, knew successive editions (1906, 1924, 1956).

The text we now present is already known; for some years it has been in the hands of all. Everywhere it has been well-received, because it has been found to be faithful to our spirit and adapted to our time, according to the needs of the Church and our society. As we all know, this text is very inspiring, rich in Dehonian tradition and penetrated by the richness of Vatican II.

The Constitutions trace the lines of our spirituality. They sketch the manner of living our religious life as Priests of the Sacred Heart, and they indicate our apostolic orientations.

They are for us “This Day of God” (144). They tell us how to “make this charism effectively live by responding to the urgent needs of the Church and of the world” (1). For each of us, they are the book which, after the Gospel, reminds us of what is essential if we are to live our religious consecration faithfully.

They have received the definitive approval of the Church. But we are constantly called upon to rethink and reformulate our mission, the forms of our presence and of our witness (Cf. 144), according to the calls of the Church and of the world. This means that, as our Rule of Life, they invite us to life, in truth and availability, following Christ, and to announce His Love to our world.

“So it is according to these new Constitutions that in the future, we will have to organize our life as priests and religious, and that we are to strive to attain the perfection proper to our state” (Fr. Dehon, letter of May 10, 1924).

“It is therefore not enough to read them superficially... we have to read and reread them constantly, we have to study them carefully so as to thoroughly know its prescriptions, and to become filled with their spirit and to make them the guidelines of our life” (ibid.).

While adopting these reflections of our Founder’s, we entrust to you this Rule of Life. We hope that for all it will be a book of daily practice, which will inspire each of our initiatives, each of our commitments for the building up of the “Reign of the Heart of Christ in souls and in society.”

Rome, June 6, 1986
Solemnity of the Sacred Heart

Fr. Antonio Panteghini, SCJ
Superior General

Presentation of a New Typical Edition

With its decree dated September 22, 2009, the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life has approved and confirmed the modifications made to the Constitutions made by the XXIIIth General Chapter.

What we present here are not new Constitutions but a new a new typical edition because the modifications made reflect an adaptation more in keeping with the actual structures found in the Congregation, and in some cases a different numbering.

What is new is the figure of the general or provincial vicar as a major superior, when it is stably established, as well as the appointment of the General Treasurer by the Superior General with the consent of his council rather than as before by election during a General Chapter.

A deeper and more general examination was made of the General Directory which, along with the Constitutions, make up our Rule of Life. In addition to adaptations of terminology, this legal text underwent the insertion of new norms, to specify several items of the Constitutions to deal with new living situations we face or as a result of experience acquired over the last several decades.

Now, with this new typical edition of our Rule of Life effective with the decree dated October 1, 2009, we have at hand an elemental tool suited to the actual situations we face as a Congregation and which will direct our path in fidelity to the Lord along the pathway of our Founder.

May the Holy Spirit bring to completion the work begun by the call to Fr. Leo Dehon to found the Congregation and may He find in us persons responsive to his active graces and ready to participate in the offering of Christ to His Father.

Through the intercession of our Founder and all those in the Congregation who came before us, may the Sacred Heart of Jesus bless all those who walk the pathway indicated in these texts and make them witnesses to his love in an attentive listening to his word, in a fraternal communion, and in the gift of themselves for the Kingdom according to the model of Mary his Mother.

Rome, July 1, 2011
Solemnity of the Sacred Heart

Fr. José Ornelas Carvahlo, SCJ
SCJ Superior General

DECREE

The Congregation of the Priests of the Sacred Heart of Jesus whose general house is in Rome finds in the Heart of Christ the spirit of love and reparation which informs their missionary and social apostolate.

In conformity with the norms of Vatican Council II and the other dispositions of the Church, the Congregation has elaborated a new text of its Constitutions which the Superior General, following the vote of the Chapter, has presented to the Holy See for approval.

This Sacred Congregation for Religious and Secular Institutes, after having submitted this text to study by its Consultors and having heard the vote of the Congress, approves and confirms the text with the modifications desired by the Congregation, according to the typical edition in French which is conserved in its Archives, having observed everything which should be observed by law.

This having been done, this Sacred Congregation has the firm hope that, faithful to the charism of their Institute, the Priests of the Sacred Heart of Jesus will be more and more authentic witnesses to the love of the Incarnate Word and zealous workers for the reconciliation of all people with God and with their brothers and sisters.

Given in Rome, March 14, on the anniversary of the birth of the Founder of the Institute, 1982.

E. Cardinal Pironio
Prefect

Augustine Mayer
Secretary

The Congregation for the Institutes of Consecrated Life
and Societies of Apostolic Life

Prot. n. S 13-1 / 2009

MOST HOLY FATHER

the Superior General of the Congregation of the
Priests of the Sacred Heart of Jesus
requests your Holiness
to approve the modifications made by the XXIIth General Chapter
to the articles of the Constitutions for the reasons presented.

The Congregation for the Institutes of Consecrated Life and Societies of
Apostolic Life, after closely studying the same modifications, approves and
confirms them according to the proposed text by this rescript.

Notwithstanding anything to the contrary,
given at the Vatican on September 22, 2009

+ Gianfranco A. Gardin, OFM Conv.
Secretary Archbishop

Fr. Sebastiano Paciolla, O. Cist.
Sub-Secretary

Part One

FAITHFUL TO THE CHARISM OF THE FOUNDER

1. *The Congregation was raised up and sent forth by the Spirit*

1. The Congregation of the Priests of the Sacred Heart of Jesus was founded by Father Leo John Dehon in 1878 at Saint-Quentin. The Founder received the grace and the mission to enrich the Church with an apostolic religious Institute that lived according to his evangelical inspiration.

The Congregation is called to make this charism effective by responding to the urgent needs of the Church and of the world.

2. *In accord with Father Dehon's faith experience*

2. Our Institute is rooted in Father Dehon's faith experience. Saint Paul expressed the same experience this way: *And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me* (Galatians 2:20).

The open side and the pierced heart of the Savior most wonderfully expressed for Father Dehon a love whose active presence he experienced in his own life.

3. Father Dehon saw the very wellspring of salvation in this love of Christ, who accepts death as the supreme gift of His life for all and as filial obedience to the Father.

From the Heart of Jesus, opened on the cross, human beings are re-born in heart, enlivened by the Spirit, and united with their brothers and sisters in the community of charity which is the Church (cf *Etudes sur le Sacré-Coeur*, I, p. 114).

4. Father Dehon was very sensitive to sin, which weakens the Church especially when *consecrated persons* are involved.

He was aware of social evils; he had carefully studied their human causes, both individual and social.

But he saw the refusal of the love of Christ as the deepest cause of

this human misery.

Caught up in this often unrecognized love, he wanted to respond to it by being intimately united to the Heart of Christ and by restoring His Reign in individuals and in society.

5. This union with Christ, which sprang from the depths of his heart, had to be actualized throughout his entire life, particularly in his apostolate. This apostolate was characterized by the greatest care for people, above all the most defenseless, and by concern about actively remedying the pastoral inadequacies of the Church of his time.

This union was expressed and centered in the Eucharistic sacrifice, to such an extent that his whole life became one never-ending Mass (cf *Couronnes d'amour*, III, p. 199).

3. *At the service of the Church*

6. In founding the Congregation of *Oblates*, Priests of the Sacred Heart of Jesus, Father Dehon wanted its members to unite in an explicit way their religious and apostolic life with the reparatory oblation of Christ to the Father for people.

That was his *specific and original intention and the character proper to the Institute* (cf LG and PC), the service it is called to render to the Church. In Father Dehon's own words: *our whole vocation, our purpose, our duty, our promises, are found in these words: Ecce venio, ... Ecce ancilla ... (Directoire spirituel, I, 3).*

7. Father Dehon expected his religious to be prophets of love and servants of reconciliation of people and the world in Christ (cf 2 Corinthians 5:18).

Thus involved with Him to remedy sin and the lack of love in the Church and in the world, they shall render *the worship of love and of reparation that His Heart desires* through their whole life, their prayers, works, suffering and joys (cf *Notes Quotidiennes* XXV, 5).

4. *In a fraternal community*

8. The Congregation of the Priests of the Sacred Heart of Jesus is a clerical apostolic religious Institute of pontifical right, made up of

provinces, regions, and dependent districts

Its members take public vows of consecrated celibacy, of poverty, and of obedience according to the Rule and the norms of the Institute.

All its members are equal in the same profession of religious life, without any other distinction except that of ministries.

As members of Christ, faithful to His pressing invitation *Sint unum*, they fraternally bear one another's burdens in one same common life.

8 General Directory

1. The life and organization of the Congregation are governed by the universal law of the Church for religious life and by its own proper law, defined in Constitutions approved by the Holy See and in a General Directory approved by the general chapter and promulgated by the superior general. The Constitutions and General Directory together form the "Rule of Life" of the Congregation.
2. All other norms useful for the life and organization of the Institute are contained in the Juridical Handbook: in particular, the *Norms for the Administration of Goods*, the *Ratio Formationis Generalis*, and the *General Chapter Regulations*.
3. In addition to the General Directory, a particular directory (province, region, or district) applies the norms of the Constitutions in a specific way dependent on the particular circumstances of the life, culture and activity of an identifiable part of the Congregation. Once confirmed and approved, the particular directory will remain valid until successive and additional changes are made as is provided for in the stable rule of law proper to that district, region, or province.
4. The various ministries and offices involved in the life and mission of the Congregation in the Church are conferred according to the norms of

universal and proper law, taking into account the vocation and aptitudes of the individual, as well as the requirements of the community and its mission (cf cann 145 - 183 *CIC/83*).

5. A common formation and one adapted to our religious life, to its spiritual and apostolic demands, as well as the formation required, depending on the case, for the various ministries and offices, shall be provided for all members of the Congregation, according to our *Ratio Formationis*.
6. Those among us called to religious life without ordination to sacred ministries shall also be given the possibility of pursuing their human, professional and apostolic formation, according to each one's aptitudes and according to the duties that may be entrusted to them. The particular directories shall give the necessary details on this subject.

Part Two

FOLLOWING CHRIST ...

A. WITH CHRIST, AT THE SERVICE OF THE KINGDOM

1. Our faith experience

9. Within the Church we have been initiated in the Good News of Jesus Christ: *So we have known and believe the love that God has for us* (1 John 4:16).

We have received the gift of faith, which grounds our hope; a faith which orders our life and inspires us to leave all to follow Christ; in the midst of the challenges of the world we have to strengthen this faith through living it in charity.

With all our fellow Christians, through the Spirit, we then confess Christ as Lord, in whom the Father made His love known to us, and who remains present in our world to save it.

No one can say, "Jesus is Lord," except by the Holy Spirit (1 Corinthians 12:3).

2. Witnesses to the primacy of the Kingdom

10. Christ, sent in the fullness of time, in obedience to the Father carried out His service for the many.

For the Son of Man came not to be served but to serve and to give his life a ransom for many (Mark 10:45).

Through His solidarity with people as the New Adam He has revealed the love of God and announced the Kingdom: that new world which is already sprouting up through groping human efforts and will find its fulfillment, beyond all expectation, when, through Jesus, God will be all in all.

We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies (Romans 8:22-23).

When all things are subjected to him, then the Son himself will also be subjected to the one who put all things under him, so that God may be all in all (1 Corinthians 15:28).

11. Christ prayed for the coming of the Kingdom, which is already active in His presence among us. By His death and resurrection He has opened us to the gift of the Spirit and to the freedom of the children of God (cf Romans 8:21).

He is for us the First and the Last, the Living One (cf Revelation 1:17-18).

12. In Him, the New Man has been created in the image of God, in justice and holiness of truth (cf Ephesians 4:24).

He enables us to believe that despite sin, failures and injustice, redemption is possible, has been offered, and is already present.

His way is our way.

13. With all our fellow Christians we are drawn to follow closely in the footsteps of Christ to arrive at holiness (cf 1 Thessalonians 4:7).

For to this you have been called, because Christ also suffered for you, leaving you an example so that you should follow in his steps (1 Peter 2:21).

Rooted in our baptism and confirmation, our religious vocation is a gift especially given to glorify God and to witness to the primacy of the Kingdom.

14. Our vocation makes sense in complete and joyful union with the person of Jesus.

Our vocation commits us to follow Christ, who, *virginal and poor; redeemed and sanctified all through His obedience unto death on the cross (PC 1).*

We profess to strive for perfect charity, by consecrating ourselves entirely to the love of God and our brothers and sisters.

15. For each of us, and for our communities, religious life is a story: be-

ginning with the grace of its origins, it develops by nourishing itself on what the Church, enlightened by the Spirit, draws continually from the treasury of its faith.

15 General Directory

It is a necessity for us to study with devotion the cultural, social, and ecclesial context of the founding of the Congregation, Father Leo Dehon's spiritual and apostolic experience, and his original inspiration, as well as the history of the origins and development of the Congregation, as a whole and as provinces, regions and districts. Equally, this is a necessary condition for fidelity and fruitfulness in the ongoing requirement for renewal and creativity

3. United with Christ in his love and his oblation to the Father

16. We are called to serve the Church in the Congregation of the Priests of the Sacred Heart of Jesus. Our response to this call presupposes a spiritual life: a common approach to the mystery of Christ, under the guidance of the Spirit, and a particular attention to what, in the inexhaustible richness of this mystery, corresponds to the experience of Father Dehon and of our predecessors.
17. As disciples of Father Dehon, we want to make union with Christ in His love for the Father and for all the principle and center of our life.

With special love we meditate on these words of the Lord: *Abide in me, as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.* (John 15:4).

Faithful to hearing the Word and sharing the Bread, we are invited to discover the person of Christ and the mystery of His Heart ever more deeply, and to proclaim His love which surpasses all understanding.

...and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. (Ephesians 3:17-19).

18. We also live out our union with Christ by our availability and our love for all, particularly for the lowly and for those who suffer. For how can we really understand Christ's love for us, if not in loving as He did, in truth and in deed?

In this love of Christ we find assurance that human fraternity can succeed and strength to work on its behalf.

19. The Father sent His son in accord with His plan of love formed before the creation of the world (cf Ephesians 1:3-14); *he gave him up for all of us* (Romans 8:32). By raising Him He established Him as Lord, Heart of humanity and of the world, hope of salvation for all who listen to His voice.

Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him (Hebrews 5:8-9).

20. Christ carries out this salvation by stirring up in hearts a love for the Father and for one another: this love regenerates, is the source of the full development of persons and of human communities. It will reach its full manifestation when all shall be brought together under Christ as head.
21. With Saint John we see in the open side of the Crucified the sign of a love, which in the total gift of self, re-creates humanity in the image of God.

We are strengthened in our vocation by contemplating the Heart of Christ, the privileged symbol of this love. Indeed, we are called to enter into this movement of redemptive love, by giving ourselves, with and as Christ, for our brothers and sisters.

We know love by this, that he laid down his life for us – and we ought to lay down our lives for one another (1 John 3:16).

22. Though entangled in sin, we participate in redemptive grace. We want to be in union with Christ, present in the life of the world, through the service of our various tasks. And in solidarity with Him, and with all of humanity and creation, we want to offer ourselves to the Father, as a living sacrifice, holy and acceptable to Him (cf Romans 12:1).

Live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God (Ephesians 5:2).

23. This is how we understand reparation: as a welcome to the Spirit (cf 1 Thessalonians 4:8), as a response to Christ's love for us, as a communion in His love for the Father and as a collaboration in His work of redemption in the midst of the world.

For here, in our time, He frees people from sin and restores humanity in unity. Here, too, He calls us to live out our reparative vocation, as the incentive for our apostolate (cf GS 38).

24. Sometimes the reparative life will be lived out by offering sufferings borne with patience and abandonment, even in darkness and loneliness, as a pre-eminent and mysterious communion in the sufferings and death of Christ for the redemption of the world.

I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church (Colossians 1:24).

25. Our love, thus animating all that we are, what we do and suffer in serving the Gospel, heals humanity through our participation in the work of reconciliation, gathers it together in the Body of Christ, and consecrates it for the Glory and Joy of God.

4. Participants in the mission of the Church

26. As Priests of the Sacred Heart, we live the legacy of Father Dehon in our Institute today. We are religious consecrated to the Lord by vows, having a spiritual perspective recognized by the Church, like that of our Founder.

In following him, by a special grace of God, we are called in the Church to seek and lead, as the one thing necessary, a life of union

with the oblation of Christ.

27. This consecration itself already has a real apostolic fruitfulness. Like every charism in the Church, our prophetic charism places us at the service of the saving mission of the people of God in today's world (cf LG 12).

28. Eager for the Lord's intimacy, we search for the signs of His presence in the lives of people, where His saving love is active.

In sharing our joys and our sorrows, Christ is identified with the lowly and the poor, to whom He announced the Good News.

Truly I tell you, just as you did it to one of the least of these who are members of my family, you did to me (Matthew 25:40).

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord's favor (Luke 4:18).

29. In following Him, we must live in real solidarity with all.

Sensitive to what obstructs the love of the Lord in today's world, we are witnesses to the fact that human effort constantly needs to be purified and transfigured by the cross and resurrection of Christ to arrive at the fullness of the Kingdom.

By their state in life, religious give outstanding and striking testimony that the world cannot be transfigured and offered to God without the spirit of the Beatitudes (LG 31).

30. By its very nature our Institute is an apostolic institute; and so we readily place ourselves at the service of the Church in its various pastoral works.

Although our Institute was not founded for a specific work, it gets from the Founder some apostolic orientations, which characterize its mission in the Church.

31. This mission, for Father Dehon in a spirit of love and oblation, entailed Eucharistic adoration, as an authentic service of the Church

(cf *Notes Quotidiennes*, 1.3.1893), and *ministry to the lowly and the humble*, the workers and the poor (cf. *Souvenirs XI*), to proclaim to them the unfathomable riches of Christ (cf Ephesians 3:8).

With this ministry in mind, Father Dehon gave great importance to the formation of priests and religious.

For him missionary activity was a privileged form of apostolic service.

In all this his constant concern was that the human community, sanctified in the Holy Spirit, would become an offering pleasing to God (cf Romans 15:16).

32. Following the Founder, according to the signs of the times and in communion with the life of the Church, we want to contribute to establishing the *reign of justice and Christian charity in the world* (cf *Souvenirs XI*).

The particular directories shall determine, according to times and places, the concrete involvements in the local church which correspond to these apostolic orientations.

32 General Directory

1. The administration of an ecclesiastical work (e.g., a parish) entrusted to an entity of the Congregation is regulated by the norms of universal and particular law. Relationships between the Institute and such a work are governed by a contract signed by the appropriate major superior, apart from the case of those regions that require the authorization of the superior general as indicated in n. 123. 2 of the General Directory.
2. The religious in charge of an ecclesiastical work entrusted to an entity of the institute, prior to initiating any process for obtaining permission to build, repair, or engage in other acts which would involve a sum of money greater than that set by his own major superior or from the competent ecclesiastical authority which entrusted the work, must obtain a *nihil obstat* in writing from that major superior which can be granted after hearing the views of his own council.

33. For us as for Father Dehon, the activity of our missionaries is still particularly important.

The whole Congregation is present to their ministry of evangelization, through which they give people this proof of friendship: to be among them at the service of the Good News.

33 General Directory

1. As an international Congregation we hear the call to the universal mission of the Church and we wish to participate in it at the individual and the community level. Missions beyond our borders constitute for each one a basic dimension of our consecration.
2. Every entity, even those recently founded, shall generously make its members available for an apostolic undertaking beyond the borders of the province, region or district.
3. Each religious, upon an effective discernment done in conjunction with his major superior, will have the opportunity to make himself available for participation in missionary projects of the Congregation.
4. New mission foundations authorized by the superior general, whether begun by a single province or international in scope under the coordination of the same superior general, will observe the following criteria:
 - they must be a response to a real need – social or ecclesial – in dialog with the local church;
 - they must engage and involve the appropriate geo-cultural area;
 - they must be realistic initiatives that have a plan for obtaining personnel and funds;
 - from the very beginning they must have a plan for local engagement and involvement and vocational prospects;
 - they must guarantee at least three persons per community.

34. We carry out our service of the Gospel in the universal Church with those responsible for the local churches.

Together with them we have to seek out those ways of involvement in the ecclesial mission which allows us to develop the riches of our vocation.

34 General Directory

1. At the general, provincial, regional, district, or local level, we shall seek to reflect on our mission in the Church, on its content, and on how to actualize it.
 2. Depending on a diversity of situations and cultures, and keeping up with ever evolving needs and concrete possibilities, we shall retain these directions (cf Cst. 30-34):
 - Everything in our religious life, spirituality, community life, vows, work and ministries, everything is mission.
 - Our concrete choices shall be inspired by our essential orientations:
 - Witnessing to the transcendence of God and His love in Jesus Christ; the deepening of our spirituality, life of prayer, Eucharistic celebration and Eucharistic adoration.
 - The service of evangelization: among other activities, missionary activity, catechesis, formation of clergy and laity, educational activity, presence in the world of culture.
 - Promotion of human dignity: commitment to social justice, presence in the world of the poor and marginalized.
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5. Attentive to the appeals of the world

35. The life of oblation stirred up in our hearts by the freely-given love of the Lord conforms us to the oblation of Him, who, through love, is totally given to the Father and totally given to people.

This life leads us to search ever more faithfully with the poor and obedient Lord for the will of the Father for us and for the world.

This life makes us attentive to the appeals He makes to us through small and great events, and in human expectations and achievements.

36. We know that today's world is in the throes of an intense struggle for liberation: liberation from all that does injury to the dignity of people and threatens the realization of their most profound aspirations: truth, justice, love, freedom (cf GS 26-27).

These claims are but the sign of a deeper and more widespread aspiration. Man as an individual and as a member of society craves a life that is full, autonomous, and worthy of his nature as a human being ... there appears the dichotomy of a world that is at once powerful and weak, capable of doing what is noble and what is base, disposed to freedom and slavery, progress and decline, brotherhood and hatred. Man is growing conscious that the forces he has unleashed are in his own hands and that it is up to him to control them or be enslaved by them. Here lies the modern dilemma. (GS 9).

37. In all these questions and pursuits we perceive the expectation of a response that people hope for, without succeeding in fully formulating it.

We share these aspirations of our contemporaries, as the possible opening to the coming of a more human world, even should they include the risk of failure and degradation.

In faith, in fidelity to the Church's teaching, we associate them with the coming of the Kingdom that God promised and made real in His Son.

38. Far from making us strangers to people, our profession of the evangelical counsels puts us into greater solidarity with their life.

In our manner of being and acting, by participating in constructing the earthly city and building up the Body of Christ, we should be an effective sign that it is the Kingdom of God and His justice which should be sought above all and in all (cf Matthew 6:33).

Let no one think either that their consecrated way of life alienates religious from other men or makes them useless for human society.

Though in some cases they have no direct relations with their contemporaries, still in a deeper way they have their fellow men with them in the heart of Christ and cooperate with them spiritually, so that the building up of human society may always have its foundation in the Lord and have him as its goal: otherwise, those who build it may have labored in vain (LG 46).

39. With the grace of God we would like to bear prophetic witness with our religious life: by involving ourselves without reserve for the coming of a new humanity in Jesus Christ.

B. IN ORDER TO CONTINUE THE COMMUNITY OF THE DISCIPLES

1. Called to profess the Beatitudes

40. To express and actualize our full consecration to God, and to unite our whole life with the oblation of Christ, we profess the evangelical counsels through the vows of consecrated celibacy, of poverty and of obedience (cf LG 44, PC 1), which free us for true love in accord with the spirit of the Beatitudes (cf LG 31).

The effort to attain this freedom in Jesus Christ is a witness for the world, and for us a never-ending task.

a. By living consecrated celibacy

41. Christ gave Himself entirely to the Father and to people in a love without reserve.

By the vow of consecrated celibacy, gift of God for those who embrace it (cf Matthew 19:11), we bind ourselves before God to live perfect chastity in celibacy for the Kingdom and to follow Christ in His love of God and of His brothers and sisters, and in His way of being present to people.

42. When faithfully kept, often at the price of demanding effort (cf Matthew 5:29), particularly through union with Christ in the sacraments and through personal asceticism, this commitment frees up our heart; it opens us to the inspiration of the Spirit and to the encounter of our neighbor in fraternal charity.

It enables us to form communities where, through true encounter, we can obtain human completeness and fashion a new family founded on the spiritual power of love.

42 General Directory

The commitment of celibacy in chastity presupposes spiritual and emotional maturity. In order to prepare for it and to live it, besides spiritual dispositions, the contribution of the human sciences on affectivity and the aptitude

for healthy and growth oriented relationships, should be taken into account.

To promote affective balance, we shall hold the following as also important: friendship and relaxation, as lived in community, self-actualization through work and responsibilities undertaken.

43. In following Father Dehon we have a mission to give witness to the love of Christ in a world seeking for a unity difficult to achieve and for new relationships among persons and groups.

Our consecrated celibacy moves us to participate in building up a new humanity, open to communion in the Kingdom.

b. Poor in accord with the Gospel

44. Christ made Himself poor to enrich us all out of His poverty.

For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich (2 Corinthians 8:9).

He invites us to the beatitude of the poor, in filial abandonment to the Father (cf Matthew 5:3).

We shall remember his urgent invitation: *Go, sell your possessions, and give the money to the poor.... then come, follow me (Matthew 19:21).*

45. So, by the vow of poverty, we renounce the right to use and to dispose of goods that can be valued monetarily without permission from our superiors.
- a. All of the following belong to the Institute: the fruit of our labor, pension subsidies, insurance policies, and everything that we receive.
 - b. We keep ownership of our patrimony, and the capacity to acquire more.

- c. Before our first profession, we give up administration of these patrimonial goods to whomever we want, and we freely make arrangements for their use and usufruct.

Before perpetual profession, we make a will that would also be valid in civil law. These arrangements cannot be changed without permission from the major superior.

- d. At least ten years after first profession, we can renounce ownership of our goods with the permission of the superior general granted with the consent of his council.

45 General Directory

1. Acts involving the use and disposal of personal, patrimonial goods made without permission of one's superiors are illicit but not invalid.
2. A religious remains responsible before civil law for his own acts regarding his patrimony (can. 639, §§ 2, 3, *CIC/83*).
3. As for acts required by civil law to safeguard one's patrimony and to put into effect arrangements made at the time of one's profession, a religious needs permission from the superior of his community and shall seek the advice of competent people.
4. When such an act might involve an "alienation" in the sense meant especially by canons 638, § 3, 1295 *CIC/83*, authorization from the respective major superior is required, or, when it is urgent, from the local superior.
5. All functions and services performed within the Congregation are done for no pay. Therefore a member cannot claim personal damages or compensation either from those who remain in the Congregation or from those who leave it. For its part, in the event of the effective departure of one of its members the Congregation will act equitably and charitably.
6. The text of one's will and testament and all other documents that deal with ceding or disposing of personal property shall be kept in the curial archives of the province, region, or district. If a religious leaves the Congregation or is dismissed, these documents, including the will and testament, lose all validity.

46. Sharing our goods in fraternal love enables us to substantiate, in and with the Church, that we are a sign among our brothers and sisters.

This Gospel poverty calls us to free ourselves from the thirst for possession and pleasure, which encumbers the human heart.

It gives us the incentive to live in a love that is confident and given without asking for a return.

47. In this spirit, each one of us fully assumes his personal responsibility with regard to poverty.

The observance of poverty of dependence is a criterion of true fidelity only if it inspires and expresses a spirit of real and freely assumed poverty.

47 General Directory

Poverty of dependence implies that a religious render an account to his superior of what he receives and of the use he makes of it.

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48. Under its various forms, our work, whether salaried or not, gives us a real share in the life and condition of the people of our time. It also expresses our poverty in the service of the Kingdom.
49. This poverty demands that together we seek a simple and modest lifestyle; we acknowledge as well that we are responsible before the community for the use of our goods.

49 General Directory

1. In our expenditures for equipment, maintenance, and leisure, we shall seek an appropriate standard, in light of local circumstances and the milieu in which we live, and more precisely in light of the way the poor live, according to the requirements of our work and the services we have to provide.

2. With prudence and generosity we shall be ready to face the risks of insecurity.
 3. Each community shall strive to provide for its needs by the work of its members. But, when living partly off the generosity of benefactors, we shall use what we receive as poor people would, while respecting the intentions of the donors (cf can. 1300 *CIC/83*).
 4. The community budget will ordinarily be submitted for the community's reflection.
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50. Poverty thus places us at the service of God and our brothers and sisters. More than ever, we are conscious of the misery of so many people today; *we hear the cry of the poor* (ET 17).

The persistence of this misery, at individual and collective levels, is a constant call for conversion of our mindsets and our attitudes.

51. If we take our commitment to poverty seriously, we shall be ready to share among ourselves and to turn toward the poor and the needy.

Our special love shall go out to those who have the greatest need of being accepted and loved: we are all in solidarity with our confreres who are devoted to their service.

We shall do our utmost to avoid every form of social injustice.

Only in this way, and by following the Church's directives, will we be able to awaken consciences to the tragedies of misery and the demands of justice (cf ET 17).

51 General Directory

1. We shall avoid the accumulation of goods (can. 634, §2 *CIC/83*). In order to live out practical solidarity depending on our means, a willingness to share will make us attentive to provide for the needs of the

Church and the poor, to help a community or province, region or district in difficulty, to assist in funding some prospective Congregation projects.

2. Under the responsibility of the superior general and of his council, mutual aid funds have been set up within the Congregation. They are financed by contributions from the various entities of the Congregation.

They are administered by the general treasurer according to their own statutes. An accounting of this administration is given annually to the major superiors and during general conferences. These funds are audited during general chapters.

3. In carrying out our projects, the criteria to observe will be, above all, those of our mission. Our houses must fulfill the purpose for which they were founded. Also, we shall willingly make them available, as far as this is possible, for social and pastoral works.
4. We shall verify the requirement for justice particularly in our obligations toward those we employ.
5. We shall be careful not to make investments that contravene our commitment to peace and human advancement.

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52. In this way we will be disciples of Father Dehon who was always concerned about being present to the people of his time, especially the poorest: those without resources, without reasons to live, without hope.

For us as for him, the commitment of poverty is meant to signify the offering of our whole life to the service of the Gospel.

c. Open to God in obedience

53. Jesus submitted Himself in love to the will of the Father: an availability particularly evident in His attentiveness and openness to the needs and expectations of people.

My food is to do the will of him who sent me and to complete his work (John 4:34).

After His example, by the profession of obedience we wish to make the sacrifice of ourselves to God, and to unite ourselves more steadfastly to His saving will.

When Christ came into the world, he said: "Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure.

Then I said, 'See, God, I have come to do your will...

And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all (Hebrews 10:5-7, 10).

54. For this purpose, by the vow of obedience we fully place ourselves at the service of the Congregation in the mission of the Church.

Thus we commit ourselves to obey our superiors in the legitimate exercise of their service of authority, in compliance with the Constitutions, in all that relates to the life of the Congregation and the observance of the vows. We also owe this obedience to the Sovereign Pontiff and to the Holy See. Yet our profession does not bind us only when Superiors might demand it in virtue of our vow; it puts our whole life in God's plan.

54 General Directory

1. The obligation to obey takes on particular gravity when the legitimate superior is led to give a formal order expressly invoking the vow of obedience.
2. The following can give orders in the name of the vow of obedience: besides the sovereign pontiff and the competent offices of the Holy See, general, provincial and regional chapters; major and local superiors and their vicars as long as they have effective responsibility in the province, region, district or community.

They can delegate this power in a particular case.

3. Superiors shall use this power only rarely and with prudence, solely in cases whose importance is proportionate to the gravity of this procedure and after having exhausted the other means at their disposal.

Local superiors shall refrain from having recourse to these commands. If, however, an emergency obliges them to do so, they shall immediately inform the major superior.

4. A superior constrained to give a command in the name of the vow of obedience is to do so in writing or before at least two witnesses.
5. Religious shall not personally assume an office or other responsibilities outside the Institute without permission from the major superior given in writing after obtaining the consent of his council with respect to universal Law and the particular law of a local church. Furthermore, religious are obliged to follow particular indications given by such superiors especially when the office or other responsibility lies within the domain of the administration of material goods (cf can. 671 *CIC/83*).

It lies within the competence of the major superior to request a religious to give up an office personally assumed outside the Institute for reasons given by the same major superior. (cf can. 682, § 2 *CIC/83*).

55. Our profession of obedience brings us together in community life where, in a common spirit of availability, through each one's open and respectful dialogue, in accord with the animation of our superiors, we look for God's will.

We show respect and loyalty toward our superiors; in real co-responsibility we collaborate with them in serving the common good.

56. The superior, without being the only one responsible, is the primary servant of this common good.

He promotes the religious and apostolic fidelity of individuals and community, as the Servant-Christ united His own in common service of the Father's plan.

57. We strive to be attentive to what the Spirit suggests to us through

the Word of God received in the Church and through the events of life.

Thus, in the midst of a world where people aspire to freedom, we want to witness to the true freedom that Christ has gained for us, which is only attained by giving assent to the Father.

58. In Father Dehon's view, the *Ecce venio* (Hebrews 10:7) defines the fundamental attitude of our life. It turns our obedience into an act of oblation; it patterns our life on Christ's own, for the redemption of the world, to the glory of the Father.

2. *Called to live in community*

59. Within the Church we are called to follow Christ and in the world to be witnesses and servants of the communion of people in a fraternal community.

We freely become involved in this community life thanks to the gift of the Spirit.

We seek the inspiration and the model for this life in the community of the disciples united around the Lord, and in the first Christian communities.

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of the bread and the prayers. ... All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need (Acts 2:42, 44-45).

We actualize this community life in a community of the Institute, established in accord with universal law.

59 General Directory

Besides the juridical and practical conditions presupposed in opening a new community (cann. 608-610 *CIC/83*), within the context of the provincial, regional and district project, the following criteria shall be complied with:

- the existence of a fundamental agreement among the members on a common plan of religious life is to be sought out and actualized together in real dialogue and sharing;
- an apostolic project is to be sufficiently defined to situate and insert the community in the Church's mission, in agreement with those responsible for the local Church;
- real union and solidarity with the provincial, regional and district community which, for their part, recognize and make their own the mission of the new community and, through their own major superior, approve it.

a. At the service of the common mission

60. Lived in community, our profession of the evangelical counsels is the primary expression of our apostolic life: it attests to the presence of Christ, it announces the coming Reign of God (cf PC 15).
61. Our community life is at the service of an apostolic mission in accord with our proper vocation. It is strengthened in the accomplishment of this service.

The community allows itself to be questioned by the people among whom it lives. It comes forward to join and to support their efforts at reconciliation and fraternity.

62. It is important that each one, in his work, be conscious of being sent by his community and that all see themselves as involved and engaged in the activity and mission of each other, especially when a community has to assume various services.

b. Devoted to the communal life (Acts 2:42)

63. Our community life is not only a means to an end: although always in need of improvement, it is the fullest realization of our Christian life.

We let ourselves be permeated with the love of Christ and we hear His prayer *Sint unum*: we do our utmost to make our communities authentic centers of Gospel life, particularly by openness, sharing and hospitality, while respecting those places reserved for the community.

63 General Directory

1. The unity of the Congregation expressed in *Sint Unum* is really achieved in the communion of persons, in collaboration in projects, and in the sharing of goods.
2. Our communities, keeping their purpose in mind, shall be as open as possible in fraternal welcome and hospitality. In order for this welcome to be a true witness, it is up to the local superior together with the community to establish the style and manner of this hospitality, while always preserving reserved time periods and places for the life of the community (cf can. 667, §1 *CIC/83*).

64. Imperfect, certainly, like all Christians we want however to set up a milieu which is favorable to the spiritual progress of each one.

How else to attain this, if not by deepening in the Lord even our most ordinary relationships with each of our brothers?

Charity must be an active hope for what others can become with the help of our fraternal support.

The mark of its genuineness will be the simple way with which all strive to understand what each one has at heart (cf ET 39).

65. Through fellowship even above and beyond conflicts, and through mutual forgiveness, we would like to be a sign that the fraternity for which people thirst is possible in Jesus Christ and we would like to be its servants.
66. Community life requires that each one accept others as they are with their personalities, their duties, their initiatives and their limits, and that each one allow himself to be called in question by his brothers.
67. These requirements are the basis of a true dialogue, in mutual respect, fraternal love, solidarity and co-responsibility.

In this, too, the community strives to witness to Christ, in whom it is brought together. At the same time it can lend valuable assistance toward the full development of each of its members.

68. At the heart of the local, district, regional, and provincial community, we surround with special charity our sick and aged brothers.

Particularly through them the Lord inspires us to authentic abandonment, and reminds us of the fragile nature of our condition; He wants to be acknowledged and served in them in a very special way (cf Matthew 25:40).

For their part, these brothers shall accept the care generously given them as an expression of the charity of Christ, who asked his disciples to accept His most humble service (cf John 13:8).

69. The fellowship which unites us finds its full realization in eternity. And so we stay united with our deceased brothers through prayer and in hope.

69 General Directory

1. Upon the death of a religious or a novice, the superior of the community shall immediately inform the respective major superior who in his turn will notify the local superiors of his province, region, or district as well as the superior general, who is to inform the other major superiors and the district superiors dependent on him.

2. The particular directory specifies the suffrages for its own deceased as well as for those of other provinces, regions and districts.
3. Apart from other indications found in the particular directory, a Mass shall be celebrated for the deceased parents of each religious or novice in the community to which he belongs.
4. The superior general or his vicar specifies the suffrages to be made upon the death of a superior general or of another religious who is or was a member of the general council or a general co-worker.
5. Each year, during the week following the commemoration of All Souls, each priest shall celebrate a Mass and other religious shall participate in the Eucharist for all the deceased of the Congregation.
6. At least one Mass shall be celebrated annually in each community for deceased parents and benefactors.
7. Upon the death of the sovereign pontiff a Mass is to be celebrated in each of our communities; likewise, upon the death of the bishop of the diocese, in the communities situated in his diocese.

c. In community of life

70. The organization of the community is an aid and service for all its members.

To actualize its spiritual and apostolic function, each community sets up, in accord with the major superiors, its particular structures, depending on its own purpose. Each member shall make a point to respect these structures.

The community shall have to reconsider its own organization, as well as its lifestyle, and to reflect regularly on its mission, in keeping with the common project of the Congregation.

71. Full personal development requires that each member provide himself with a personal rule of life. The limited number of community rules reinforces this requirement, in view of the common good, and presupposes that each one take care to facilitate an atmosphere of recollection, particularly by a moderate use of the media of social communication.

71 General Directory

The use of social communication, in which some learning is required, will be guided by a sense of personal and community responsibility for the sake of making them serve as tools for personal growth and to build up a more fraternal world. Their use requires vigilance in maintaining a pure heart and the avoidance of all arbitrariness that can promote individualism.

72. The superior takes care to give each one in the community the possibility of doing personal and responsible work. Better to discern the will of God, he shall consult his community in a fraternal concerted manner. He shall make decisions with prudence and an awareness of each one's responsibilities. In personal situations, he shall know how to enter into dialogue with each one.
73. For just reasons of a pastoral nature, the establishment and organization of local area communities can be decided upon by the major superior, with the consent of his council, and in accord with directives from the general and particular directories.

Under the direction of the one who is responsible all the members of these communities together work out a plan of community life and provide themselves with the means to actualize it.

They retain their obligations toward the community and benefit from the rights to fraternal assistance, which flow from religious profession.

It is the superiors' duty to judge the authenticity of the community dimension of their religious life.

73 General Directory

1. A territorial community, which can be called something else in a particular directory, is constituted by a collection of local communities belonging to a specific territory or of several residences which together form a territorial community and include at least three religious. The criteria given in n. 59 of the General Directory will be kept in

mind to establish such a community.

2. A territorial community may be dependent upon a provincial, regional, or district superior, or directly upon the superior general. It is established, or canonically erected, by the major superior on whom it is dependent, having the consent of his council.
3. It is the duty of the major superior on which the territorial community depends to specify its status in detail, above all the competencies of its coordinator or of the superior of the community in the event that it is erected as a true and proper religious community.
4. The major superior may not initiate an apostolic work or proceed to a canonical establishment of a community outside his territorial jurisdiction without prior authorization from the superior general obtained with the consent of his council.
5. For those territorial communities canonically erected as true communities, the norms of universal and particular law applicable to religious houses and local superiors apply.

74. Communities, varying in their functions, contribute to the common mission of their province, region, or district. These combined entities contribute to the mission of the Congregation.

75. By virtue of solidarity, contacts and communications shall be established and promoted between the various communities, among these and their respective provinces, regions and districts, and between these last among themselves and with the general administration.

This constant exchange is a pledge of continuity and fidelity, necessary for the dynamism of the whole. It enables the readjustment of our mission and the search for a common inspiration, needed for unity. It efficaciously and effectively insures our active participation in the common work.

d. Faithful to prayer (Acts 2:42)

76. We recognize that the faithfulness of each member and of our communities, and the fruitfulness of our apostolate, depend on our dedication to prayer.

To this Christ invites His disciples, above all His friends; we want to respond to this invitation.

Jesus told them a parable about their need to pray always and not to lose heart (Luke 18:1).

Stay awake and pray that you may not come into the time of trial... (Matthew 26:41).

77. We frequently dispose ourselves to hearing the Word of God. We contemplate the love of Christ in the mysteries of His life and in the life of people. Nourished by our attachment to Him, we unite ourselves with His oblation for the salvation of the world.

Thus, we are able to receive *a spirit of wisdom and revelation* in order to discover and truly know Christ the Lord, and understand the hope His call opens for us (Ephesians 1:17-18).

78. By welcoming the Spirit who prays in us and comes to help us in our weakness (cf Romans 8:26 ff.), we want to praise and adore, in His Son, the Father who each day accomplishes His work of salvation among us, and entrusts to us the ministry of reconciliation (cf 2 Corinthians 5:18).

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought (Romans 8:26).

For all who are led by the Spirit of God are children of God ... You received a spirit of adoption, [through which] we cry, "Abba! Father!" (Romans 8:14-15).

Helping us to progress in knowledge of Jesus, prayer strengthens the bond of our common life, and continually opens it up to its mission.

79. As Jesus loved to remain in union with the Father, we too shall set aside times of silence and solitude to let ourselves be renewed in intimacy with Christ, and to unite ourselves with His love for people.

Without the spirit of prayer, personal prayer breaks down; without community prayer, the community of faith weakens.

Following the Lord’s constant call to conversion, we shall be attentive to discerning the sin in our lives; we shall deeply value the frequent celebration of His forgiveness in the sacrament of reconciliation.

- a. Each community shall take care to decide on the times and forms of its common prayer, which expresses the spirit of our religious life and enables us to participate in the prayer of the Church, particularly through the liturgy of Lauds and of Vespers.
- b. Each member shall provide, moreover, sufficient time for daily prayer according to the orientations in his particular directory, and according to the Founder’s recommendation: *To ground yourself in the interior life, every day you shall give a good half-hour to prayer in the morning, and a half-hour to reparatory adoration. (Testament spirituel).*
- c. The community shall submit to the major superior what it has decided on for its prayer life.
- d. The major superior for his respective province, region, or district, and the local superior for his community, shall give authorization to preach to our religious in the churches and oratories of the Institute.
- e. In addition to the authorization of the local Ordinary, the authorization of the major Superior is required to publish on matters of religion or of morality,

79 General Directory

- 1. In communion with the prayer of the Church, our daily prayer draws its proper inspiration from the spirit of the Congregation, especially by the Act of Oblation and Eucharistic Adoration.
- 2. In accord with the invitation of the Church, in order to live out communally the spirit of penance and of reconciliation, each community periodically shall celebrate a communal penance liturgy.

3. The particular directory is to give indications concerning other exercises of the spiritual life or traditional practices of the Congregation, such as the particular examen, holy hour, monthly recollection, annual retreat, preparation for and celebration of the Feast of the Sacred Heart.
 4. We shall adapt the content and form of our prayer in keeping with the culture and needs of our time, taking into account directives from the Church.
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3. *Faithful to the breaking of the bread (Acts 2:42)*

80. Our whole Christian and religious life finds its source and its summit in the Eucharist (cf LG 11).

Celebrating the memorial of the death and resurrection of the Lord is for us the privileged moment of our faith and of our vocation as Priests of the Sacred Heart.

80 General Directory

1. To convey the meaning of the Eucharist more appropriately, each community will favor concelebration to the degree that this is possible.
 2. Priests ordinarily receive their Mass intentions from the superior of the community.
 3. The particular directory will provide the possibility for each religious to celebrate or to have some Masses celebrated for his personal intentions
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81. Called to participate every day in this sacrifice of the New Covenant, we unite ourselves with the perfect oblation that Christ presents to the Father, in order to share deeply in it through the spiritual sacrifice of our lives.

I appeal to you, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship (Romans 12:1).

As testament to the love of Christ, who delivers Himself up so that the Church might be actualized in unity and thus proclaim hope for the world, the Eucharist has its effects on all that we are and on all that we do.

81 General Directory

Father Dehon loved to have a reparatory intention in his daily Eucharist. In the same spirit, we will know how to express this particular emphasis of our vocation in our Eucharistic celebration and we will celebrate the Eucharist for this intention from time to time.

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82. Through our Eucharistic celebration, united with the whole Church in this *memorial* and present to its Lord, we welcome Him who brings us to live together, who consecrates us to God, and unceasingly throws us back onto the streets of the world in the service of the Gospel.

This is my body that is for you.... This cup is the new covenant in my blood. Do this ... in remembrance of me... For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (1 Corinthians 11:24-26).

83. In very close relation with the Eucharistic celebration, we meditate on the riches of this mystery of our faith in adoration, so that the body and blood of Christ, food of eternal life, may transform our beings more deeply.

Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food, and my blood is true drink. Those who eat my flesh and drink my blood abide in me and I in them (John 6:54-56).

Thus we respond to a requirement of our reparatory vocation. In Eucharistic adoration we want to deepen our union with the sacrifice of Christ for the reconciliation of all with God.

83 General Directory

1. Each house is to have an oratory where the Eucharist will be celebrated and reserved (cf can. 608 *CIC/83*).
2. The foundation of “houses of adoration” was always a desire dear to Father Dehon. He saw in them one aspect of the Congregation’s mission. We shall be attentive to this desire, which may correspond to the need felt in the Church today to establish “houses of prayer.”

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84. Eucharistic worship makes us attentive to the love and faithfulness of the Lord in His presence to our world.

Sharing in His thanksgiving and intercession, we are called to serve the Covenant of God with His people by our whole life, and to work for unity among Christians and among all peoples.

Because there is one bread, we who are many are one body; for we all partake of the one bread (1 Corinthians 10:17).

Thus would we respond to that invitation to encounter and communion which Christ offers in this privileged sign of His presence.

4. *With the Virgin Mary*

- 85 As Mother of Jesus, Mary is intimately associated with the life and redemptive work of her son.

As Mother of the Church, through her maternal intercession she is present to all those who, engaged in apostolic mission, work for the rebirth of people (cf LG 65).

She stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from Him (LG 55).

By her *Ecce ancilla* she inspires us to availability in faith: she is the perfect image of our religious life.

And so we shall deeply value praying to her and honoring her according to the spirit and the inclinations of the Church.

We also see ourselves as more closely united with those saints who lived our life of union with the Heart of Jesus in a more manifest way.

85 General Directory

Father Dehon proposed the patron saints of the Congregation to us as models whom we join with, “to honor, console and call upon the Sacred Heart” (*Directoire spirituel*, II, VII). Among them we especially honor Saint Joseph, the model of humble and faithful availability for the mission, and Saint John, who “...of necessity is the model and patron of the Priests of the Sacred Heart...” (Ibid. I, 4/1).

Part Three

INITIATION INTO OUR RELIGIOUS LIFE

1. The ministry of vocations

86. It is the same Spirit who distributes the various gifts and ministries at the service of the people of God.

Conscious of that call which has repercussions in our whole life, and concerned about responding to it in faithfulness, we want to be attentive to this action of the Spirit, by helping each person, young or adult, discern his vocation and respond to it, in the midst of a world which still constantly needs to be evangelized.

We shall take particular care to awaken and to foster the vocation of those who have received the charism to follow Christ in a special manner.

87. Called as we are to bring Father Dehon's charism to fruition, we want to participate in this activity of the Spirit. We shall respond to Christ's exhortation: *Ask the Lord of the harvest to send out laborers for his harvest* (Luke 10:2); at the same time we shall be attentive to the Church's various initiatives in the ministry of vocations.
88. We acknowledge the help which various human and religious sciences can lend to this ministry.

We must be convinced that more than anything else it is the example of our life, the spiritual joy, the firm will to serve God and our brothers and sisters, which still today attract candidates (cf ET 55).

And so each one of us in his relationships with others, each one of our communities in the milieu in which it fulfills its mission, has a duty to give witness of authentic life.

89. For a young person, also for an adult, it is most often by deepening human and Christian values, by learning to give oneself to others, that, thanks to the Spirit, the idea of service in the religious and priestly life may arise.

We shall be attentive to this deepening, especially in regard to

awareness of others, generosity, authenticity of life, clear and loyal responsibility.

We shall promote this deepening as much as we can, by contributing to Christian education in families and in schools.

90. In our various forms of contact with the young and with adults, through all our ministries, we must extend to them the Lord's invitation: *Come, follow me* (Mark 1:17).

Each one of us, as well as each of our communities, owes it to himself to collaborate in the ministry of vocations worked out in our provinces, regions, and districts by those confreres appointed for this purpose. Exchanges of experience among the various parts of the Congregation are strongly recommended.

2. *Formation*

a. Various aspects of formation

91. The community shall receive with joy each candidate who asks to be initiated into the life and mission of our Congregation.

All the members of the community, in loyal collaboration and with respect for each one's role, shall strive to create a communion of life in an atmosphere of prayer, of work and of apostolic service.

Each religious must consider himself involved in the work of formation.

In this favorable milieu the candidate will find help for the human and spiritual growth of his vocation.

91 General Directory

1. A *Ratio formationis* for the whole Congregation considers the various aspects of initial and on-going formation of religious at the different stages of their association and of their life in the Congregation.

This *Ratio*, which draws its inspiration from the directives of the Holy

See, is formulated and periodically reviewed in terms of the proper character of the Congregation and of the general evolution of sensibilities, methods, and needs. It is approved by the superior general with the consent of his council.

In each province, region and district, a particular *Ratio* adapts the *Ratio generalis* to the situation in the province, region or district, to the directives followed by the local church in regard to formation for ministries. After approval by the superior general with the consent of his council, this particular *Ratio* is appended to the particular directory.

2. Since formation communities have particular importance, special care is to be taken in their composition and organization.

All its members are equally responsible for formation, the essential purpose of the community. Special attention shall be given to the human, spiritual, pastoral, and Dehonian aspects of formation.

3. It shall be acknowledged that the members specifically charged by the major superior with this particular ministry of formation have a specific responsibility. The particular directory shall specify the respective competencies of each member of the formation team and of each one's place in the organization of the community, especially in regard to admission to vows and ministries and to the transition from one stage of formation to another.

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92. The community assures him of frequent dialogue with his superiors and the assistance of formation directors.

It shall have him participate in community sharing; it shall strive to be a stimulus for him to develop in the life of prayer. Thus, through continued reflection proportionate to his stage of development, the candidate shall assume responsibility for his formation by learning to discern the will of God and learning to respond to it.

93. All formation activity in the community shall be guided by the process of bringing about a real integration in an apostolic religious life. Thus, we shall seek to unify the different aspects of commitment little by little and in the concrete situation of life.

b. The purpose of formation in our religious life

94. The principles of religious life in all its dimensions, as well as the spirit, the purpose and the life of our Congregation shall be explained to the candidate.

Moreover, through practical experiences, he shall be helped to discover that the religious life lived in our Congregation, after the example of our Founder, calls for apostolic activity with special attention to the needs of today's society.

95. The *Sint unum* (John 17:11), emphasized by Father Founder, requires of the candidate, through an education in true love, a progressive liberation from egoism which is the refusal of the love of God and of fraternity.

This primacy of love calls for constant conversion and must bring the candidate to availability for service of God and of his brothers and sisters, above all the poorest and weakest, in the spirit of the *Ecce venio*.

3. Progressive formation and incorporation

96. The different phases of formation through which the candidate passes are not just chronological stages whose time-lines are fixed in advance; rather they outline growth toward a person's human and spiritual maturation and the gradually deepening awareness of the commitments inherent in religious life.

Through these different phases the candidate enters ever more deeply into the life of the Congregation; and thus it can appraise the candidate's aptitudes for our religious life.

- a. Particular directories are to specify the minimum age and other conditions required for advancement to the various stages of entrance into our religious life, taking into account the prescriptions of universal law. The directives of the Church and of the General Directory are to be followed as to the forms of this entrance.
- b. It belongs to the respective major superior to admit men to the postulancy, and with the consent of his council, to admit postu-

lants to the novitiate, and candidates to first profession, renewal and perpetual profession, as well as to ministries and sacred orders.

96 General Directory

1. At the various stages of formation the candidates are to be presented to the respective major superior by the superior of the community, after consulting those responsible for their formation, the members of the community in which they live and, lastly, a vote by the local council.
 2. As for formation for the ministries of lector and acolyte, the diaconate and priestly ministry, the general norms of the Church and the directives of the bishops' conferences of each country or region are to be followed. The particular directory is to provide directives adapted to the situation within the province, region or district.
 3. Only religious in perpetual vows can be presented for the diaconate and priesthood. It is up to the respective major superior to issue dimissorial letters for ordination to the diaconate and priesthood (cf can. 1019, §1 *CIC/83*).
 4. Notification of perpetual profession and ordination to the diaconate and priesthood is to be sent by the major superior to the pastor of the parish of baptism (cf cann. 1054, 1088 *CIC/83*).
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97. Ordinarily during an intensive period, the postulancy, the candidate shall enlighten his faith through a thorough catechesis.

He shall adapt himself spiritually and psychologically to the new style of life that religious life calls for.

He shall be helped to free himself from human and psychological conditionings which might prevent him from making a free and responsible choice about his vocation.

The decision to dismiss a candidate who is recognized as unfit be-

longs to the respective major superior. On his own part, a postulant is always free to break off his postulancy.

98. The time of novitiate constitutes a privileged period of initiation into the religious life of our Congregation.

The formation of novices is entrusted especially to a master of novices, a perpetually professed religious, named by the respective major superior, with the consent of his council, according to the conditions required by the General Directory.

The novice shall involve himself in an experience of community and evangelical life; he shall be initiated in the practice of the evangelical counsels.

- a. The decision to erect, to transfer, or to suppress the novitiate house belongs to the superior general, with the consent of his council.
- b. The novitiate, which is carried out in this house, must last at least twelve months to be valid. An absence of three months, whether continuous or interrupted, renders the novitiate invalid. An absence which exceeds fifteen days must be made up.
- c. We shall comply with universal law with regard to the habit of the Institute.
- d. After consultation with his council, the respective major superior can occasionally prolong the time of novitiate, for a period which shall not exceed six months. In any case, the length of the novitiate cannot exceed two years,
- e. A novice is always free to leave the Congregation; he can also be dismissed by the respective major superior, with the consultative vote of his council.

98 General Directory

1. Entry to the novitiate shall be preceded by a retreat of at least five days. The novitiate begins on the day indicated by the major superior. The admission ceremony is to follow the ritual approved by the major superior of the province, region, or district, with the consent of his council. Notation of this entry is to be made in the registry kept for this purpose.
2. The master of novices must be in perpetual vows for ten years and have the necessary qualities and preparation for this function.
3. As for the organization of life in the novitiate house, all are under the authority of the local superior, within the context of a community life, which should be that of a formation community.
4. The direction of the novices is reserved to the novice master alone, under the authority of the respective major superior (cf can. 650, §2 *CIC/83*). He will present to the same superior a report on the running of the novitiate and on each of the novices, in accord with the directives of the particular directory.
5. When the novitiate or the novices are discussed in the provincial, regional, or district council, the novice master is to be consulted and he is to provide relevant information.

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99. Apostolic orientation is essential to our Congregation. The novices shall be particularly sensitized to it. An adapted religious formation and certain concrete forms of apostolate will help them acquire this apostolic spirit.

During the novitiate, but added to the twelve months required for its validity, the particular directory can provide for the opportunity of one or more periods of apostolic experience outside the novitiate community. It shall determine the duration and forms of this experience.

99 General Directory

As for the duties and activities entrusted to the novices, inside or outside the novitiate, account shall be taken above all of their usefulness in the actual formation of the novices, in line with the primary purpose of the novitiate.

In all that pertains to the novices' formation, the prescriptions of canon 652 are to be followed.

100. At the end of his novitiate the novice can be admitted to his first profession.

By this commitment, made for a year, he is incorporated into the Congregation as one of its members.

He shall prepare for this first profession with a retreat of at least five days.

During this phase of temporary commitment, supported by his community and by his directors he shall pursue his formation in its various aspects and shall continue his quest with a view toward final commitment.

For first profession and for perpetual profession, the following formula is used in a translation approved by the superior general and inserted in the particular directory.

Ego, N.N., ad Dei honorem, firma voluntate impulsus intimus Ei in "hostiam suo amori dicatam" me consecrandi Christumque prescius tota vita sequendi, coram fratribus adstantibus, in manibus tuis, N.N., ad annum (vel perpetuam) castitatem, paupertatem, oboedientiam voveo secundum Constitutiones Congregationis Sacerdotum a Sacro Corde Jesu, et huic familiae me toto corde trado, ut Sancti Spiritus gratia, beata Maria Virgine adjuvante, in Dei Ecclesiaeque servitio perfectam persequar caritatem.

For renewal, this same formula can be used, or the following:

Ad peculiarem gloriam Cordis Jesu Christi, Salvatoris mundi, ego, N.N., omnipotenti Deo vota mea castitatis, paupertatis et

*oboedientiae, secundum Constitutiones Sacerdotum a Sacro
Corde Jesu, renovo.*

100 General Directory

1. At the end of the novitiate for first profession and at the expiration of temporary vows, candidates for promotion to the next stage are to make a written request at the proper time to the respective major superior in order to be admitted to first profession, renewal of vows, or perpetual profession.
2. The proper major superior determines the place where the novices make their first profession of vows and where religious make their profession of perpetual vows, based on vocational or pastoral considerations or for other just reasons.
3. For temporary and perpetual profession, and for renewal of vows, the ritual approved by the respective major superior with consent of his council is to be followed in the province, region, or district.
4. Besides the conditions required by universal law (cf cann. 654-658 *CIC/83*), for the profession to be valid, it must be received by the respective major superior of the Congregation or his delegate and before at least two witnesses. If the delegate himself is not available, it can be received by the local superior or by the novice master. In individual cases these can also sub-delegate.
5. A novice in danger of death can be admitted by the major superior, or by the local superior in an emergency, to religious profession according to the approved formula, but without any determination of a time period. If the novice recovers his health, such a profession is considered null in respect to its juridical effects.
6. The written text of profession, signed by the one making it, is to be kept in the archives of the curia of the province, region, or district together with the request for admission.
7. Notation of the profession is to be entered in the “Registry of Professions,” with the signatures of the religious and of the superior or delegate who received the profession.

8. By first profession the candidate will become member of the province, region or district dependent upon the superior general into which he has been admitted.

However, in the case of a district dependent upon a provincial superior, he shall become a member of the province on which the district depends.

9. Transfer of a religious from one of the entities indicated in n. 8 above to another can be authorized by the superior general upon request by the religious with the consent of the major superiors involved.
10. After a year spent outside one's own province, region, or district dependent upon the superior general, a religious must request transfer to the respective entity of the Congregation where he is working, except in particular cases to be resolved by the major superiors and the individual religious.
11. The religious who lives outside the entity to which he belongs is ordinarily dependent on his own major superior; however, for certain affairs he can be dependent on the major superior of the entity in which he resides; such affairs are to be determined by agreement between the major superiors involved.
12. The formation of young religious is to take place in appropriate communities or houses. International communities of formation for our own candidates that teach them to understand and respect their own cultural identity, intercultural realities, interprovincial communion, and the spirit of the Congregation shall be promoted and greatly esteemed.

It is desirable that each province or region have communities for study and formation; as much as to have unity in formative matters as to foster the religious culture of the province or region.

It pertains to the superior general with the consent of his council and the views of the superior of the district dependent on him to determine a place of initial formation for candidates and religious in formation.

13. Every possible care is to be taken to ensure a true community life for our religious who have to go to other houses of study.

101. Religious profession, even though temporary, from the very beginning of consecrated life, creates, within the community, a particular bond with God, the Church, and the Congregation.
102. More than a simple one-sided admission, the renewal of vows constitutes a commitment, the result of a personal decision made in collaboration with the community.

The involvement of superiors, through the judgments or advice which they express, in admitting to vows and orders, is an aid for the religious in formation.

He will thus be able to formulate, in a responsible manner, his personal decision before God, before the Church, and before his conscience.

For perpetual profession to be valid, the age required for the candidate is twenty-one completed years, and the time required in temporary profession is at least three years and at most six years. But the respective major superior, with the consent of his council, can prolong this time up to a maximum of nine years.

I 02 General Directory

1. For just reasons, the time of temporary commitment can be prolonged, either by a decision of the respective major superior with the advice of his council, or by a request from the religious himself (cf can. 655, 657 *CIC/83*).
2. The religious is to prepare himself for the renewal of temporary vows by at least three days of retreat.

103. Perpetual profession actualizes the definitive consecration to God. Therefore he who will make it must have reached that maturity which permits such a fundamental life-long choice.

104. In prayer, each religious shall often renew himself in awareness of being consecrated to God; he shall ask himself in the changing cir-

cumstances of life, how to respond faithfully to this consecration.

The quality of our religious life and the effectiveness of our apostolate depend, in large part, on our constant effort at adaptation and renewal.

To progress in the spiritual life and to respond to the ever new problems of our times, we all have to provide ourselves with an environment of continuing education.

I 04 General Directory

1. Within the Congregation we are to encourage the establishment of interprovincial study centers, the organization of interprovincial or general meetings, conferences, and sessions which can contribute to international collaboration, to a sense of belonging to the Congregation, and to ongoing formation.
2. It is up to the major superior with his council, and to local superiors, to sensitize religious to the need for this formation and to promote initiatives that may contribute to it. The provincial directory will provide guidelines on thi subject.
3. After a certain number of years of activity religious can be given the possibility of and means for a “renewal”; its form, duration, and program are to be worked out with the religious involved.

105. If it should happen that, even after definitive commitment, one of us wants to leave the Congregation what is prescribed by universal law is to be followed; likewise, when there is an issue of absence from community, or a dismissal by the Institute.

He who leaves us cannot demand any compensation for activity performed during his membership in the Congregation.

We shall hold a just, fraternal and pastoral attitude toward him.

We shall help him morally and materially, to orient himself to another situation in life.

I 05 General Directory

1. For good reasons, a prolonged absence from the religious house can be authorized by the provincial superior with the consent of his council. Except for cases of sickness or studies, or when some apostolate is being carried out in the name of the Congregation, this authorization cannot be given for more than one year (cf can. 665, §1 *CIC/83*).
2. For grave reasons, the superior general, with the consent of his council, can grant a religious in perpetual vows an indult of exlaustration for a maximum period of three years. If the religious is a cleric, prior written consent from the ordinary of the diocese where he is to live is likewise needed (cf. can. 686, §§1, 3 *CIC/83*).
3. For a grave reason, dispensation from temporary vows can be granted by the superior general with the consent of his council (cf can. 688, §2 *CIC/83*).
4. Universal law (cf cann. 684-704 *CIC/83*) specifies the various forms of separation from the Congregation for religious in perpetual vows.
5. Transfer of a religious in perpetual vows from another Institute to our own is governed by can. 684 *CIC/83*. In each case, a trial period of three years is required of which at least one shall be spent in a house of formation.

Part Four

THE SERVICE OF AUTHORITY

1. Principles and foundations

106. Within the Church, the Body of Christ, our Congregation draws its unity from the love of Christ which unites us and from the faithfulness of each of us and of our communities to the common mission described by the Rule.

107. Within our Congregation, it is the unity of the community and its faithfulness, respecting persons and their vocation, which ought to enlighten the exercise of authority and all problems of government.

Authority, a community and fraternal service, is a true *ministry* at the various levels at which it is exercised: local, district, regional, provincial, and general.

The example of Christ *the Lord and Master*, in the midst of His disciples as one who serves, is the norm and the model for it. (cf Luke 22:24-27; John 13:13-15).

108. Through approbation of the Constitutions the Church, in the name of Christ, endorses with its authority the mandate confided to superiors in the community (cf LG 45).

These express their communion with the Church by the profession of faith, which they make upon entering office, according to the formula approved by the Apostolic See.

Dialogue and co-responsibility

109. Within our communities, it is in true and fraternal dialogue, in the light of and with a view toward the common good, that we search together for the will of God.

Willingly listening to their brothers, and being informed by their views, superiors shall also know how, with the help of their council and according to the directives of the universal law, to make decisions, which are within their competence (cf PC 14; ET 25).

At the service of the common good, authority and obedience, in co-responsibility, are, in fact, two complementary aspects of the same participation in Christ's oblation (cf ET 25).

110. At the various levels of the life of the Congregation, local, provincial, or general, suitable and competent bodies, councils, committees, conferences, chapters, are instituted to promote the dialogue and collaboration of all, *expressing the participation and interest of all members in the good of the community* (PC 14).

I 10 General Directory

1. Voting in council is to be done by secret ballot whenever this is required by universal or proper law, as well as whenever a member of the council asks to proceed in this way.
2. Minutes of council meetings of a province, region, or district dependent on the Superior General shall be sent to the Superior General.
3. The particular directory shall make provisions covering minutes of local councils and any periodical reports from local superiors to the respective major superior.

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111. This participation and this co-responsibility are particularly expressed at the time men are appointed to different offices, through consultation of all the members of the community concerned, whether local, regional, or provincial, according to the norms of the General Directory.

Only a professed religious priest in perpetual vows can be elected or named to the office of superior.

Elections to an office, carried out according to the particular directory, have to be confirmed by the competent major superior, with the consent of his council.

III General Directory

1. Except for those cases provided for in universal or proper law, all professed religious in perpetual vows have active and passive voice.
2. The particular directory can grant active voice to those bound by temporary vows for matters concerning the province, region, or district.
3. The appointment of superiors and councilors is done by nomination or election according to the following principles:
 - Every appointment is to be preceded by a consultation of the community and the people involved. This consultation is organized under the authority of the superior who has to make the appointment and according to the methods indicated by him following the directives from the general and particular directories.
 - If the appointment is made by election, the procedure indicated in universal law is to be followed unless the particular directory gives other guidelines.

Provision is to be made for intervention by the competent authority (provincial or regional for local or district offices, and general for district, regional or provincial offices):

- prior to elections, the list of proposed candidates is communicated to the competent superior in due time;
- after elections, the competent superior, with the consent of his council, gives them confirmation according to the law and also publishes them (cf cann. 164-179, 625, § 3 *CIC/83*).

Unity and decentralization

112. The fundamental unity of the whole Congregation is an essential value to be promoted for the very good of the Church.

All members, and particularly superiors, are personally responsible for this unity, in dynamic fidelity to the spirit and intentions of the Founder.

Unity, however, does not mean uniformity: in exercising authority and organizing communities, an appropriate adaptation shall be made, taking into account the situation of persons and circumstances (cf PC 3).

I 12 General Directory

Recourse to higher authority for authorization, approval, or confirmation is required for validity of an act when this is required by universal law or expressly mentioned in proper law.

113. For that purpose, in accord with the criteria of decentralization, superiors at the various levels shall be provided with the necessary powers so as to avoid too frequent recourse to higher authorities.

In each province and region, the provincial or regional directory, approved by the provincial or regional chapter and confirmed by the superior general with the consent of his council, gathers together the particular norms adapted to the life and activities of the province or region.

I 13 General Directory

1. Even districts shall have their own directory. In the case of a district dependent on the superior general, the text must be approved by the district chapter and confirmed by the superior general with the consent of his council.
2. In the case of a district dependent on a province, the directory shall be approved by the provincial superior with the consent of his council.

114. In exercising their authority, superiors, in accord with the principle of subsidiarity, shall respect the legitimate autonomy of provinces and of communities.

They shall also know how to intervene in order to stimulate, to help, and to authenticate experiments; or, in the case of verified failure, to safeguard the common good.

For this purpose, the visits of major superiors can be and ought to be occasions for a true spiritual and pastoral meeting of religious and of communities, for the good of each one and the unity of the whole Congregation.

I 14 General Directory

1. The major superior, either personally or through his delegate, shall frequently visit all the houses of the province, region, or district in order to maintain contact with all the members and be familiar with the situation in each community and any problems that might arise in the provincial, regional, or district community.
2. What is stated in n. 132.3 in the General Directory being observed, the major superior shall make a canonical visit of his own province, region, or district at least once during his term according to the provisions of the particular directory.

2. Structures and bodies in government

115 In the Congregation of Priests of the Sacred Heart of Jesus major superiors are: the Superior General and his Vicar, provincial superiors and their Vicars – if they have been provided for in a stable manner – as well as regional superiors.

General Directory 115

1. If a provincial directory provides for the office of provincial vicar as a stably constituted office, the office shall be assigned to the first provincial councilor, a priest in perpetual vows. The vicar shall carry out its functions on behalf of his own provincial superior in subordinate fashion and not independently.
2. In those provinces where the function of the Vicar as a stably constituted office is not provided for, as well as in regions, districts, and local communities, when the respective superior is absent or temporarily impeded for some reason, the first councilor, or another according to a designated order, shall take responsibility for ordinary matters according to the mind of the superior, unless a higher authority decides otherwise.
3. In the event that the office of superior becomes vacant, the first councilor or the provincial vicar, if such an office exists, becomes superior *ad interim* unless the competent authority decides otherwise, except in the case provided for in n. 136.2 of the General Directory.
4. At the conclusion of his mandate, the superior takes care of ordinary matters until his successor takes office, unless competent authority has decided otherwise.
5. Major superiors normally maintain their residence in the community of their respective provincial or regional curias, unless the superior general allows otherwise after having heard the views of the council of the major superior in question and with the consent of the general council.

a. *The local community*

116. A local community is established by the respective major superior with the consent of his council according to the norms of universal law and proper law with the written consent of the bishop of the diocese and the *nihil obstat* of the superior general.

I 16 General Directory

1. For grave reasons and with the consent of his council and after consulting the major superior involved, the superior general can take an old or a new house or a territorial community under his immediate responsibility.
2. For houses or territorial communities directly dependent on him, the superior general with his own council exercises all the powers normally belonging to the major superior.
3. Religious who are members of a community directly dependent on the superior general continue to belong to their own province, region, or district dependent on the superior general and to participate in its elections and consultations with active and passive voice.
4. With the consent of his council, it is the responsibility of the superior general to specify in detail the status of houses and communities directly dependent on him in keeping with universal and proper law.

Filial houses

5. A “filial house” is a religious house linked to another called the “principal house” and whose members form one and the same community with those who live in the principal house.
6. A filial house is a true religious house; it should be, then, legitimately established according to Cst. 116 and can. 609, § 1 *CIC/83*.

Residences

7. A residence is a house that has not been canonically erected and in which, with the permission of the respective major superior, religious assigned to a religious house or to a territorial community that has been canonically erected, have their dwelling for the purposes of the apostolate, or studies, or illness (cf can. 665, § 1 *CIC/83*).
8. Every residence with at least two religious which does not have their proper local superior residing on site will have a coordinator named by the major superior with duties specified by the major superior in accord with the local superior of the same religious.

Status of Houses and Their Suppression

9. It is up to the major superior, with the consent of his council and after consulting the communities involved, to decide on the status of the houses in the province, region or district, to modify this status or to change the dependency of a filial house.
10. A house or religious community legitimately established can be suppressed by the superior general with the consent of his council upon request by of a major superior and his council. The bishop of the diocese must also be consulted.
11. It is the duty of the competent major superior with the consent of his council to dispose of the goods of any suppressed house or community, always with due regard for Congregation's *Norms for the Administration of Goods* and the wishes of the founders or donors as well as for legitimately acquired rights.

117. A superior is appointed to the local community, either named by the major superior with the consent of his council, or elected by the community itself according to the norms of the particular directory.

The office of superior is conferred for a duration which must not exceed three years; it is renewable according to the norms of universal and proper law.

117 General Directory

1. The local superior must be in perpetual vows for at least five years. He can be appointed for a second term of three years.
2. The particular directory shall indicate the conditions required for a third term, especially regarding consultation of the community.

Before proceeding to an appointment for a third term, the competent major superior must obtain a *nihil obstat* from the superior general who grants it after consulting his council.

3. A religious is not to be kept in office as a superior over too prolonged a period, even in different communities. Twelve years should be considered a maximum.

A religious, who has served as superior for twelve years consecutively even in different communities, cannot be appointed local superior except after a hiatus of three years

4. During his term, a superior cannot be deprived of his office without grave reasons. Such reasons must be presented by the major superior with the consent of his council to the superior general who with the consent of his council can remove a religious from his office. He can only be transferred by a major superior with the consent of his council and the individual himself to meet the greater needs of the province, region or district (cf cann. 190, 624, § 3 *CIC/83*). In the event of a resignation of the office of superior, it must be accepted by the major superior with the consent of his council.

The administration of a filial house

5. The administration of a filial house is entrusted to a religious who directs it in the name of the superior of the community and who for this reason is called a “delegated superior.”
6. The delegated superior is named by the major superior with the consultative vote of his council. He is named for a period left to the prudent judgment of the provincial superior.
7. The status of filial houses and their relationship with the principal house shall be specified clearly in the particular directory or, lacking this, by the major superior with the consent of his council.

118. In carrying out his office the local superior is assisted by councilors, chosen according to the norms of the particular directory.

I 18 General Directory

Based on the approval of the provincial superior with the consent of his council, and after consultation of the community itself, the local council can consist of all the religious in the community in perpetual vows. In this case, the major superior is to designate one of them to take the superior's place when he is absent or impeded.

For houses of formation, however, the particular directory is to give relevant guidelines in this regard

119. The administration of goods and the care of the material matters of the community are confided to a local treasurer, under the authority of the superior and in accord with the norms of the Congregation. This local treasurer is chosen according to the norms of the particular directory.
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I 19 General Directory

1. The local treasurer is appointed for a period of three years. He can be re-appointed to this office.
 2. Generally, the offices of local superior and treasurer are not to be held by the same person except when, in the judgment of the major superior, there is a particular need.
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b. Districts

120. The word "district" is used for the group of communities in a defined territory which is not yet able to be established as a province or region insofar as it has insufficient personnel and/or financial resources.

A district can depend directly on the superior general or a provincial superior.

It belongs to the superior general, with the consent of his council, to establish new districts according to the conditions established in the General Directory, to unite several districts, to modify or suppress them.

I 20 General Directory

1. Only a district directly dependent on the superior general, though not the equivalent of a province, is considered an entity/part of the Congregation in a broad sense and its religious are juridically members of that district. A district dependent on a province is considered part of it and its religious who work there belong to that province, except for what is specified in n.100.10 of the General Directory.

2. In the event that several entities of the Congregation are involved in the establishment of a district, an agreement shall be entered into among the parties covering the furnishing of personnel and/or financial means from the moment of its establishment.

3. The requirements for the establishment of a district are:
 - A well defined apostolic project already in place;
 - A district directory;
 - A written agreement with the mother province, or with several provinces and regions to serve as guarantees for sending personnel and financial support;
 - A financial plan to achieve some local autonomy, at least for ordinary living;
 - A sufficient number of religious able to carry out the founding project;
 - At least one canonically erected house;
 - The consent of at least two-thirds of the religious who shall make up the new district.

Other requirements may be set forth by the superior general with the consent of his council, in the act of initiating the process of establishing the new district.

A new district shall not be established, conjoined, modified, or suppressed after a general chapter has been convoked.

4. Only a district directly dependent on the superior general may hold an ordinary and extraordinary district chapter. The ordinary chapter is convoked by the district superior before an ordinary or extraordinary general chapter. However, an extraordinary chapter can be convoked by the superior general with the consent of his council upon unanimous request of the district superior with his council or of two-thirds of the members of the district in perpetual vows.
5. The district chapter's functions are:
 - To treat all matters that affect the district and its communities;
 - To elaborate and publish the district directory, approval of which is reserved to the superior general according to n. 113 of the Constitutions and the General Directory;
 - To give recommendations and guidelines to the district superior and his council, requiring approval of the superior general with the consent of his council;
 - To deal with matters put before it by the superior general and his council, in light of a general chapter or the ordinary life of the district;
 - To elect delegates to the general chapter and their substitutes from among the members of the district.

121. A district superior is appointed to the district, by the major superior on whom the district depends, with the consent of his council, according to the norms of the particular directory.

The district superior has the powers that are delegated to him by his major superior.

He is assisted by district councilors and a district treasurer named according the norms of the general and particular directories.

121 General Directory

1. The district superior must be a priest in perpetual vows for ten years. He is appointed for three years. He can receive a second term of three years.

For a third term in the same district, he must receive approval by a two-thirds majority of religious in perpetual vows participating in the consultation.

The appointment to any term of the superior of a district dependent on a province needs confirmation by the superior general after consulting his council.

2. The district superior, in addition to having the competencies of a local superior granted him by universal and proper law, will have delegated competencies determined in writing from the respective major superior with the consent of his council. By way of principle, as habitually delegated he shall have faculties that can be delegated in turn and those competencies that the Constitutions and the General Directory give to a regional or provincial superior, except for those that proper law reserves exclusively to the major superior on which the district depends or which the major superior reserves to himself.
3. The following faculties are reserved to the major superior on which a district depends and need the consent of his council after making the due consultations according to the directives given in the particular directory:
 - The appointment of the district treasurer;
 - The appointment of the novice master;
 - The permission to anticipate a first profession for a just cause (cf can. 649, § 2 *CIC/83*);
 - The extension of the period of temporary vows up to a maximum of nine years (Cst. 102);

- Admission to perpetual profession and to sacred orders (Cst. 96);
 - Permission to be absent from a religious house for a period of not more than a year (cf can. 665, § 1 *CIC/83*);
 - The opening of new communities and their canonical establishment according to the norms of law (cf can. 609, § 1 *CIC/83*);
 - Stipulation with a diocesan bishop agreeing to open a new community, or a center for an apostolate, or to take on responsibility for any parish by the district;
 - Approval of the annual financial report for the administration of temporal goods prepared by the district treasurer;
 - Authorization for any alienation or for any operation in which the patrimony of a district could suffer a loss according to can. 638, § 3 *CIC/83*.
4. The district council shall consist of a minimum of two councilors, or, in the case where the district does not have a sufficient number of members in the judgment of the competent major superior, the council may be composed of all members in perpetual vows. These have competencies analogous to provincial councilors. They are appointed by the major superior with the consent of his council along with the district superior according to the directives of the general and particular directories.

c. Regions

122. A region is a collection of a group of communities in a specifically defined territory that has not yet obtained self-sufficiency in personnel and/or financial means and thus cannot yet be established as a province.

It is the task of the superior general with the consent of his council to establish new regions, to unite several regions, to modify or suppress them.

Whatever is stated about provinces in the Constitutions, the General Directory, or in other sources of proper law, applies equally to regions except where the norms themselves specify otherwise.

I 22 General Directory

1. In order to establish a region it should be determined that there are in place:
 - A well defined apostolic project already in place;
 - Its own formational establishments, or at least a plan for formation guaranteed by outside formation establishments;
 - A regional directory and a *Ratio formationis Regionalis*;
 - A financial plan for the ordinary expenses;
 - A written agreement with the mother province, or with several provinces who serve as guarantees for sending personnel and providing financial support;
 - At least three canonically erected houses;
 - A sufficient number of religious, in the judgment of the superior general, able to conduct an apostolic project and assure the functioning of structures and services, particularly the functions of superior and formation director;
 - The consent of at least two-thirds of the religious who shall make up the new region.

Other requirements may be set forth by the superior general with the consent of his council, in the act of initiating the process of establishing the new region.

A new region shall not be established, conjoined, modified, or suppressed after a general chapter has been convoked.

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123. A region is governed by a regional superior named by the superior general with the consent of his council according to the norms of the general and regional directories. He must be a priest and have been professed in perpetual vows for ten years.

Except for some competencies otherwise dealt with in the General Directory, a regional superior is the equivalent of a provincial superior according to the meaning of can. 620 *CIC/83*.

He is assisted by at least two councilors and by a regional treasurer, named according to the norms of the general and regional directories.

I 23 General Directory

1. The regional superior is appointed for three years. He can receive a second term of three years. For a third term, he must receive approval by a two-thirds majority of religious in perpetual vows belonging to the region.
2. In the case of regions, the following faculties are reserved to the superior general with the consent of his council after making the due consultations:
 - The opening of new communities and their canonical establishment according to the norms of law;
 - Authorization of the regional superior to enter into agreement with a diocesan bishop to open a new community, or a center for an apostolate, or to take on responsibility for any parish by the district;
 - Confirmation of the appointment of the regional treasurer according to the norms of the regional directory;

d. The province community

124. A group of communities in a defined territory that appears sufficiently mature for its own government and administration, and in which the works of the Institute are developed enough to continue their evolution in an autonomous way, can be established as a province.

It belongs to the superior general, with the consent of his council, to establish, unite, modify, or suppress provinces.

I 24 General Directory

1. Before creating, modifying, or suppressing a province, the superior general will consult the major superiors of the specific geographic zone, their councils, and the affected religious.
2. In order to establish a new province, the following requirements must exist:
 - A well defined apostolic project already in place;
 - Its own formational establishments, or initial formation guaranteed by establishments of other provinces;
 - A provincial directory and a *Ratio formationis provincialis*;
 - Arrangements for fiscal autonomy in ordinary and extraordinary matters;
 - At least five canonically erected houses;
 - A sufficient number of religious, in the judgment of the superior general, able to conduct an apostolic project and assure the functioning of structures and services;
 - A readiness to participate in inter-province projects by providing personnel;
 - The consent of at least two-thirds of the religious who shall make up the new province;

Other requirements may be set forth by the superior general with the consent of his council, in the act of initiating the process of establishing the new province.

A new province shall not be established, conjoined to other provinces, modified, or suppressed after a general chapter has been convoked.

3. A general chapter shall decide the distribution of the goods of a suppressed or modified province respecting the rules of justice and equity as well as the intention of donors; outside the time of a chapter, this shall be the task of the superior general with the consent of his council.
4. When a new province is created or an existing province is divided into differing entities, the affected religious have the option of choosing the province, region or district dependent on the superior general to which they wish to belong, observing the provisions of n. 100.10 of the General Directory.

The superior general with the consent of his council, upon request of the affected major superiors and their councils and observing what is expressed in nn. 124.1 and 124.3 of the General Directory, can canonically erect a province as a confederation of entities whose members in the majority have expressed the desire to belong to the new juridical entity. This kind of province is governed by a single provincial superior as is provided for in universal and proper law and in the directory of such a province as well; the directory can provide for certain autonomy of the entities that make up the confederated province.

125. In a province, authority is exercised in an ordinary way by the provincial superior assisted by his council, in an extraordinary and collegial way by the provincial chapter.

126. The provincial superior is named by the superior general with the consent of his council, or is elected by the members of the province according to the norms of the general and provincial directories. He must be a priest, professed in perpetual vows for at least ten years.

I 26 General Directory

1. The provincial superior is appointed or elected for three years. He can receive a second term of three years by the same procedures.
2. For a third term, he must receive approval by a two-thirds majority.

3. After three successive terms, he cannot be appointed or elected provincial superior in the same province without a hiatus of at least three years.
4. Before beginning the process of appointing or electing a new provincial administration according to what is established in the respective provincial directory, the exiting provincial must consult the superior general whose task it is to set guidelines or to modify the procedure itself. For modifications, the superior general must have the consent of his council after hearing the views of the exiting provincial and his council.

Acceptance of the voluntary resignation of a provincial superior who believes it opportune to tender for justifiable reasons foreseen in universal or proper law belongs to the superior general with the consent of his council. A provincial superior can be removed from his office in the same way for any grave reason after having heard the views of the provincial's council.

127. In governing the province the provincial superior is assisted by at least four councilors, chosen according to the norms of the general and provincial directories.

The task of animating and governing the province belongs to the Provincial superior. In this task he is assisted by his council. The council's intervention through consultative or deliberative vote is provided for by the norms of universal and proper law.

I 27 General Directory

1. The provincial council ordinarily consists of four members. The provincial directory can provide for a higher number.
2. The provincial directory is to indicate whether the councilors are appointed by nomination by the superior general with the consent of his council or by election and confirmation by the superior general with the consent of his council after consulting the designated provincial supe-

- rior. Furthermore the directory should indicate the procedures to follow for consultation or election. (cf GD 111).
3. The provincial councilors begin office with the provincial superior. They can be appointed to this office several times in accordance with the provisions of the provincial directory.
 4. Acceptance of a voluntary resignation or removal from the office of provincial councilor for whatever grave reason belongs to the superior general with the consent of his council. Removal may occur only after a written request from a provincial superior containing the views of the other provincial councilors.
 5. The possible replacement of a provincial councilor during the course of his term is done by nomination or election, according to what is indicated in GD 127.2 and the dispositions of the provincial directory.
 6. The following likewise assist the provincial superior: the provincial treasurer, the provincial secretary, the secretary and procurator for the missions. They exercise their office under the authority of the provincial superior and according to the norms of the Congregation and of the province.
 7. The provincial secretary is appointed by the provincial superior after consulting his council.
 8. The provincial secretary for mission activity and the procurator of the missions are named by the provincial after consulting his council. The secretary of the missions can also be procurator.
 9. The methods for their nomination, the duration of their term, and their duties are detailed in the provincial directory.

128. The administration of goods of the province is confided to the provincial treasurer, under the authority of the provincial superior assisted by his council, and according to the norms of the Congregation and the province.

The provincial treasurer is chosen according to the norms of the general and provincial directories.

I 28 General Directory

1. The provincial treasurer is named for three years by the provincial superior with the consent of his council. Ordinarily, the provincial treasurer should not also be a provincial councilor.
2. If the office of provincial treasurer becomes vacant for any reason whatever before the end of his term, the provincial superior is to appoint a provincial treasurer, following the norms of the provincial directory.
3. The provincial treasurer has the duty of administrating the goods of a province according to the norms of universal law and the proper law of the Congregation under the authority of the provincial superior. Specific duties are established in the *Norms for the Administration of Goods* and in the provincial directory. He attends the meetings of the provincial council, without vote, whenever matters within his competence are treated and whenever the council itself believes it opportune to have him express his own views.

129. A provincial chapter must be convoked before any general chapter, whether ordinary or extraordinary.

Provincial directories can provide for more frequent convocations of provincial chapters.

Normally, the provincial chapter is accomplished through representational form. *De jure* members of this chapter are: the provincial superior and his councilors, the provincial treasurer, district superiors, as well as other religious indicated by the provincial directory; delegated members are: those religious elected in conformity with the norms of each province. The number of elected delegates shall be greater by at least one member than the number of the *de jure* members. The provincial directory shall define the method of election of the delegates to the chapter,

For valid reasons and according to the conditions set forth in the general directory, it is possible to organize a provincial chapter in assembly form, with decisional authority.

Those who are professed in temporary vows have active voice only, unless the contrary is provided for in the provincial directory.

The decisions of a provincial chapter are promulgated by the provincial superior after approval by the superior general with consent of his council. They remain in force only until the promulgation of decisions from the following provincial chapter, unless they are again approved by it.

I 29 General Directory

1. An ordinary provincial chapter is to be convoked by the provincial superior before an ordinary or extraordinary general chapter according to directives from the superior general.
2. An extraordinary chapter can be convoked by the provincial superior with the consent of his council or at the request of two-thirds of the perpetually professed members of the province. In each case, the provincial superior is required to notify the superior general of the convocation.
3. Other norms on the composition and the conduct of the provincial chapter shall be set forth in the provincial directory while observing the norms of universal and proper law.
4. The superior general, with the consent of his council, may allow a province to hold an assembly chapter, even on a regular basis, provided it is requested by the absolute majority of the members of the province in perpetual vows whose names are not legally withdrawn.

The provincial superior with the consent of his council, having received permission from the superior general, may withdraw the names of members who are seriously ill or no longer active from the list of potential participants at the chapter after seeking and receiving their consent.

If the chapter is held in assembly mode, all the members in perpetual vows have the right and obligation to attend from beginning to end, except for those excluded by universal or proper law. For such a chapter to be valid, at least the absolute majority of the province members in perpetual vows summoned must actually be present.

Even if regularly granted to a province, the opportunity to hold a chapter in assembly form can always be revoked for just cause by the superior general with the consent of his council.

5. It is up to the provincial chapter:
 - a. In regard to the province:
 - to treat important matters that concern the province and its communities;
 - to evaluate the report on the state of the province presented by the provincial superior;
 - to evaluate the province treasurer's report on the administration of the goods of the province, the individual communities, and the other juridical persons subject to the authority of the provincial superior. This report needs to be studied by special commission set up according to the province directory prior to the chapter.
 - to set norms for the province and especially to approve or modify the provincial directory, subject to confirmation by the superior general according to n. 113 of the Constitutions and General Directory;
 - to make binding decisions for the province, keeping in mind however n. 129 of the Constitutions;
 - to make recommendations or directives to the provincial superior and his council;
 - to conduct elections for those offices which, according to the provincial directory, must be filled by chapter elections.
 - b. In regard to preparation for the general chapter:
 - to elect from among the members of the province the delegates to the general chapter and their substitutes;
 - to prepare for the chapter or for the superior general and his council all proposals that might serve the Congregation as a whole.
6. Unless otherwise provided for in the provincial directory, all decisions, approvals or changes to the provincial directory and even recommenda-

tions must be made by an absolute majority of the members present at the chapter.

130. Besides chapters and councils, other consultative bodies shall be established in the provinces to help the provincial superior and his council in the government of the province.

I 30 General Directory

1. A provincial conference and/or assembly is to be convoked regularly by the provincial superior, after consultation with his council, in accord with the norms of the provincial directory which indicates its timing, composition, objectives, and procedures.
 2. According to the provincial directory, the provincial superior can establish commissions, secretariats, and similar organizations to serve the entire province for the sake of studying specific problems, setting forth solutions and providing programs for various sectors.
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e. The general government

131. Supreme authority for the Congregation as a whole is exercised in an ordinary way by the superior general assisted by his council, in an extraordinary and collegial way by the general chapter.

I 31 General Directory

When a superior general believes he has a just and proportionate reason to resign his office, he is to present his motives to the competent dicastery of the Holy See which will accept or refuse his resignation. Removal of a superior general from office for whatever grave reason, communicated by the vicar General with the consent of the other general councilors belongs to the same dicastery.

132. The superior general is elected by the general chapter according to the norms of universal law and of the General Directory of the Congregation.

He must be a priest, at least forty years old, and professed in perpetual vows for at least ten years.

For this election, a two-thirds majority is required on the first three ballots, an absolute majority on the three subsequent ballots. If at that time this majority has still not been achieved, the two religious who received the greatest number of votes have passive but no active voice. The one who obtains a majority is elected, or in case of a tie vote, the older in profession, or the older in age if they were professed at the same time.

The superior general is elected for six years and he can be re-elected only for a second term.

The superior general, assisted by his council, animates and governs the Congregation in order for it to accomplish its mission in the Church. In fidelity to Father Dehon's inspiration, and in light of various situations, he is a servant of union in the same spirit, and of coordination in activity. He fulfills this function particularly through the visits he makes to the Congregation either by himself or through his delegates.

I 32 General Directory

1. Except in particular cases, a new superior general takes office the day that the general chapter concludes its work. However, the chapter itself, by absolute majority, can set a different date after consulting the newly elected. In the event that the date set takes place after the conclusion of a general chapter, it may not supersede a period of three months from the date of his election.
2. The newly elected superior general, after accepting his election, *ipso facto*, becomes a member of the chapter steering committee with the function of vice-president, even president in the event that the office of

the preceding superior general is vacant.

3. Ordinarily, the canonical visit of the superior general must be made to every province at least once during his six-year term. However, in the case of regions or districts dependent on him, the visit may be done by him or by a person he chooses from among the general councilors, once each three year term of the respective regional or district superior.

133. The general council consists of at least four councilors elected by the general chapter according to the norms and methods established by the General Directory of the Congregation.

This election is accomplished by an absolute majority of valid votes on the first four ballots, and by a relative majority on the following ballot.

I 33 General Directory

1. General councilors must be in perpetual vows for ten years and be at least thirty-five years of age.

Before proceeding to elect, the general chapter shall determine the number of councilors necessary for the six-year term.

Their election takes place after that of the superior general, by successive and distinct ballots.

In case of a tie between two candidates, the older in profession, then in age, is elected.

2. At the beginning of every six year term of the superior general, he appoints the vicar general from among his priest council members with the consent of his council. This person becomes the first among the councilors and will fulfill the duties assigned him by the superior general. Whenever the office of the vicar general becomes vacant, the superior general shall appoint another among his priest councilors with the con-

- sent of the council, except in the case where the vicar general becomes the superior general.
3. The councilors can be re-elected immediately only for a second successive term of six years.
 4. They remain in office until the following general chapter elections. They can be removed from office only for grave reasons, by the superior general with the consent of his council. They can offer a resignation from their office for just and proportionate reasons to the superior general, which needs acceptance with the consent of his council. If a vacancy occurs in the general council, the superior general with the consent of his council will name a new councilor.
 5. A general councilor usually shall not be either general secretary, or general treasurer.
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134. In addition to councilors other general coworkers assist the superior general in government and administration: the general treasurer, the general secretary, the general procurator at the Holy See.
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I 34 General Directory

1. The superior general, the councilors, and the other general co-workers named in Cst. 134 during their term of office no longer are juridical members of their respective provinces, regions or districts dependent on the superior general from which they come but form part of the General Curia. However, once their duties are concluded they return *ipso facto* to their entity of origin.
2. The offices of secretary general and the procurator at the Holy See have no fixed term; that is left to the prudent judgment of the superior general. Acceptance of their voluntary resignation and their replacement depends on the superior general after consulting his council.
3. The procurator at the Holy See sees to caring for congregational affairs

in its relations with the Holy See according to the directives of the superior general. In particular, he shall be called to council meetings occasionally for his views whenever universal or proper law calls for recourse to the Holy See.

4. The secretary general participates in council meetings without vote, having the duty to take minutes of the council meetings. He must countersign all administrative acts taken by the superior general together with the superior general. Furthermore, he is in charge of managing the general secretariat and the general archives of the Congregation. He also coordinates the services of the General Curia under the responsibility of the superior general.
5. In service to the entire Congregation, other duties and offices in the General Curia and under the direction of the superior general may be established who, after consulting his council, will see to the appointment of persons for a duration sufficient for the task. The duties and the offices of the General Curia are performed according to the indications given by the superior general with the consent of his council.

135. In conformity with the norms of the General Directory, the general treasurer is named by the superior general with the consent of his council. The other general coworkers are named by the superior general after consultation with his council.

I 35 General Directory

1. The general treasurer must be appointed within one year of the election of the superior general and his appointment lasts for the duration of the general's mandate and must have the consent of his council. He remains in office until the completion of a successive appointment or until his successor takes office.
2. The general treasurer must be in perpetual vows for ten years and be at least thirty-five years of age. He can be reappointed only for a second successive mandate as is noted in n. 1. above, but observing n. 5 below.
3. A member of the general council cannot simultaneously fulfill the office

- of general treasurer except in the event that the office becomes vacant after the convocation of a general chapter. This kind of decision will be made by the superior general with the consent of his council.
4. In the event that a general treasurer believes he has just and suitable reasons for resigning his office, he shall explain his reasons to the superior general in writing. It is up to the superior general to accept his resignation after consulting his council.
 5. In the event that the office of general treasurer becomes vacant, a new general treasurer shall be appointed to complete the mandate of the superior general in office. This period shall not be computed in any successive appointments.
 6. The general treasurer has the duty of administering the goods of the Congregation according to the universal law of the church, the proper law of the Congregation, and under the direction of the superior general. His more specific duties are described in the *Norms for the Administration of Goods*. Without a right to vote, he shall participate in general council meetings when matters of his competency are treated and whenever the council itself believes it opportune for him to express his views.

136. Once constituted by its representatives, the general chapter is the supreme sign of the unity and the mission of the entire Congregation and enjoys supreme authority in the Institute.

An ordinary general chapter must be convoked each time there is a need to have general elections.

This chapter shall also treat problems that concern the Congregation as a whole.

If a modification has to be made in the Constitutions, a two-thirds majority of a general chapter is required, as well as approbation from the Holy See, to which also belongs the authentic interpretation of the Constitutions.

136 General Directory

1. A general chapter is convoked by the superior general after obtaining the consent of his council, at least twelve months before the opening of an ordinary chapter and six months before an extraordinary chapter.
2. When the office of superior general becomes vacant, a chapter is convoked by the vicar general and must be held no later than six months after the announcement of the vacancy, except in the event that the office of superior general becomes vacant after the convocation of an ordinary chapter. In this event the vicar general takes the office of superior general, or a general councilor as indicated in n. 136.3 below, until the regular term ends. This *interim* superior general with the consent of his council has the duty of naming any councilors necessary to reach the number of four councilors.
3. If, for any reason, the office of superior general and vicar general should remain vacant, the priest councilor oldest by profession will assume the ordinary administration of the Congregation and convoke the general chapter according to the norms of proper law, observing what is said above in n. 136.2.
4. In convoking a general chapter in writing, whether ordinary or extraordinary, besides fixing its opening date and the location where it will be held, a final date for the conclusion of chapters of provinces, regions, and districts dependent on the superior general also is to be set. If there is to be an extraordinary chapter, the reasons for it and its topics are also to be indicated.

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137. An extraordinary general chapter to treat matters of particular importance for the life of the Congregation can be convoked by the superior general, with the consent of his council and after having heard the views of provincial and regional superiors.

It must be convoked when two-thirds of the provincial and regional superiors request it.

De jure members of the general chapter, whether ordinary or extraordinary, are: the superior general and general councilors, the

general treasurer, the secretary general, the procurator at the Holy See (cf Cst. 134), and the provincial and regional superiors. Those delegates elected by provincial or regional chapters and chapters of districts dependent on the superior general, according to the criteria indicated by the superior general with the consent of his council, are also members.

I 37 General Directory

1. In convoking the general chapter, the superior general is to indicate the number of delegates for each province, region, or district dependent on the superior general in proportion to the number of religious in each and after consultation with provincial and regional superiors and his own council.
2. Besides being motivated by universal law, a religious who has presented a request to his own major superior for reduction to the lay state, or incardination in some diocese, or has requested and obtained permission to reside outside a religious house and has not returned, loses active and passive vote except in cases where the permission was granted for reasons of study, apostolate, health, or family support. This same applies to religious who have been declared unlawfully absent from their communities by their own major superior.
3. The total number of elected delegates to a general chapter is always to exceed, by at least one, the number of *de jure* members.
4. All religious legitimately convoked to the general chapter are bound to participate unless legitimately impeded as ascertained by the superior general.
5. Provincial or regional superiors who are prevented from participating are replaced, in accord with the law, by their vicars or first councilors. If these too have been elected as delegates, they are replaced in this right by a substitute, following the order of the elections.
6. Delegates who are prevented from participating are replaced by substitutes, the first substitute replacing the first delegate impeded.

As an aid to the *de jure* and elected chapter members, the superior general with the consultative vote of his council can invite as observers other religious from territorial communities or activity sectors not represented at chapter and other persons according to the norms provided in the *General Chapter Regulations*.

7. Once the chapter has begun, no change in its composition is allowed, except for the superior general and the general councilors elected by the chapter. This holds true even if the reason that impeded those replaced is no longer operative.
8. The preparation of a general chapter shall be handed over to a preparatory commission which will carry out its labors in contact with provinces, regions and districts under the responsibility of the superior general and his council. It will be composed of members designated by the superior general with the consent of his council.
9. During the chapter, the superior general with this council continue to handle the current matters of general administration, unless the chapter reserves this competence to itself.

138. The decisions of a general chapter remain in force only until the promulgation of decisions from the following general chapter, unless they are again approved by it.

I 38 General Directory

1. A general chapter is especially responsible for:
 - Preserving the spiritual patrimony of the institute according to can. 578 *CIC/83* and promoting suitable renewal in keeping with it;
 - Dealing with matters of greater importance for the life of the Congregation;
 - Electing a superior general and his council;
 - Modifying the norms of the Constitutions according to n. 136;

- Modifying the General Directory, the *Norms for the Administration of Goods*;
 - Making other decisions which all are bound to observe (can. 631, § 1 *CIC/83*);
 - Making recommendations to the superior general and his council and to other major superiors of the Congregation.
2. Changes to the General Directory and to the *Norms for the Administration of Goods* are made by a general chapter with absolute majority.
 3. All decisions (motions) of a general chapter, as Cst. 138 provides for, as well as recommendations, as GD 138.1 provides for, are approved by absolute majority.

Changes to the Constitutions and to the General Directory and to other codes of proper law at the level of the entire Congregation are promulgated by a decree from the superior general and take effect one month after their publication. All other norms must be promulgated within three months after the general chapter concludes and take effect one month after they are published, unless the chapter itself decides otherwise.

139. During the course of his mandate the superior general, with the consent of his council, shall convoke a general conference of a consultative nature at least once.

139 General Directory

1. The following are members of a general conference: the superior general, who presides; the general councilors, the general treasurer, the secretary general, the superiors of provinces, regions, and districts dependent on the superior general. The superior general may convoke others, after consultation with the major superiors and his own council.
2. With the consent of his council the superior general shall convoke an assembly of the major superiors of the Congregation at least twice during

his term, in addition to the general conference; he may add the district superiors if he deems it useful. This assembly, which is consultative in nature, has the task of examining the situation of the Congregation and its structures, verifying application of decisions and programs approved by the general chapter, and dealing with matters of special importance and interest to the Congregation as a whole and in its several parts.

3. The superior general with the consent of his council can establish general secretariats or commissions or similar organizations as a service of the general administration with the task of animating a specific sector of the Congregation, to study problems, and to propose solutions and programs.
4. Conferences of major superiors can take place at the geo-cultural level zones. Statutes for such conferences are approved by the superior general with the consent of his council.

Part Five

THE ADMINISTRATION OF GOODS

- 140. It is the Gospel, for us as religious, which must be the ultimate norm and the highest rule in the administration of temporal goods, as in our whole life (cf PC 2).
- 141. From the shared nature of ownership of religious goods the responsibility of the community as such as well as the co-responsibility of all is derived.

The treasurers are the administrators of these goods, under the responsibility of the superiors and their councils; these shall know how to inform and consult the community, in steadfast and fraternal dialogue, especially for the more important orientations and decisions.

141 General Directory

Treasurers as administrators of the goods of the Congregation, in addition to acting under the responsibility of the respective superiors and their council, need to refer to universal and proper law, particularly to the *Norms for the Administration of Goods*.

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- 142. Our manner of administering and managing our goods should be a witness of evangelical life.

Justice, moderation, mutual aid and sharing shall be normative for us. We shall respect them in economic matters, in acquiring, conserving, distributing and using temporal goods.

- 143. While suitably providing for the welfare of persons and of communities and for the development of our works, we shall be attentive to the duties of solidarity, to the needs of the poor and of the Church, and we shall avoid all extravagance, all immoderate profit seeking, and all accumulation of goods.

144. Thus understood and practiced, the administration of goods is a true community and ecclesial service.
145. The Congregation as such, and each province, region, district or local community, as juridical persons, have the right to acquire, to own, and to administer temporal goods. However, the property of communities, of provinces, regions, and districts is subordinate, in accord with proper law.
146. In the administration of goods, we observe universal law, both ecclesiastical and civil, and the provisions of our proper law, according to the requirements of justice and of our consciences, and for the security of operations.

Acts of extraordinary administration are submitted according to the various competencies, for authorization by the competent major superior with the consent of his own council, and likewise for approval by the Holy See, in cases provided for by universal law.

CONCLUSION

147. By making our lives conform to these Constitutions as our profession requires, we shall be confirmed in fidelity to our vocation and our mission as Priests of the Sacred Heart of Jesus.

Our religious life shares in the evolution, the trials and the searching of the world and of the Church.

And so our life is constantly called into question. We are bound to re-think and to find new expression for its mission, its forms of presence and of witness.

Assured of God's unfailing faithfulness, rooted in the love of Christ, we know that the choice of religious life, to stay vital, requires faithful encounter with the Lord in prayer, continuing conversion to the Gospel, availability of heart and attitude to welcome **This Day of God.**

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(Cf. Love)

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(Cf. Union, Unity)

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Founder

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- In our celibacy commitment and openness to the Spirit **42**
- Obedience and our attentiveness to the Spirit **57**
- Community life and the gift of the Spirit **59**
- Welcoming the Spirit in prayer **78**
- *In our mission:*
- Reparation, a welcoming of the Spirit **23**
- For the sanctification of the human community **31**
- *In the vocations ministry:*
86 87 89

Hope

- In our experience of faith **9**
- Christ, our hope of salvation **19**
- The expectation of mankind **37**
- Active hope in fraternal charity **64**

Hospitality

- **63** *GD 63.2*

Impediment

- To the exercise of the office of superior *GD 115.2 118*
- Of members to a general chapter *GD 137.4-6*

Institute

- Title **1**
- Origin **2**
- Nature and inspiration **1 8**
- Proper character of **6**
- A juridical person **6**
- Division into entities **8**
- Canonical definition/description **8**
- Rules and norms (*cf. Law, Directory, Community, Administration...*)
- Community life **70**
- In virtue of profession **101**
- In obedience **54**
- In service to the church **16**
- Formation to the life of the Institute **94**
- Transfer to another Institute *GD 105.5*

Investment(s)

- Contrary to peace *GD 5.,5*

Justice

- Characterizes the New Man **12**
- Redemption and justice **12**
- Kingdom and justice **38**
- Thirst or longing for justice **36**
- In the life of poverty **51 GD 51.4**
- In the administration of material goods **142 146**

Kingdom

- Proclaimed by Christ **10**
- In the prayer of Christ **11**
- The earthly city and the Kingdom of God **38**
- The desire of men and women **37**
- Toward the fullness of the Kingdom **29**
- Kingdom of the Sacred Heart and Dehonian reparation **4**
- *In religious life:*
Primacy of the Kingdom **14 38** /celibacy lived for the Kingdom
41 43 / kingdom witnessed to by community life **60**

Law

- *Numbers which refer to law:*
Universal law:
59 96a 98 105 109 116 117 127 132 146 GD 8.1 8.4
32.1 45.2 51.1 54.5 59 63.2 73.5 96.3-4 98.4 99 100.4
102.1 105.1-5 110.1 111.1 112 115.6 116.4 117.4 121.2
124.5 125.5 128.3 129.3-4 134.3 135.6 137.2 141
Particular law of a local church:
GD 32.1 54.5
Proper law:
116 117 122 127 145 146 GD 8.1-3 73.5 110.1 111.1 112
116.4 121.2 124.5 126.5 128.3 129.3-4 134.3 135.6 136.3
138.4 141

Lector, Ministry of

- GD 96.2

Liberation (Liberty, Freedom, free...)

- Of our body (Rom. 8:23) **10**
- Of the Sons of God **11**
- A power for liberation of the world **36**
- In professing the evangelical counsels **40**

- In consecrated celibacy **42**
- The desire of all men and women **57**

Local Superior

(cf. Superior, local)

Love

(Cf. Charity)

Fr. Dehon's experience and our own experience:

- An active presence **2** / fountain of salvation **3 28** / totally gratuitous love **35** / and misunderstood **4** / obstacles to love **29** / recognized in the Heart of Christ **2 21** and in the Eucharist **81** / revelation of the Father's love **10** and his divine plan **19**

Our vocation and mission

- Initiation into **9** and consecration **15** / understanding love **18 21** / living love: raised up by Christ **20** / a worship of love **7**
- In union with Christ's oblation **16**; responding to love **23** and making up for the lack of love **7 23**; proclaiming the love of Christ **17** / as prophets of love **7 17** / entering into the movement of love; **21** to heal humanity **25**; for the glory and joy of God **25**
- In the profession of the evangelical counsels **40**: through consecrated celibacy **41 43** / in poverty **46 51** / and obedience **53**
- Community and fraternal love **67**
- Eucharistic worship and love **81 84**
- A formation in the primacy of love **95**
- Basis for the unity of the Institute **106**

Major Superiors

(cf. Superiors, Major)

Mary

- Her presence and perfect modeling **85**
- Her *Ecce ancilla* **7 85**

Mass

(Cf. Eucharist, Suffrages)

- Concelebration *GD 80.1*
- Intentions *GD 80.2-3*
- Of reparation *GD 81*

Mass Media

- Moderate use of **71** *GD 71*

Material Goods

(Cf. Administration)

- Obligations of the vow of poverty **48**
- Fraternal sharing **46**
- Administration of material goods of a local community **119** / province community **128** / congregation **135** / an ecclesiastical work **GD 32.1**, and in conjunction with entrusted duties **GD 54.5**
- Disposal of the property of a suppressed province **GD 124.3**

Ministry(ies)

(Cf. lector, acolyte)

- Given by the Holy Spirit **86**
- The only distinction among members **8**
- To be close to the poor **31**
- Missionary activity **33**
- A ministry of reconciliation **78**
- Pastoral ministry of vocations **90**
- In the service of authority **107**
- Formation to, advancement to ministries **96** **GD 96.2** **8.5**
- Ministries and offices **GD 8.4**

Mission

- Of Fr. Dehon **1**
- In the plan of our foundation **31**
- A prophetic charism **26**
- Arising from apostolic orientations **30**
- Missionary activities **31**
- Manner of our engagement **34**
- Personal and community mission **62**
- Prayer opens us up to the community mission **78**
- Formation to mission work **91**
- Reflection on our mission **70** **75** **147** **GD 34.1**
- Ministries involved in the mission of the congregation **GD 8.4**
- Criteria for a mission **GD 8.4**
- Amongst the challenges of the world **9**
- Mission of reparation in the heart of the world **7** **23**
- Universal mission of the church **GD 33.1**
- Mission beyond our own frontiers **GD 33.1**
- Mission for a new world **10**; a more humane world **37**
- In the intense struggle for freedom **36**
- Role of suffering in **24**

Nihil Obstat

- In erecting a local community **116**
- In appointing a local superior to a third term *GD 117.2*
- For extraordinary activities in a ecclesiastical work *GD 32.2*

Norms for the Administration of Goods (NAB)

- Numbers which refer to it: *GD 8.2 116.11 128.3 135.6 138.1-2 141*
- Changing the NAB *GD 138.1-2 138.4*
- Promulgation and effective date of enforcement *GD 138.4*

Novice Master

- Appointment **98**, nominating a novice master for a district *GD 121.3*
- Qualities for *GD 98.2*
- Directing novices *GD 98.4*
- Periodical report on the conduct of the novitiate *GD 98.4*
- Sharing his views with the entity council *GD 98.5*

Novitiate

Cf. Novice Master

- Nature and purpose **98**
- Entry *GD 98.1*
- The novitiate house **98a-b**
- Admission **98b** *GD 98.1*; in danger of death *GD 100.5*
- Entrance ritual *GD 98.1*
- Role of the local superior *GD 98.3*
- Canonical duration **98b d 99**
- Experiences of apostolates **99**
- Departure, dismissal **98e**

Obedience

Of Christ toward his Father:

- **3 10 19**

Our obedience:

- In union with Christ **35** / by our availability **53** /to ransom mankind **14** / an oblation **58**
- The vow of obedience **53-58 8 40**
- Subject matter of the vow **53**
- Formal command of obedience *GD 54.1-4*

Oblation

- The congregation of *Oblates* **6**
- With and as Christ **16-17 21 35 77**
- The *one thing necessary* **16**
- Reparatory oblation **6**
- An offering to the Father **2**
- For our brothers **21** and the human community **31**
- As a response to the plea of the world **35**
- According to our apostolic orientation **31**
- Oblation and suffering **24**
- Oblation and obedience **53**
- Oblation and the Eucharist **81**

Ordinations (Sacred Orders)

(cf. diaconate and presbyterate)

- Formation requirements *GD 96.2*
- Requisites *GD 96.3*
- Notice of, to be sent to all the members of the entity *GD 103.2*
- Advancement to, in districts *GD 121.3*
- Attestation to be sent to the pastor of the parish of baptism *GD 96.4*

Pastoral Ministry

- Vocations **86-90**
- Lacking in the church **5**
- Our availability for **30 GD 59**
- Visits by superiors as a pastoral ministry encounter **57**

Patron saints (of the congregation)

- The Virgin Mary **6 85**
- The patron saints *GD 85*

Penance

- Penance liturgy *GD 79.2*

Postulancy

- Nature of and purpose **97**
- Admission to, on the part of the major superior **96b**
- Candidates for *GD 96.1*
- Departure and dismissal **97**

Poverty (Poor)

- *Poor according to the Gospel* **44-52**
- Christ and poverty **8 28 40**
- Following Christ who was poor **14 35 44**
- Freedom of heart **46**
- A message to the world **46**
- Ready for the apostolic mission **31**
- Attentive to the poor **5 50 51**
- The obligations of the vow of poverty **45**
- Personal responsibility for and dependency **47 GD 47**
- Manner of living, lifestyle **49 GD 49.1**
- Solidarity with and sharing **48 51 52 GD 51.1**
- Poverty and work **48**
- Poverty and oblation **52**
- Poverty and abandonment **44**
- Formation in poverty **95**
- In the administration of material goods **143**
- Use of patrimonial goods **GD 45.1-4**

Prayer

- *Faithful to prayer* **76-79**
- Personal fidelity to prayer **76 147**
- For our community life **78 79**
- Times of community prayer **79a c**
- Daily prayer **GD 96.3**
- Spirit of prayer and personal prayer **79b**
- Formation in prayer **92**
- Adaptation according to the mind of the church **GD 79.4**

Presbyterate (Priesthood)

(cf. ordinations)

- Requisites for formation to priesthood **GD 96.2**
- Candidacy **GD 96.3**
- Dimissorial letters **GD 96.3**
- Attestation of ordination **GD 94.4**
- Notice of impending ordination to be sent to members of the entity prior to ordination **GD 103.2**

Presence

- Presence of God and of Christ in the world: the lover of the Father **9** / the Kingdom **11** / redemption **12** / Christ in the life of men and women **22 28** / in community life **60** / in the Eucharist

82 84

- In the life of Fr. Dehon **2**
- Our presence to men: in poverty **52** / in consecrated celibacy **41** / need to be adaptive in our forms of presence **147**

Priesthood

- Required to hold office of superior **111**, regional superior **123**, provincial superior **126**, superior general **132**, vicar general *GD 133.2*

Procurator General

- A co-worker at the general level **134**
- Appointment **135**
- Term of office *GD 134.2*
- Resignation *GD 134.2*
- Duties *GD 134.3*
- Membership in the general chapter **137**
- No longer member of the entity from which he came *GD 134.1*
- Part of the general curia *GD 134.1*

Profession

- Religious life and the evangelical counsels **8 40**
- To strive for perfect charity **14**
- To unite our life to Christ's oblation **40**
- Expression of the consecration of the whole self **40**
- Profession of the Beatitudes **40**
- Profession of the evangelical counsels and human solidarity **38 53**
- Profession and fidelity to the constitutions **147**
- *Advancement to profession 96b 100:*
request for advancement *GD 100.1* / formula of profession **100** / ritual *GD 100.3* / requisites for valid profession **102 GD 100.4** / written text *GD 100.6* / attestation *GD 100.7 96.4* / membership in the congregation, incorporation *GD 100.8* / in danger of death *GD 100.5*
- Nature of the commitment **102**
- Length of temporary profession **102 GD 102.1**
- Anticipation of first profession in a district *GD 121.3*
- Prolongation of temporary profession *GD 102.1*
- Profession renewal *GD 102.2*
- Place of profession *GD 100.2*
- Registry book *GD 100.7*
- *Perpetual profession 102:*

preparation for perpetual profession *GD 103.1* / requisites for validity **102** / notice to entity membership prior to advancement *GD 103.2* / advancement in districts *GD 121.3* / active and passive voice acquired *GD 111.1* / attestation of profession to be sent *GD 96.4*

- Perpetual profession required to become a superior **112 126 132**
- Perpetual profession required to become a general councilor *GD 133.1*
- Perpetual profession required to become novice master *GD 98.2*
- Perpetual profession required to receive sacred orders *GD 96.3*
- Profession of faith **108**

Prophet (prophetic)

- Prophets of love **7**
- Prophetic charism **17**
- Prophetic witness of religious life **39**

Provincial

(cf. Superior, provincial)

Province

- *Numbers which refer to province:* **8 68 74 75 79 90 107 110 111 113 114 115 120 122 124-130 145** *GD 8.3 15 33.2 34.1 51.1-2 59 69.1-2 91.1 96.2 98.1 100.3 100.8 100.10 100.12 111.2 113.2 114.1-2 115.2 116.3 116.9 117.4 120.1 120.3 121.1 122.1 124.1-5 126.2-3 127.6 128.3 129.2 129.4-5 130.2 132.3 134.1 137.1 137.9*
- In the structure of the congregation **8**
- Creation, modification, and suppression of a province **124** *GD 124.1-5*
- Juridical person **145**
- Legitimate autonomy **114**
- Ordinary and extraordinary governing power **125** *GD 126.1-3*
- Provincial vicar *GD 115.1-2*
- Common mission **74**
- Collaboration in vocations ministry **90**
- Relationship with communities and the congregation **75**
- *Particular law:*
- Province directory **113** / concrete involvements **32** / area communities **73**

- Keeping track of its development **GD 15**
- Disposition of members outside the province boundaries **GD 33.2**
- Incorporation/membership in a province through first profession **GD 100.8**
- Transfer to another province **GD 100.9-10**
- General officials and their relation to a province **GD 134.1**
- Visit by the superior general to a province **GD 132.3**
- *Confederated province:* **GD 124.5**

Ratio Formationis

- General **GD 8.2 8.5 91.1**
- Particular (provincial, regional, district) **GD 91.1**
- Provincial **GD 124.2**
- Regional **GD 122.1**

Recollection

- Community climate and recollection **71**

Recollection Day

- Monthly **GD 79.3**

Reconciliation

- Servants of reconciliation **7**
- A ministry **78**
- Through love **25**
- Through community life **61**
- Through adoration **83**
- Frequent reception of the sacrament of reconciliation **79**

Redemption

- Already won **12**
- *Our redemption:*
- Through the *Ecce Venio* **6 57** /cooperation in the work of redemption **23** /insertion into the activity of redemptive love **21** /participation in redemptive grace **22** / in the offering of our sufferings **24**

Region

- *Numbers which refer to region:* **8 68 74 75 79 90 107 111 113 115 120 122 123 145** *GD 8.3 15 32.1 33.1 34.1 51.1 54.1 69.1-2 91.1 96.2 98.1 100.3 100.8 100.10 100.12 111.2 114.1-2 115.2 116.3 116.9 117.4 120.3 122.1 123.1-2 124.4*

- *132,3 134,1 137,1-2*
- In the structure of the Institute **8**
- Nature **122**
- Creation, modification, and suppression of a region **122** *GD 122*
- A juridical person **145**
- Regional superior *GD 123.1-2*
- Directory *GD 8.3*
- Disposition of members outside regional boundaries *GD 33.2*
- Incorporation/membership in the region upon first profession *GD 100.8*
- Transfer to another entity *GD 100.9-10*
- General officials and relationship to region *GD 134.1*
- Visit by superior general to the region *GD 132.3*

Regional Superior

(cf. Superior, Regional)

Registry

- Entrance to novitiate to be recorded in *GD 98.1*
- Profession of vows to be recorded in *GD 100.7*

Religious (Religious Life)

- A religious Institute **1**
- Profession of religious life **8**
- Religious life and oblation **6**
- Religious life and solidarity with mankind **38**
- A prophetic witness **39**
- A spiritual perspective recognized by the church **26**
- An evolving history **15 147**
- A constant call **147**

Removal

- Of a superior general *GD 131*
- Of a general councilor *GD 133.4*
- Of a provincial superior *GD 126.5*
- Of a provincial councilor *GD 127.4*
- Of a local superior *GD 117.4*

Reparation (reparatory)

- *Meaning of word:* to respond to **4 23** / to repair, to remedy **5 7**
- Reparatory oblation of Christ **6**
- A worship of love and reparation **7**

- Our reparation and the reparatory vocation **23**
- Through our suffering **24**
- Mass of reparation intention *GD 81*

Retreat (Cf. Spiritual Exercises)

Residence

- For religious *GD 73.1 116.7* /coordinator *GD 116.8*
- Of major superiors *GD 115.5*

Resignation

- Of a superior general *GD 131*
- Of a general councilor *GD 133.4*
- Of a secretary general and procurator general *GD 134.2*
- Of a general treasurer *GD 135.4*
- Of a provincial superior *GD 126.5*
- Of a provincial councilor *GD 127.4*
- Of a local superior *GD 117.4*

Responsibility

(cf. co-responsibility)

- *In poverty* **47 49**
- Of superiors for the common good **56**
- Formation to responsible action **89 92**

Rites of the Congregation

- Admission to the novitiate *GD 98.1*
- Profession *GD 100.3*

Rule of Life

- *GD 8.1*

Rules

- For a general chapter (e.g. Statutes and By-laws) *GD 8.2 137.7*

Sacrifice

- Oblation of Fr. Dehon **5**
- In obedience **53**
- Of the Eucharist **81**
- Spiritual sacrifice of ourselves to God **53**
- In adoration **83**

Salvation

- Through the love of the Father **9**
- Accomplished by Christ **20**
- In love **3**
- Through union with the oblation of Christ **77**
- In prayer **78**

Sanctity

(cf. Holiness)

Secretariats or Commissions (General)

- *GD 139.3*

Secretary

- General **134 135** *GD 134.1-2, 133.5 134.4 139.1*
- Provincial *GD 127.6-7*
- Provincial secretary for mission activity *GD 12.6 8*

Separation

(cf. Departure)

Service

- Christ Servant **56**
- To the multitudes **10**
- *The Institute at the service of the Church 6 16 30:*
Through union with Christ **22** / in service to the Gospel **33 34**,
to the people of God **27**, in communion with men and women
59, of reconciliation **7** / by our various duties **22** / in our mis-
sionary activity **31** / in obedience **55 56** / in the care of our eld-
erly and sickly confreres **68** / in the administration of material
goods **144**
- The service of authority **65 66**
- Formation to the idea of service **89**

Sharing

- Bread **17**
- Material goods **46 51 63 142** *GD 51.1*

Sin

- Fr. Dehon's awareness of sin **4**
- A rejection of love and the cause of human misery **4**
- *In our life of reparation:* discernment **22 79** / the remedy which
love provides **7** and conversion **79**

Sint Unum

- In the prayer of Christ **63**
- The law of community **63**
- In formation **95**
- In communion *GD 63.1*

Solidarity (in s. with)

- Of Christ with men and women **22**
- Our solidarity with Christ **22**
- With mankind in following Christ **29**
- In service to the poor **51**
- In community life **67**
- Among the various entities of the congregation **75**
- In the administration of material goods **143**

Spiritual Exercises

- Before novitiate *GD 98.1*
- Before first profession **100**
- Before renewal of vow profession *GD 102.2*
- Before profession of final vows *GD 103*
- Yearly *GD 79.3*

Subsidiarity

- In the exercise of authority **114**

Suffering

- In the worship of love and reparation **7 24 25**
- Our love for those who suffer **18**
- Solidarity with suffering **8**

Suffrages

- At the death of a confrere *GD 69.2*
- Annually for all our confreres *GD 69.5*
- For the Pope and a diocesan bishop *GD 69.7*
- For the superiors, councilors, and coworkers at the general level *GD 69.4*
- At the death of a parent *GD 69.3*
- Annually for parents and benefactors *GD 69.6*

Superior

- *The service of authority:* **106-139**
- General principles **106-114**

- Appointment **111**
- Profession of faith **108**
- Community responsibility **55 56 72**
- In obedience **54**
- Organization of community life **70 79c-e**
- Necessary powers **113**
- Principles of practice **113 114**
- Visits by superiors **114** *GD 114.1-2*
- Role in admissions **102**
- Dialog with candidates to religious life **92**
- Role in the administration of material goods **141**
- Absence and impedance *GD 115.2*
- Absence of office holder *GD 115.3*
- Completed term of office *GD 115.4*

Superior of a territorial community

- *GD 73.3 73.5*

Superior delegate (local)

- *GD 117.5-6*

Superior (District)

- Appointment **121**, confirmation of appointment of the superior of a district dependent on a province *GD 121.1*
- Requisite qualities *GD 121.1*
- Authority **121** *GD 121.2*; competencies reserved to the major superior *GD 121.3*
- *De iure* member of a provincial chapter **129**

Superior General

(cf. Major Superior)

- The ordinary supreme authority **131** / as a major superior **115** / his authority during a general chapter *GD 137.10*
- Election, function, term of office **132**
- Requisite qualities **132**
- The taking of office *GD 132.1*
- Resignation of or removal from office *GD 131*
- Ceases to belong to the entity from which he came *GD 134.1*
- Interim superior general *GD 136.2*
- Canonical visits to the entities *GD 132.2*

Juridical authority to intervene and act in:

- Creation and modification of provinces **124** *GD 124.1 124.2 124.5* / of regions **122** / of districts **120**
- Erection, transfer, and suppression of novitiates **98a**
- Convocation of a general chapter **136 137** *GD 136.1-4 137.1-10*
- Nomination of the general chapter preparatory commission *GD 137.9*
- Convocation of a general conference **139** / nomination of members of the general conference *GD 139.1*
- Convocation of the assembly of major superiors *GD 139.2*
- Approval of the statutes of conferences of major superiors *GD 139.4*
- Establishment of general secretariats and commissions *GD 139.3*
- Can approve Renunciation of personal patrimony **45d**
- Promulgation of the general directory *GD 8.1*
- Confirmation of regional and provincial directories **113**, district directories *GD 113.1*
- Approval of the *Ratio Formationis Generalis* *GD 91.1* and the *Ratio Formationis* of individual entities *GD 91.1* and of the formula of professing vows **100**
- Suffrages for the deceased *GD 69.1 69.4*
- Transfer from one entity to another *GD 100.9*
- Exclaustration *GD 105.2*
- Dispensation from temporary vows *GD 105.3*
- Houses directly depending on the superior general *GD 116.1-4*
- *Nihil obstat* for erecting a house **116**, suppressing a religious house *GD 116.10*
- *Nihil obstat* for a third term for a local superior *GD 117.2*
- Authorization for an assembly chapter *GD 129.4*
- Approval for decisions made by a provincial chapter **129**
- Acceptance of a resignation or removal of a general councilor *GD 133.4*
- Replacement of a general councilor to fill the complement *GD 133.4 136.2*
- Appointment of a vicar general *GD 133.2*
- Appointment of a general treasurer **135** *GD 135.1*
- Appointment of other general curia co-workers **135** *GD 134.2*
- Modifications in the procedures for designating a provincial superior *GD 126.4*
- Acceptance of a resignation or removal of a provincial superior *GD 126.5*
- Appointment or election confirmation of a provincial councilor *GD 127.4*

- Appointment of a regional superior *GD 123.2*
- Reservation of faculties in the case of a region *GD 32.1 123.2*
- Confirmation of the appointment of a district superior *GD 121.1*
- Removal of a local superior *GD 117.4*
- Allowance of an apostolic work outside a proper jurisdiction *GD 73.4*
- Opening new foundations *GD 33.4*

Superior (Local)

- Appointment and term of office **117**
- Requisite qualities *GD 117.1*, for a third term *GD 117.2*
- Duration of term of office **117** *GD 117.3*
- Resignation, removal, transfer of local superior *GD 117.4*
- Combining duties *GD 119.2*

Juridical authority to intervene and act in:

- Administration of patrimony *GD 45.3*
- Alienation of personal patrimony in an emergency *GD 45.4*
- Formal commands under obedience *GD 54.2-3*
- Presentation of candidates *GD 96.1*
- Promotion of ongoing formation *GD 104.2*
- Admission to profession in danger of death *GD 100.5*

Superior ad interim (local)

- *GD 115.3*

Superiors (Major)

- Concept **115**
- Residence of major superiors *GD 115.5*
- Assembly of major superiors *GD 139.2*
- Major superiors conference at the zone level *GD 139.4*

Juridical authority to intervene and act in:

- Appointment of a district superior **121**; local superior **117**; delegate superior *GD 117.6*
- Appointment of a local superior for a third term *GD 117.2*
- Transfer and acceptance of resignation of a local superior *GD 117.4*
- Composition of a local council *GD 118*
- Setting competencies for a superior of a territorial community *GD 73.3*
- Setting competencies for a district superior *GD 121.3*
- Appointment of the novice master **98**

- Direction or conduct of the novitiate *GD 98.4*
- Beginning of the novitiate year *GD 98.1*
- Rite of entry to the novitiate *GD 98.1*
- Prolonging the novitiate **98d**
- Place of profession of vows *GD 100.2*
- Receiving the profession *GD 100.4*
- Rite of profession *GD 100.3*
- Admissions **96b**
- Dismissal from the postulancy **116**, from the novitiate **98e**
- Admission to profession in danger of death *GD 100.5*
- Prolonging temporary profession **102** *GD 102.1*
- Appointment of formation directors *GD 91.3*
- Promotion of ongoing formation *GD 104.2*
- Informing the members prior to advancement *GD 103.2*
- Dimissorial letters *GD 96.3*
- Attestation of the reception of orders *GD 96.4*
- Transfer of religious between entities *GD 100.9-10*
- Changing a will **45c**
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- Determining the duties of a residence coordinator *GD 115.8*
- Signing contracts *GD 32.1*
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Superior (provincial)

- A major superior **115**
- Appointment or election **126** *GD 126.4*
- Requisite qualities **126**
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- Vicar of a provincial superior *GD 115.1-2*

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- Appointment of the province treasurer *GD 128.1-2*
- Absences from the community *GD 105.1*
- Convocation of the provincial chapter *GD 129.1-2*, of a provincial conference and/or assembly *GD 130.1*
- Promulgation of chapter decisions **129**
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Superior (Regional)

- Major superior **115**
- Appointment and term of office **123** *GD 123.1*
- Requisite qualities **123**
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- Through the profession of the evangelical counsels **40**
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- Of true communion in community life **59**
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Regional treasurer:

- **123**; appointment needs confirmation *GD 123.2*

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- Appointment and duties **119** / term of office *GD 119.1* / combining duties *GD 119.2*

Union

(cf. Communion)

Union (Attachment, Communion)

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- Through prayer **79**
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Unity

(cf. Communion)

Unity (of the Institute)

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- In the service of authority **106-107**
- Unity and decentralization **112-114**

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(cf. consecration, profession)

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(cf. Gospel)

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