



RULE
of
LIFE

*Rule
of
Life*

*OF THE SOCIETY OF MARY
(MARIANISTS)*

Dear Brothers,

Twenty-five years after the General Chapter that adopted our current *Rule of Life* (Linz, 1981), we are updating it, with a new changed and somewhat more developed chapter seven of Book II.

In addition to some changes in the order of the articles and in their editing, whether for more clarity, to comply with the Code of Canon Law of 1983, or to add some legal aspects, the changes made in this new chapter refer only to the organization of government in the Society of Mary; they do not affect anything fundamental to the charism. Consequently, we can correctly say that we have in our hands a revised edition and not a new version of the *Rule*.

Why has the chapter on government in Book II been redone? To answer this question we need to recall a little history made by Chapter decisions. This began with the General Chapter of 1991 which mandated the General Administration to “make an extensive study and report to the General Chapter of 1996 on how the Society can most effectively be organized into administrative Units so as to strengthen its effectiveness in mission and to enhance the vitality of its community life” (MC 34, 2). Aware of this, the General Chapter of 1996 asked that concrete steps be taken for the restructuring of the various Units and that there be a precise and common terminology for naming them, determining their relationship with the General Administration (PH 37, 1). Finally, in 2001, in the light of what had been done, it was ordered that this chapter of the Rule be rewritten, establishing the criteria, timeline and way of doing it (SS Appendix 1). This is how the new text came about, revised and definitively approved by the General Chapter of 2006 (MM 54).

So this small change fulfills the need to give the Society some structures and forms of government more adapted to

the current reality, very different from that of twenty-five years ago, and its only objective is the one set down by the General Chapter of 1991: to be more effective in the mission and enhance the vitality of community life.

Finally, another change in this revised *Rule of Life* is lengthening the period between General Chapters from five to six years, with the consequent amendment in the terms of offices of those elected to them. In this way, the General Council has more time to carry out its directives. Since this innovation changed our tradition and demanded a rewriting of articles 93, 98 and 100 of Book I, the Holy See was asked for proper authorization to make the changes. It was formally given to us on September 7, 2006.

We receive with joy and affection this second edition of our *Rule of Life*. This offers a good occasion to return to it, read it, meditate it, pray over it and to continue drawing from its great doctrinal and normative richness the inspiration we need to continue renewing our life and our mission in the Church and in today's world.

Manuel J. Cortés, SM
Superior General
Rome, February 2, 2007

Dear Brothers,

These words of life which you hold in your hands today are not new. Perhaps they seem new in their tone or their style, but whoever reads them, “treasuring” them—as did Mary—in his heart, will find in them resonances which are profound and from the distant past. Resonances, in the first place, of the Good News of the Lord Jesus: that is logical, since these words claim to be for us a practical condensation of the Gospel. Also, resonances of more recent times: whoever reads this text with attention will find it interspersed with words from our Founder and, above all, permeated by his spirit.

It was this spirit which attracted some young sodalists of Bordeaux and drew them, on the second day of October, 1817, to place themselves totally in the hands of William Joseph Chaminade in order to found a new religious congregation. These young men did not know much about religious life. They had no constitutions, no *Rule of Life*. They did have faith of the heart, they were convinced of the ever-valid role of Mary, and they confided completely in the firm hand of the helmsman—our Founder—at the moment of launching the fragile bark of the Society of Mary.

Until 1839, there existed no well-formulated Constitutions. In 1867-69, endeavors were made to adapt the Rule to the new dimensions of a continually growing Society. In 1891, after years of much suffering, approbation of the Church came through the word of Leo XIII. Since then, we have done: in 1922, a slight touching up, in fidelity to the new legislation of the Church; in 1967, a text “ad experimentum,” a provisional attempt at adaptation to the new times of the Church inaugurated by Vatican Council II; in 1981, the General Chapter wrote and approved the text that was submitted to the Sacred Congregation of Religious and Secular Institutes. You now have in your hands the *Rule of Life* of 1983 with Book I (Constitutions) approved by the

Holy See and with adaptations called for by the new Code of Canon Law promulgated in January of the same year. The Society continues afloat, rejuvenated and ready to undertake new directions.

This rosary of events—and many more could have been added—marks a route which has had its joyful and glorious mysteries, and also—it is so human!—many sorrowful mysteries. But between 1817 and 1983, there is no break in the continuity. The same ship which carried the young sodalists of Bordeaux is the one which carries us in these decades of the twentieth century.

These events are the links of a single chain which unites us closely with the first Marianists. These events are successive rejuvenations of something which lives permanently: the founding charism. These events are progressive calls to shake off the dust of the road, that dust which each historical epoch tends to deposit over what is essential.

If we live the words of this book, we will demonstrate to our contemporaries that, today just as twenty centuries ago, the Gospel is practicable in the full rigor of its letter and its spirit.

If we live the words of this book, we will make our own those profound syntheses called for by the difficult paradoxes of the Gospel: action-contemplation, boldness-prudence, involvement-detachment, strength-gentleness, in the world but not of the world...

If we live the words of this book, the Lord will give us the boldness which the challenges of our times require, because it will be he who puts his words in our mouth and his strength in the conduct of our life.

If we live the words of this book, the Lord—if he wishes, but not without us—will multiply Christians, will raise up in

our wake communities of faith, will call generous people to follow in our footsteps.

If we live the words of this book, we will become little and simple, near to Christ and Mary, and as a consequence near to every person. Above all, near to every person who suffers, who weeps, who is marginalized.

If we live the words of this book, whoever crosses our path will bless the Lord for having met and known us, and will bless William Joseph Chaminade for having given his sons such a charism.

You will say to me that very much is asked of us. Indeed, that is true. Sanctity is asked of us. The Society of Mary, today more than ever, needs a sincere desire for sanctity from all its sons.

A difficult endeavor. But let us not forget that a star, Mary, marks our path. William Joseph Chaminade followed it, pointing out: "In her name and for her glory, we have embraced religious life... Let yourself be formed in the womb of her maternal tenderness... There is no greater happiness than to be able to put at her service a life and efforts which are rightly hers... Every epoch of the Church has been marked by the battles and the triumphs of the august Mary..."

In our times also, united with one another in fidelity to this *Rule of Life*, we will form the people of saints which, according to our tradition, Father Chaminade dreamed of one day in Saragossa at the feet of the Virgin of the Pillar.

José María Salaverri, S.M.
Superior General

Rome, October 12, 1983
Feast of Our Lady of the Pillar

William Joseph Chaminade (1761-1850), priest of the diocese of Bordeaux, carried out a faithful and often dangerous priestly ministry during the difficult years of the French Revolution. In the aftermath, he faced a new apostolic challenge: ignorance of the faith, religious indifference, the abandonment of the Christian life, and the structural ruin of the Church. Aiming to dedicate the rest of his life to the renewal of the Church, he sought and obtained the title of Missionary Apostolic. He realized, under the guidance of the Holy Spirit, that new means were required for his times: new institutions, new methods, and even a new kind of missionary.

Community life in the spirit of the gospel has always been an effective method of implanting personal faith and a growthful environment for fulfilling its demands. Such was the experience of the group of apostles, called together by Jesus as they followed him closely and learned by his example and teaching. Such was the experience of the early Church, united with Mary in prayer and expectation of the Holy Spirit. Such was the experience of the first community of Jerusalem, which shared everything in common, and had but one heart and one soul.

Inspired by God's Spirit, Father Chaminade understood the rich creative possibilities of a Christian community for apostolic service. Such a community could bear the witness of a people of saints, showing that the gospel could still be lived in all the force of its letter and spirit. A Christian community could attract others by its very way of life and raise up new Christians and new missionaries, thus giving life in turn to still other communities. A community could thus become the great means to re-Christianize the world. It

was this insight that gave rise to the first groups of men and women founded by Father Chaminade as sodalities.

In his work, the Founder always sought inspiration in Mary, having contemplated at Saragossa the faithful Virgin who received the word of the Lord and pondered it in her heart, the Woman who gave Christ to the world, the Mother who forms all believers. Mary embodies all the attitudes of the gospel, in opposition to the spirit of evil. It is she who gives the watchword to do whatever her Son commands. Commitment as a sodalist was for Father Chaminade equivalent to a consecration to Mary in order to assist her in her mission.

Guided by the Holy Spirit, members of the sodality sought increasingly intense forms of dedication. Eventually, some formed the nucleus of two religious congregations: the Daughters of Mary Immaculate, founded by Father Chaminade in collaboration with Adèle de Batz de Trenquelléon at Agen in 1816; and the Society of Mary (Marianists), founded at Bordeaux in 1817. Father Chaminade saw in these two foundations a “person who would never die” to maintain, inspire, and extend the network of communities and works founded under his inspiration. Today, the varied groups that recognize their common link in the charism of Father Chaminade are usually designated by the generic name of “Family of Mary.”

The life of Father Chaminade reveals a deep sense of Providence. Filled with a compelling awareness of the Church’s mission, he was ready to adapt to ever-new situations, eager to respond to the Lord’s indications and deeply sensitive to the needs of the times. He was gifted with tenacity of purpose, a profound spirit of prayer, and a keen ability to discern God’s will. He wished to impress these traits on Marianists of all times.

BOOK I
Constitutions

Sacra Congregatio
Pro Religiosis
Et Institutis Saecularibus

Prot. n. B. 6 – 1/81

DECREE

The Society of Mary, whose general house is in Rome, has as its apostolic objective formation in faith, primarily through education and the direct proclamation of the gospel.

In accordance with the directives of the Second Vatican Council and of the prescriptions of the Church, the Society has prepared a new text of Constitutions which the Superior General, at the mandate of the General Chapter, has respectfully presented to the Holy See for approval.

This Sacred Congregation for Religious and for Secular Institutes, after the examination of the text by consultors and taking into account the favorable votes of the “Congresso,” with the present decree approves and confirms the Constitutions with the changes established by the same “Congresso,” according to the original text which is kept in the archives of this Sacred Congregation, observing what by law ought to be observed.

May fidelity to the Marianist charism, deeply rooted in love for Mary, lead the members of the Society to fulfill generously, in the spirit of their founder, the mandate which the Church has given to the Society to assist Mary in her mission of forming in faith a multitude of brothers for her first-born Son.

Given at Rome on June 29, the Solemnity of the holy Apostles, Peter and Paul, in the year of the Lord, 1983.

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Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, "Woman, behold your son." Then to the disciple he said, "Behold your mother." And from that moment the disciple made a place for her in his home.

John 19:25-27

There are a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them.

I Corinthians 12:4-6

"It is of Mary that Jesus was born." Nourished and nurtured by her, he did not separate her from himself during the whole course of his earthly life. He was deferential to her, and he associated her in all his activity, in all his sorrows and in all his mysteries. Devotion to Mary, then, is the most salient point of the imitation of Jesus Christ.

Constitutions of 1839, art. 5

The Society has in reality but one object in view: the most faithful imitation of Jesus Christ, Son of God, become Son of Mary for the salvation of mankind.

Constitutions of 1891, art. 6

Nature and Purpose

- 1 The Society of Mary,
founded by William Joseph Chaminade,
is a religious congregation of pontifical right.
It is especially dedicated to Mary.
Its members, priest and lay religious,
form a single family
and strive for the fullness of charity
by consecrating themselves to God
through the profession of the evangelical counsels
and by placing themselves at the service
of the Church.

- 2 In calling us to be Marianists,
God asks us to follow in a special way
Jesus Christ, Son of God, become Son of Mary
for the salvation of all.
Our goal is to be transformed into his likeness
and to work for the coming of his kingdom.

Faith, the Foundation

- 3 Our religious vocation is a life of faith
rooted in Baptism,
by which we first began to live in Jesus Christ.
We come together to form communities of faith,
and we aim to share the same faith
with our brothers and sisters.

- 4 We strive to become men of faith
and to ponder all things in the light of revelation.

By faith we see how God is at work
in human history
and in the events of our daily lives.

Mary in Our Life

- 5 By the gift of faith,
the Virgin Mary totally opened herself
to the mission the Father gave her
in his plan of salvation.
Jesus was formed in her by the Holy Spirit.
He willed her to be the promised Woman,
sharing in all his mysteries.
When his hour had come,
he proclaimed her our Mother.
- 6 Like the beloved disciple,
we accept Mary as a precious gift of God.
Moved by Jesus' love for his Mother,
we dedicate ourselves to her
so that the Holy Spirit,
in whose action she cooperates
with a mother's love,
may form us more fully to the image of her Son.
By our alliance with Mary,
we seek to assist her in her mission
of forming in faith a multitude of brothers
for her first-born Son.
- 7 In Mary is summed up the longing and searching
of the whole human race for God:
she is the first
among those who believe in Jesus Christ
and the first to be saved from evil and death.
- 8 She shows us the way of true Christian life.
Following her example of faith, poverty of spirit,

and attentiveness to the Lord,
we hope to reflect to those around us
Mary's warmth of welcome to God and to others.
Like her, we wholly commit ourselves
to the mystery of our vocation.

A Community in Mission

9 In communities inspired by faith,
we seek to live
like the first community of Jerusalem,
having but one heart and one soul.
Thus we hope to bear witness
to the presence of Christ
and to show that still today
the gospel can be lived
in all the force of its letter and spirit.

10 We find inspiration in Mary's words
to the servants at Cana:
"Do whatever He tells you."
We remain open as a Society
to all means of evangelization
and we dedicate ourselves
to the apostolic activities
to which Providence calls us,
according to the needs of time and place.

11 Like the Word Incarnate,
we strive to be at one with the people of our time
and to share their joy and hope,
their grief and anguish.
However, we remember the Lord's warning
to remain vigilant
so that the norms, customs,
and habits of the world
will not tarnish or weaken

the power of his word.
This concern to be faithful witnesses
is particularly needful for a community
which wishes to bring to the world
the liberation of Jesus Christ.
The more attentive our watchfulness,
the greater our apostolic boldness.

Mixed Composition

- 12** There is only one Marianist vocation,
but we welcome as our members
men of varied background and training.
All have the same rights and duties as religious.
The one Spirit is manifest
in a variety of complementary gifts
and ministries.
- 13** The lay religious live out their total commitment
to God and to gospel values
in a variety of ways, especially
in the domains of science and culture,
in technical and manual labor.
The priests express this commitment
in a variety of ways as well,
principally by offering their ministry
first of all to their Brothers,
and then by joining their Brothers
in serving God's people.
Thus the Marianist community seeks to portray
a more faithful image of the Church;
it rejoices in the mutual enrichment
this mixed composition brings
to its community life and mission.

Consecration by Vows and Marianist Stability

14 In order to consecrate ourselves to God
by solid and stable bonds,
we make a public profession
of the evangelical counsels
of chastity, poverty, and obedience.

By this profession, we become members
of the Society that belongs to Mary
and thus dedicate ourselves to her.

15 Desiring to make this dedication
permanent and explicit,
we add at perpetual profession
the vow of stability,
sign and seal of our vocation.

By this vow we promise to persevere
in the Society of Mary.

In the spirit of this vow, we seek
to make Mary known, loved, and served
and never to refuse her Society our cooperation.

Thus, by choosing to follow the Lord
in the Society of Mary,
we commit ourselves irrevocably
to the service of Mary,
Mother of God and our Mother.

Anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.

Matthew 20:26-28

Because of Christ, I have come to consider all the advantages that I had as disadvantages. Not only that, but I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him.

Philippians 3:7-9

The Fathers have called the religious profession a second baptism because by it we strip ourselves of the old man so as to live only of the new man.

Direction 3, 355

What he does today, what he will do tomorrow, where he will pass his life and how long it will last no wise disquiet him. Indifferent to everything else, he has only one thing at heart—always and everywhere to do the holy will of God.

Constitutions of 1839, art. 244

The Following of Christ

- 16** Jesus in his life and teaching shows us
the value of celibacy
for the sake of the Kingdom;
he became poor in order to make us rich;
and he was obedient even to death on the cross
in order to fulfill the Father's saving will.
Mary, too, was a chaste Virgin
who waited on the Lord;
she rejoiced because God chose the poor
to bring about the wonders of his power;
by her obedience she cooperated
in the mystery of salvation.
Through our vows, we take up a way of life
like that of Jesus and Mary.
- 17** By our religious profession we follow Jesus,
who calls us as persons and communities
to live the beatitudes
and to participate in his redemptive sacrifice.
Offering ourselves to God,
we share in the Lord's paschal mystery
and bear witness to our hope.

Religious Chastity

- 18** Chastity for the sake of the Kingdom
is a gift of God,
who calls us to love him before all else.
When we offer him an undivided heart,
he makes it a rich source of life
and of unselfish, universal love.

- 19 By the vow of chastity,
we promise to live the virtue of chastity
to its full extent
in accord with the state of consecrated celibacy,
forgoing married life
and the establishment of a family.
- 20 Union with God in prayer,
fraternal relationships in community,
self-discipline, and watchfulness
help us live chastity sincerely and joyfully.
- 21 We have come together by God's call
rather than by personal choice;
therefore we manifest our love for the Lord
by giving a preferential place
to love for our fellow Brothers.
- 22 Humbly lived in consciousness
of our human weakness,
religious chastity frees us
to work for God's kingdom on earth.

Religious Poverty

- 23 Trusting in God alone, we respond
to the call of Jesus
to leave everything and follow him.
The life of poverty frees us
so that Christ can take full possession
of our lives, and through us
reach out to others.
Thus, we hope to bear witness
to dependence on the Lord,
the primacy of his kingdom,
and the redemptive character of gospel poverty.

- 24** By the vow of poverty,
we submit the use and disposition
of our material goods
to the discernment of superiors.
Before temporary profession,
each of us transfers to another person
the administration, use, and revenues
of all our possessions,
retaining the simple ownership
and our ability to inherit property.
Everything that we acquire thereafter
in the form of remuneration, pension, or gift
belongs to the Society,
which cares for our needs.
Before perpetual profession
each of us draws up a will,
valid in civil law,
concerning the disposition of our personal goods.
At perpetual profession or at any time thereafter,
we may, with the permission
of the Superior General,
forgo the simple ownership of our property,
present and future.
- 25** Religious poverty leads us to accept
privations and insecurity,
trusting in God, who calls us
to work for his kingdom,
and knowing that he will be our wealth.
We give ourselves wholeheartedly to work,
since it is part of the human condition.
In caring for our material needs,
we limit ourselves to the demands
of health, cleanliness, and work.
- 26** In community, we live
by a simple, even austere, standard

and share our goods in common,
struggling against the temptations
of wealth and possessiveness.

We strive to use simple means to achieve our goals.
We are happy to practice hospitality,
welcoming others as Christ welcomes us.

- 27** Seeking to be sensitive
to the sufferings and misery of others,
we cultivate a special love for the poor,
share our resources with them,
and offer our personal talents
to work together with them.
Thus, we commit ourselves to help build a society
that is just and fraternal.

- 28** We own property in common as a Society,
but we seek to keep it simple and unpretentious.
In the administration and disposition
of the property of the Society,
we are careful to observe
the provisions of ecclesiastical law.
We consider ourselves as stewards of this property
for the service of the Church and the world.

Religious Obedience

- 29** By his submission to the Father,
Jesus redeemed the world and was glorified.
In order to share in his obedience,
we offer our wills unreservedly to God
and enter fully into a community and a Society
whose members seek together
to fulfill the Father's will.
- 30** Thus, desiring to attain the ends
for which our Society was founded,

we promise by the vow of obedience
to obey superiors
when they give an order
within the framework of the *Rule of Life*.

The obligation to obey is grave
when superiors command
in virtue of the vow.

By this vow, we are likewise bound
to obey the Holy Father.

- 31** Religious obedience leads us to accept the authority
of our superiors,
and to be attentive to the suggestions
of our fellow Brothers
and the signs of the times.

Such an obedience calls us to follow the Lord
in ways we perhaps would not have chosen,
but which overcome selfishness
and lead to joy, love, and the freedom
of God's children.

- 32** In an atmosphere of dialogue and understanding,
we seek as a community to share responsibility
and reach the union of all
in God's service.

The Vowed Life and Holiness

- 33** The vowed life belongs inseparably
to the holiness of the Church.

We know that, despite our imperfections,
the God who loves us and calls us to holiness
can make our personal and community lives
into a witness of a people of saints.

May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me. I have given them the glory you gave to me, so that they may be one as we are one.

John 17:21-22

Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offense and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes.

I Corinthians 13:4-7

The name of Brother which the religious give to one another expresses but imperfectly the union and charity that should exist among them.

Constitutions of 1839, art. 131

The Brother animated by faith finds an image of his heavenly family in his earthly family; he sees God in the members who compose it, the Holy Spirit in the sentiments of charity that reign therein. Caritas Dei diffusa est in cordibus nostris, per Spiritum Sanctum qui datus est nobis (Rom. 5:5). The family of Nazareth here on earth has given us the most beautiful image of this life.

Constitutions of 1891, art. 303

Union in Christ

- 34** The Marianist community aims to be an image
of the first community of Jesus' disciples,
united with Mary and filled with the Holy Spirit.
We give ourselves to community life
in order to bear witness to God's love,
to attain holiness,
and to fulfill our apostolic mission.
- 35** We form a new family,
based on the gospel of the Lord,
in which we share in common
prayer, friendship, possessions, work,
successes, and difficulties.
We aim to make family spirit
the distinctive mark of our communities,
growing in the characteristics of Mary,
particularly her faith, humility,
simplicity, and hospitality.
- 36** Living together in community is a source of joy,
but it sometimes involves struggle.
It leads us to experience
the grace of reconciliation.
Honestly recognizing
our strengths and weaknesses,
we try to accept and affirm one another,
and thus attain true human communion.
- 37** "Where two or three are gathered in my name,"
says the Lord, "there am I in the midst of them."
It is Christ, present among us,

who gives inspiration and strength
to community life
and makes it a sign to those around us:
“By this shall all know that you are my disciples,
that you love one another.”

- 38** The whole of our community life
is inspired by this new commandment of love.
If we forget it, our life together
will be a source of ruin;
if it directs our actions,
community life will rekindle joy,
inspire love and esteem for our vocation,
attract others to share in our life,
and strengthen our apostolic dedication.

Community Growth

- 39** Our communities provide
a climate of continuing growth
which fosters fidelity
to the Spirit of the Lord,
develops the gifts God has given each one,
and strengthens the entire body.
- 40** To grow in our Marianist vocation,
each of us must be open to the Spirit.
Among the means by which the Spirit guides us
are the Word of God,
the teaching of the Church, our *Rule of Life*,
the guidance of superiors, spiritual direction,
the suggestions of our fellow brothers,
and the reflection of the community.
- 41** When each member is faithful to the Spirit,
the community as a whole grows

into the full stature of Christ;
each shares his gift
in building up the Body of Christ.

- 42** Under the guidance of superiors,
important directives for community life
are determined after a sincere effort
by all the members
to discern the will of God
through prayer and discussion.

This process of discernment is sometimes painful,
but it will succeed in the measure
that the members are mature
and remain open to the Lord
as he speaks through their brothers.

- 43** Each of our communities can receive support
and enrichment from its environment.

We are happy to welcome
those who live around us
to share our faith, friendship, and hospitality.

In this way, we seek to penetrate our time and place
with the spirit of the gospel.

Nevertheless, we are careful to preserve
the privacy and religious atmosphere
of the community
reserving certain areas for the religious only.

In the same spirit,
we use the means of communication
with religious simplicity and discretion,
aiming to make them instruments
for our apostolic mission.

The Service of Authority and Leadership

- 44** Jesus came to serve and not to be served;
in him we are all brothers.

The government and structures of the Society
aim to help the members
in their spiritual growth
and in the fulfillment of their mission.

Following the example of the Lord,
those whom the Society of Mary
calls to exercise authority
consider themselves servants of their brothers.

- 45** The personal authority of superiors
and the collegial authority of chapters
guide us in our search
for the will of God and the common good,
and help us foster growth
in the Marianist spirit.

Superiors offer an indispensable service
of authority and leadership
by maintaining close relations
with the local and universal Church,
by decision-making, long-range planning,
organization of community activities,
and especially by taking a personal interest
in each member.

- 46** In exercising authority,
Marianist superiors call on
motivations of faith and fidelity
through encouragement, stimulation,
evaluation, and above all
by prayer and example.

All the members should offer them
cooperation, advice, and support,
following their guidance and their decisions.

Whatever you ask for in my name I will do, so that the Father may be glorified in the Son.

John 14:13

The Spirit too comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit expresses our plea in a way that could never be put into words.

Romans 8:26

Faith brings us into communication with God, merges our spirit with his Spirit, our heart with his heart. The light of his Spirit passes into ours: we see things only as God sees them; we judge them as God himself judges them...; we become adept in the science of God himself, and this is the science of the saints.

Writings on Mental Prayer, 377a

It has been set down as a principle that it is impossible for anyone to rise to religious perfection without mental prayer, and that the more a religious devotes himself to this exercise, the nearer he approaches his goal, which is conformity to Christ... Mental prayer is at once the common and the unique source of all virtues.

Constitutions of 1839, art. 34

Faith and Prayer

- 47 God reveals himself in Jesus Christ,
the Word made flesh.
By faith, we accept this revelation
and give ourselves fully to the Lord.
- 48 In order that Jesus be the center of our lives,
as we await his return,
we dedicate a generous part of each day
to the practice of prayer.
In our prayer life, we give special importance
to the liturgy,
which is the prayer of Christ
and of God's people,
and personal meditation,
which nourishes within us the spirit of faith.

Liturgical Life

- 49 The life and mission of our community
find their source and summit in the liturgy.
Made a priestly people through Baptism,
we celebrate the mysteries of Christ
in the course of the liturgical year.
Present in word and sacrament,
Christ unites us with his perfect praise
of the Father
through the power of the Holy Spirit,
to bring the human race to holiness.
- 50 The celebration of the Eucharist,
which renews our share in the paschal mystery,

is central in our daily life.
Each time we take part in the Eucharist,
we give thanks to the Father
in union with Christ.
Sharing together the bread of life
and the cup of salvation,
we form a single body.
Thus our work and rest, our trials and joys—
everything in our lives—
become a spiritual sacrifice, pleasing to God.

51 Every morning and evening
in the Liturgy of the Hours,
we join the Church in its unending rhythm
of praise and supplication.

Praying in the words of the Scriptures,
we enter into the longing and searching
of God's people throughout all ages.

52 Knowing that we are sinners
and wishing to attain greater purity of heart,
we frequently approach
the sacrament of Reconciliation.

In this sacrament we receive God's pardon,
and we find, at the same time, reconciliation
with the community and with the entire Church,
injured by our sins.

53 When a religious is seriously ill,
we gather as a community
to celebrate the sacrament
of Anointing of the Sick.

Praying for healing,
we ask the Lord to help him
accept the mystery of suffering
and find hope through the cross of Jesus.

- 54** Our communities aim to be continually attentive
to the Word of God.
Christ, the fulfillment
of the whole of the Scriptures,
speaks to us everywhere in the sacred text.
We should welcome this word in faith
and be eager to ponder and share it.
- 55** We are convinced
that the essential is the interior.
In order to be faithful
to our calling as Marianists,
and to grow in the life of faith,
we devote an hour of each day
to personal meditation.
In this form of prayer,
we allow the Spirit of Christ
to take possession of our lives,
filling us with faith, hope, and charity.
- 56** Contemplation of the Lord
and his loving plan for the world
moves us to share in his saving mission.
Meditation helps us
become aware of God's presence
in our activities, in the events of each day,
and especially in our neighbor.
Our apostolic work, in turn,
is an occasion of growth in virtue,
a means of purification, and a stimulus to prayer.
- 57** Mary was continually attentive to the Lord,
contemplating his words and actions
in her heart.
In union with her we meditate
on the mysteries of Christ,
who was born and lived, died and rose

for the salvation of the world
and the glory of his Father.

Each day we renew our consecration to her;
we honor her with acts of filial piety
and with joy we celebrate her feasts.

58 The personal prayer of the Marianist
is an act of faith.

Persevering dedication to prayer
leads to faith of the heart
and brings us closer to our goal,
conformity with Jesus Christ.
Through, with, and in him,
the Spirit leads us
into communion with the Father.

Growth in Faith Life

59 In every Marianist community,
we aim to live in such a way
that the presence of God is felt.

By an atmosphere of fraternal charity
and shared faith,
we seek to grow together in prayer
and in the search for God.

60 We all have the responsibility
to take the means necessary
to prepare for prayer
and allow faith to shape our whole lives:
an atmosphere of silence,
especially at the times and places
specified for each community;
religious study and spiritual reading;
days of recollection and annual retreats;
personal examination of conscience.

- 61** The guidance of directors
experienced in the ways of spiritual life
helps us be faithful to grace
and discern God's will in our lives.
- 62** As our life becomes centered in God,
we are rooted in the paschal mystery.
In the gospel, Jesus tells us:
"If anyone would be my disciple,
let him deny self, take up his cross,
and follow me."
Our love for Christ leads us gradually
to overcome obstacles in our way to him
and to give ourselves with inner peace
to penance and personal discipline.
Thus, we share in the mysteries
of his suffering and glorification.

The spirit of the Lord has been given to me, for the Lord has anointed me. He has sent me to bring good news to the poor, to bind up hearts that are broken; to proclaim liberty to captives, freedom to those in prison; to proclaim a year of favor from the Lord, a day of vengeance for our God, to comfort all those who mourn.

Isaiah 61:1-2

Go, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.

Matthew 28:20

In the exercise of their duties, the Brothers consider themselves as ministers and cooperators of Jesus Christ, as servants and auxiliaries of Mary; for them education consists in forming Jesus Christ in souls, in making him known, loved, and served.

Constitutions of 1891, art. 264

We are all missionaries. To each of us the Blessed Virgin has given a charge to work at the salvation of our brothers in the world.

Letters, August 24, 1839

Nature of the Marianist Apostolate

- 63** Faithful to the Founder's word:
"You are all missionaries,"
the Society as a whole,
as well as each individual community,
considers itself in a permanent state of mission.
We are committed
to the multiplication of Christians,
forming persons and communities in a lived faith
expressed in service
responsive to the needs of the times.
Thus, in every age, we become collectively,
as our Founder wished,
"the man who never dies."

Basic Principles of Marianist Apostolic Action

- 64** As religious, we have the freedom
to leave everything and bring the good news
even to the ends of the earth.
Whatever our tasks,
we act in the name of Jesus,
announcing the redemption of all in Christ
and the transformation of the world
into his kingdom.
- 65** Mary, Mother of the Church, generously shared
in the work of her Son
and is actively present
in the history of salvation;
she is our inspiration and model.
In union with her and in her name,

we bear witness to the Word of God.
We seek, in our apostolic work,
to grow in her virtues
of courageous faith and docility to the Spirit,
in her human sensitivity and openness.

- 66** We work as members of the Church
and share in its mission.
With heart and mind,
we enter into its life and teaching
and we collaborate fully
with the entire ecclesial community.

The Marianist Community and the Apostolate

- 67** The community itself is a primary instrument
to fulfill our mission.
We know that the quality of our life
has greater impact than our words.
Therefore, together we seek ways
to bear living witness
to our shared faith.
- 68** The competent authority in the Province
sends each of us
to fulfill his apostolic mission
within a specific community.
The members of a single community
may all share in the same work
or serve in different apostolates.
But the community as such should always be
a unified apostolic group
which supports, guides, and evaluates
the work of each member.
- 69** The community fulfills its mission
in a diversity of ministries.

Some of our members have as their chief task
that of preaching the Word of God
and leading the Christian community in prayer.

Others work principally
in the fields of education and culture,
aiming to show
that the human person can be fulfilled
only in response to God's plan.

Through laboring in technical, administrative,
or domestic service,
still others make present in our world
and in our communities
the witness of Christ, the carpenter's son.

- 70** Our common mission leads us
to an apostolic attitude
in ordinary daily tasks,
in the life of prayer,
and in the acceptance of suffering.

Whatever our service,
we know that the saving grace of Christ
has no limits.

Every member, in his own unique way, contributes
to realizing the one mission of the Society.

The Objective and Means of the Marianist Apostolate

- 71** Our primary objective is formation in faith.
In particular, we aim
to motivate and train apostles
and to foster communities
of dedicated lay people.

- 72** In order to attain this objective
we work at the direct proclamation of the gospel
and also at the enrichment of culture

and the transformation of society
in accord with the message of salvation.
Faith leads us and the apostles we form
to conversion of heart
and to unity with those who struggle
for justice, freedom, and dignity;
it moves us always to work for peace
through reconciliation and healing
of peoples and communities.

73 The Society of Mary is open
to all means of evangelization
which lead to the fulfillment of its mission.
We choose, by preference, those works
which form apostles,
stimulate religious vocations,
and benefit by our community action
and our mixed composition.

74 For us, education is a privileged means
of formation in faith.
Through this means, we aim to sow, cultivate,
and strengthen the Christian spirit
and help it flourish in the human race.

75 Our mission requires adaptability
on the part of our members
and a spirit of collaboration
with all who serve in the Church.
Developing a disposition of readiness for service,
we seek to recapture the apostolic courage
of the first ages.

We know that by turning everything to their good God cooperates with all those who love him, with all those that he has called according to his purpose. They are the ones he chose specially long ago and intended to become true images of his Son, so that his Son might be the eldest of many brothers.

Romans 8:28-29

That which characterizes the members of any Order whatever is the impress that they ordinarily receive from a method which becomes common to them. They possess the spirit of a uniform teaching which in its principles, progress, and developed state maintains in each subject who is taught, a certain family likeness.

Direction I, 397a

The future of the Society depends on the discernment and care with which subjects are chosen and trained.

Constitutions of 1891, art. 310

Membership

- 76** Commitment by public religious vows makes us members of the Society. This commitment calls us to follow Christ together in community and to dedicate ourselves to our common mission. By accepting our commitment in the name of the Church, the Society assumes the obligation of providing for our spiritual and temporal needs according to the spirit of our *Rule of Life*.
- 77** As Marianists, we dress like the people of the country in which we live: lay religious as the laymen, and priests as the ecclesiastics of the respective dioceses, both concerned only with the simplicity and modesty appropriate to religious. External signs which denote membership in the Society of Mary are specified in the Directory of each Province.
- 78** Admission to the novitiate, to the profession and renewal of temporary vows, and to perpetual profession is granted by the Provincial with the deliberative vote of his Council. The ratification of the Superior General is required only for perpetual vows.

otherwise, the admission is not valid.
Receiving the vows pertains to the Provincial,
or to the person he delegates in each case.

- 79** The profession of vows is made
in the following terms:

*For the glory of the Most Holy Trinity, the
honor of Mary, and to follow Christ more
closely in His saving mission, I (name)
promise to God and vow to observe during
(one year, my whole life) chastity, poverty,
obedience, (and stability), conformably to the
Rule of Life of the Society of Mary.*

- 80** Temporary vows are made for one year
and must be renewed annually
for at least three years.

The period of temporary vows lasts,
ordinarily, no longer than six years;
it can be prolonged,
in particular cases, until nine years.

At the expiration of temporary commitment,
the religious is free to leave the Society.

For just motives, the Provincial,
with the approval of his Council,
may refuse to admit him
to the renewal of commitment
or to perpetual profession.

- 81** Permission to live outside community,
exclaustration, dispensation from
temporary and perpetual vows, and dismissal
of temporary and perpetual professed
from the Society
are regulated by general ecclesiastical law.

- 82** In all cases involving admission to the Society and separation from it, great care must be taken to respect the rights of the individual and to follow proper procedures, as determined by ecclesiastical law and our *Rule of Life*.

Formation of the Members of the Society

- 83** In order to fulfill its purposes, the Society of Mary takes particular care in the formation of its members. Since reaching the fullness of Christ is the task of a lifetime, fidelity to vocation obliges each member to take an active role in his formation and renewal, making use of opportunities offered.
- 84** The aims of formation at every level are to help the members live their commitment as Marianist religious, to grow in human maturity and spiritual depth, and to prepare for apostolic service. Attainment of these aims requires a harmonious blending of spiritual, intellectual, moral, and apostolic elements.
- 85** For the initial formation of candidates, Provincials provide for the establishment of programs for aspirants, novices, and temporary professed, and appoint directors for these programs. These directors are carefully chosen and prepared for their tasks.

86 The novitiate is the most important period of initial formation.

It is devoted exclusively to prayer, studies, and activities that assist in the discernment of vocation and prepare directly for a commitment in the Society of Mary.

During this time, the Society must evaluate the novice's qualifications and abilities.

The novitiate lasts for at least one entire year, taking into account the general rules of the Church on interruptions, absences, and anticipation of profession.

It may be prolonged in accord with the formation plan of the Province or the needs of the individual, but not beyond one additional year.

If there is a second year of novitiate, periods of formation may be authorized outside the novitiate community.

87 The director of novices has an especially important role.

He must be a perpetually professed religious, at least thirty years of age.

If he is a priest, he has a lay assistant; if a lay member, a priest assistant.

The director of novices, as superior of the novitiate community, has the power to dismiss a novice, but only after consulting his assistants and informing the Provincial.

88 A decision concerning the state of the religious as a lay member or priest

is made at the time of perpetual profession.
This decision is based
on the written request of the religious himself
and on a consultation
of his fellow religious.
The decision is made by the Provincial
with the deliberative vote of his Council.

89 For the religious called to the priesthood,
the Society of Mary
follows the directives of the Church
applying to priestly formation in general.
The Superior General has the faculty
to issue dimissorial letters.

90 Growth in faith and the adaptation
of apostolic work to the needs of the times
demand continuing formation
at every stage of life.

Personal study, reflection
in the light of the gospel
on our life and experience,
and mutual enrichment in community
are the normal means to attain this end.

In addition, one of the most important tasks
of leadership in the Society
is to provide opportunities
for continuing formation
at regular intervals in the life of each member.

91 To the end of our days,
we are happy to spend
our lives and our strength
in Mary's service,
since they belong to her,
giving ourselves to build
the city of God here below.

We await with hope

a reunion with our brothers
who have gone before us in faith.
We pray for them
at the moment of their birth
into the Kingdom of Heaven,
and we always keep
a pious and grateful remembrance of them.

Each of you has received a special grace, so, like good stewards responsible for all these different graces of God, put yourselves at the service of others.

I Peter 4:10

Let everything be done with propriety and in order.

I Corinthians 14:40

Hold fast to the rule and abandon it not; keep it, for it is your life.

Proverbs 4:13

Receive, therefore, your holy Rules from my paternal hand; meditate on them constantly, in order to fill yourself more and more with their spirit, which is totally one of CHARITY, as the Holy See has said; let them always be in your heart and on your lips; on your brow and in your hands!

Letters, September 5, 1839

Administrative Structures

- 92** Superiors, Chapters and Councils exercise authority in the Society in subordination to the *Rule of Life* and the universal law of the Church.
- 93** The General Chapter, held at least once every six years, is the highest authority of the Society. It determines policies and objectives for the entire Society and elects the Superior General and the members of the General Council. Its purpose is to ensure fidelity to the spirit of our foundation, as well as continuing adaptation to the needs of each age. Its decisions are binding on all members, communities, and Provinces.
- 94** The General Chapter may be convoked only by the Superior General, or, should the Office of General become vacant, by the Assistant who acts as Vicar General. In serious and unforeseen circumstances, the Superior General may, with the consent of his Council or of the majority of the Provincials, convoke an Extraordinary General Chapter. But the regular cycle of ordinary chapters is not interrupted by this extraordinary chapter.

- 95** The General Chapter
is composed of the Superior General,
the members of the General Council,
members by right, and elected members
from each Province.
The number of elected members must be greater
than that of members by right.
Book II specifies further details
concerning the composition of the Chapter.
- 96** The electoral body
for the General and Provincial Chapters
is composed of all the perpetual professed
in each Province with active voice,
and of temporary professed
with at least four years of religious profession.
All perpetually professed
of the Province with passive voice
are eligible as delegates
to the General Chapter
and the Provincial Chapter.
Book II of the *Rule of Life*
gives further norms for elections.
- 97** The Superior General, a priest,
governs the Society
in accord with the *Rule of Life*
and the directives of the General Chapters.
He has direct authority over all the religious
and exercises the power of jurisdiction
according to general ecclesiastical law.
He is the visible sign
of the unity of the entire Society.
- 98** The Superior General must be
at least forty years of age
and have five years of perpetual profession.

He is elected by the General Chapter
by secret ballot
for a six-year term.
On the first three ballots
an absolute majority of the votes is required.
In the fourth ballot,
only the two who had most votes
in the third are eligible.
A tie in the fourth ballot
is resolved by seniority in profession
and then in age.

The Superior General may be reelected
for a second six-year term,
provided he obtains a two-thirds majority of votes.

- 99** In case of serious illness, death, resignation
or removal of the Superior General,
the priest-Assistant oldest in profession
replaces him as Vicar General.

Within two months, the Vicar General must consult
the remaining members of the General Council
and all the Provincials and Assistant-Provincials
in order to determine whether or not
a General Chapter should be convoked
for the election of a Superior General
for the interim
until the next Ordinary General Chapter.

If at least one-third of those consulted request it,
the Chapter must be convoked.

If not, the Vicar General
becomes Superior General
until the next Ordinary General Chapter.

In this latter case,
if more than one year remains
until the next Ordinary General Chapter,
the General Council elects a new Assistant,
in order to attain the full number
of members of the General Administration

during the interim.

The removal of a Superior General
may be decreed only by the Holy See.

100 The General Council includes
at least three members,
charged with the three offices
of Religious Life, Education, and Temporalities.

The head of the general office of Religious Life
must be a priest.

The General Chapter fixes
the number of Councilors
and elects them, each one separately,
by a secret ballot,
for a six-year term.

The same regulations as for the election
of the Superior General apply here.

The Councilors may be reelected
to the same office
for only one additional term,
under the same regulations
governing the first election.

If there are only three Councilors
and the matter requires,
in accordance with ecclesiastical law,
that the Council be formed
by at least four members,
the Procurator General
acts as additional Councilor.

101 The Provinces of the Society
are established and suppressed
by the Superior General
with the consent of his Council.

Each Province has a Provincial
accountable to the Superior General
and appointed by the latter

with the approval of his Council.
The Provincial is a Major Superior
and has personal authority
over the religious and communities of his Province.
He must be at least thirty years old
and have five years of perpetual profession.
His term does not exceed five years,
and he may be reappointed
for a single additional term.

102 Every Province also has an Assistant-Provincial,
likewise appointed by the Superior General
with the consent of his Council.

Together, the Provincial and Assistant-Provincial
reflect the mixed composition
of the Society.

If the Provincial is a lay religious,
the priest Assistant-Provincial
will carry out the acts of jurisdiction
for which the sacerdotal character is required.

The term of the Assistant-Provincial
does not exceed five years,
and he may be reappointed
for a single additional term.

103 The Provincial Council includes
the Assistant-Provincial
and at least two other members
who are appointed by the Provincial.

Their appointment must be ratified
by the Superior General.

104 Every Province also has a Provincial Chapter
convoked by the Provincial
at least once every year.

Concerned with the vitality of the Province,
it focuses its attention

on the Marianist vocation and mission
within the life of the Church.
It determines basic policies
and evaluates their implementation.
The Chapter is accountable
to the Superior General.
It is composed
of the members of the Provincial Council
and elected delegates.
The number of elected delegates
exceeds by at least one
the number of members by right.

- 105** At the local level,
each Marianist community has a Director,
appointed by the Major Superior
with the consent of his Council
for a period of three years.
A consultation of the community
precedes this appointment.
He may be reappointed
for another term.
The reappointment for a third term
is permitted only in exceptional cases
with the previous consent
of the Superior General.
The Director has primary responsibility
for the religious life and mission
of the community,
and has personal authority over the religious
assigned to his community.
His authority is subordinate
to that of the Provincial,
to whom he is accountable.
The Director works together
with a Community Council,
whose members are appointed by him
and confirmed by the Provincial.

106 The Society of Mary traditionally distributes the responsibilities of government and leadership among the three offices of Religious Life, Education, and Temporalities. The Office of Religious Life cares for the spiritual development of the members and works; the Office of Education is concerned with intellectual, moral, and professional formation; and the Office of Temporalities has for its object strengthening the spirit of poverty, promoting social justice, and good stewardship of material goods in accord with the gospel.

The Superior at each level unites in himself the ultimate responsibility for each office.

The offices are an instrument for the renewal of persons and communities, for constant adaptation of our apostolic mission, and for promoting the participation of all in our common responsibilities.

The Administration of Property

107 The Society as a whole and individual Provinces have the right to acquire, own, administer and alienate property.

Other administrative Units of the Society and local communities have this right only with the permission of the Superior General.

108 The administration of the property of the Society is the responsibility of the Superior General and the Provincial Superiors,

who are assisted by the officers of
temporalities at their respective levels.

Decisions in this domain
are made with the consent or advice
of the appropriate Councils,
as required by ecclesiastical law
and our *Rule of Life*.

109 In the administration of our common property,
our purpose is to provide for the needs
of the members and communities,
and to support and develop our apostolic mission
in accord with the *Rule of Life*.

Authority of the *Rule of Life*

110 The *Rule of Life* of the Society of Mary
is composed of two parts: Book I and Book II.
Both parts are equally binding
on all the religious,
communities, and Provinces of the Society.

111 Book I of the *Rule of Life*
is approved by the Holy See.
Any change in this Book must be endorsed
by a majority of two-thirds of the votes
cast by a General Chapter;
the change must be approved by the Holy See
before taking effect.

112 Book II of the *Rule of Life*
supplements and particularizes
the provisions of Book I.
It also contains elements of the *Rule of Life*
which vary in expression
according to changing conditions.
Any change in Book II must be approved

by a majority of two-thirds of the votes
cast by a General Chapter,
which has the power to establish, modify,
or abrogate its norms.

113 Official interpretation of Book I of the *Rule of Life*
pertains to the Holy See.

Official interpretation of Book II
pertains to the General Chapter
and, between General Chapters,
to the Superior General.

The Superior General likewise has the power
to grant temporary dispensations
from particular provisions
of a disciplinary nature.

114 The final objective of the *Rule of Life*
is to enable us
to live our Marianist vocation
in charity and spiritual freedom,
and to work harmoniously
in our common mission.

The spirit of the Society is the spirit of Mary.

BOOK II

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Our Relationships Within the Family of Mary

- 1.1 One of the main reasons for the foundation of the Society of Mary and the Daughters of Mary Immaculate was to assure the existence and development of a more comprehensive community of Christians of all states of life who recognize their common bond in the Marianist spirit. This comprehensive community is called the “Family of Mary.”
- 1.2 We should strengthen the bonds which unite us with other groups of the Family of Mary, become increasingly conscious of our complementary roles, and work together to further the common mission of the Church. In fact, contact with other Christians committed to the Family of Mary allows us to attain a better understanding of ourselves as religious. Our common origin and common mission prompt us to give special importance to collaboration with the Daughters of Mary Immaculate.
- 1.3 As Marianists we have the obligation to extend and strengthen the Family of Mary. We aim to attract Christians to form communities consciously committed to living the Marianist spirit. We should offer our services and ministries to these communities, while fully encouraging their proper characteristics and autonomy.

The Practice of Marianist Stability

- 1.4 The vow of stability is a public pledge by the Marianist to commit himself to the life and mission of our

Society. It leads him to more than a merely passive perseverance, prompting him to be faithful in living all aspects of Marianist religious life and to take the means necessary to deepen his interest in the life of the Society and strengthen his commitment.

- 1.5** In particular, Marianist stability motivates the religious to penetrate into the vision of Father Chaminade concerning the role of Mary. As he enters into the spirit of his vocation, the Marianist finds joy in honoring Mary and speaking of her mission. He consecrates his energies to the formation of others in faith, especially to the development of the Family of Mary.
- 1.6** The vow of stability helps the religious experience the creative power of permanent commitment. It supports his fidelity in moments of weakness and thus leads to depth in maturity and fervor in love.
- 1.7** At the time of perpetual profession the religious receives a gold ring as a sign of the commitment by which he places himself permanently at the service of God in the Society of Mary.

The Practice of Chastity

- 2.1 In order to carry out our responsibility for the full practice of chastity, we must have recourse to a life of prayer which truly engages the power of love and commitment and which becomes a source of strength in moments of difficulty. We must seek to grow in fidelity to the Lord and thus to avoid occasions of temptation or scandal.
- 2.2 The life of chastity is also supported by generous dedication to the service of God's people, calling forth the energies of mind, heart, and body; by knowledge of self and emotional maturity; by simplicity and self-discipline in satisfying the needs of the body; and by respect for the body and maintaining it in good health.
- 2.3 Community life is an important aid toward growth in the whole-hearted practice of chastity. Religious help one another by sensitive fraternal correction and by mutual support. They are supported by family spirit, dedication to the community, and fraternal relationships with fellow Brothers, especially in recreation and relaxation in common with them. Thus, the community becomes for each one the center of his fidelity.
- 2.4 Genuine friendships are an important element for human growth and they contribute greatly both to inner peace and to emotional maturity. If we are to live our commitment of consecrated celibacy in the fullness of its meaning, we should seek honesty, simplicity,

and interior freedom in our relationships. Religious celibacy is meant to be redemptive; therefore, our friendship for others should be a concrete expression of God's love for them.

- 2.5** The religious community is not a substitute for the conjugal love and the natural family life which religious have forgone. The life of celibacy necessarily sharpens our experience of the fundamental solitude which is the lot of every human being. Celibate chastity, joyfully embraced, finds stability and strength in a personal relationship with Christ.

Personal Poverty

- 2.6** As long as the religious maintains the simple ownership of his goods, he may not increase the principal.
- 2.7** Whatever the work in which he is engaged, the mission to which he is sent, or the place where he lives, the religious should never lose sight of his condition as a poor man; he should use opportunities for direct contact with the needy; and he should keep informed about the situations and problems of his times. In a world of limited resources and in which a large part of the people lack the necessities of life, the religious should give a striking witness by his concern to avoid negligence and waste.
- 2.8** Conscious of the value of material goods, each religious should feel responsible for the money and goods he uses for personal and community needs. In this personalized practice of the use of common goods, he acts as a steward, not as an owner, and he is accountable to his superior.

Community Poverty

- 2.9** The community should be satisfied with a simple diet and lodging. The spirit of poverty leads the religious to avoid luxury and excessive comfort and to prefer what is simple, even austere.
- 2.10** All the religious participate in the preparation of the community budget. They should make provision in it for the Christian sharing of goods with the poor and meeting the needs of the Church. They evaluate community expenses and periodically review their collective witness to poverty and their possibilities for expressing this witness in effective forms.
- 2.11** All apostolic works of the Society should be open to the less favored, at least through scholarships, financial aid, and similar means.
- 2.12** Religious engaged in the administration of the goods of the community should aim for systematic planning and adequate foresight. The finances of the community should be adequately distinct from the finances of the work. Good stewardship is an integral part of the practice of poverty.
- 2.13** Each community should follow the decisions of the Provincial Chapter concerning its financial contribution to the Province.

Province and General Levels

- 2.14** The General Chapter and Provincial Chapters determine in their respective domains principles and guidelines for economic policy. This policy should take into particular account the needs of disadvantaged areas of the world; those of poorer communities, works, and

Provinces; and assistance to people who are at the margin of our society.

- 2.15** Each year the Provincial Chapter should evaluate the financial status of the Province in the light of these policy orientations. The General Chapter should evaluate economic policies and situations and determine directions for the whole Society.
- 2.16** Each Province should try to aid needy areas in personnel, apostolic projects, and financial contributions.
- 2.17** In considering new apostolic activities, a certain priority should be given to those directed toward the poor and those which involve a more direct sharing in their life.
- 2.18** It should be as clear as possible that works owned by the Society are directed toward the service of others and not for profit. For the sake of the apostolate, each Province should periodically review its material holdings with a view to disposing of any property which tends to reduce its flexibility and apostolic effectiveness.
- 2.19** In considering the foundation or expansion of a work, those responsible should carefully judge whether the costs are proportionate to the apostolic goals. For communities and works, new construction should be as simple as is consistent with the purposes of the building. Even in building and decorating chapels, we should aim for simplicity.
- 2.20** The Society must be careful to avoid accumulation of money and resources. If reserves are necessary, we should maintain only what is clearly required to meet real needs.

The Practice of Obedience

- 2.21** Only the Superior General, the Provincial, and the local Director may command the religious under their authority in the name of the vow.
- 2.22** The spirit of obedience goes beyond the acceptance of assignments to communities and the fulfillment of commands given in the name of the vow. All members are responsible for the attainment of our common goals and objectives. In the spirit of obedience, each member should exercise a responsible initiative in the pursuit of these ends. This obligation includes observance of the *Rule of Life* and of the general and particular directives adopted in accord with it.
- 2.23** Each member should submit activities for which he is personally responsible to the advice and evaluation of his superiors and fellow Brothers. Community meetings and regular interviews with the director facilitate this accountability.
- 2.24** In order to reach a decision which is truly for the good of the individual, the Society, and the Church, superiors discuss changes of assignment with the individuals involved before making a final determination.
- 2.25** Superiors take into account the desire of sick and retired religious in the choice of community, insofar as the interests of the individual and the community permit.
- 2.26** The practice of obedience leads to full trust in Providence concerning our future and the use of our talents. Selfish ambition and excessive attachment to a particular position can be a great temptation. The Marianist should learn, through discernment

and spiritual direction, through the practice of accountability, and through dedication to the mission of the Society, to let the Lord be the guide of his life and destiny.

Relationships Within Our Communities

- 3.1** Every Marianist community consists of at least three persons. Some structure (community rooms, schedule, community organization) is necessary for the vitality and unity of any community. Community gatherings such as common prayer, meetings, and meals call for an effort on the part of all to be present and for the observance of timetables and basic orderly procedures. Punctuality, politeness, and consideration for others are essential.
- 3.2** Every Marianist takes an attentive and active role in community life. For the common good and the service of the community, he should be willing to give up his own preference and even, when necessary, personal advantages.
- 3.3** Community life is not the same as uniformity. Marianists should be understanding of personal differences which arise from temperament, age, health, the needs of varied apostolates, or cultural background.
- 3.4** All religious need health, rest, leisure, privacy, and a minimum of material resources, especially those related to their formation and apostolate. The right of each individual to meet these fundamental human needs must be respected. At the same time, every member is conscious of his responsibilities to the community.
- 3.5** The religious who, because of age, can no longer be fully engaged in apostolic endeavors continue to serve

to the extent their strength allows. Communities are happy to count retired Brothers among their members and to assist them in fulfilling their vocation. All appreciate their witness of serenity and fidelity, their rich experience, and the unique contribution they offer by prayer and example. These older members can count on the concern of their fellow Brothers and the special attention of their superiors.

- 3.6** When sickness or infirmity come to one of the members of the community, all should be ready to help him. In such circumstances, the charity of superiors and fellow Brothers becomes especially evident. The sick are called to accept their suffering in a spirit of faith, knowing that they share in the salvation of the world by union with the suffering Christ. All appreciate the special graces which these Brothers bring to our life and work. Those who are lonely or troubled also merit the special attention and solicitude of everyone.
- 3.7** A spirit of positive dialogue and mutual openness, which excludes no one and encourages each member to contribute to the development of all -- such a fraternal attitude creates a climate of joy and hope. Thus, the Marianist community becomes a center of human and evangelical friendship.
- 3.8** Our communities are called to evangelize, but they must also themselves be evangelized. We create an atmosphere favorable to personal and communal listening to the Word of the Lord, which comes to us through the Scripture and the action of the Holy Spirit in our present-day world. Our communities encourage and facilitate faith-sharing in varied forms adapted to the graces, formation, and abilities of each member. We also join together in common study and reflection on the life of the Church and the dynamics of evangelization today.

- 3.9** Each year, communities prepare a statement of objectives for the year within the framework of the *Rule of Life* and Provincial directives. This statement specifies, in accord with local conditions, a plan for community prayer and other community gatherings, specific apostolic objectives, and the personal role of each member in them. This statement of objectives is submitted to the approval of the Provincial Administration and is periodically evaluated in the course of the year.
- 3.10** We are a community of men marked by sin, with its consequences of discord, division, and selfishness in all its forms. In struggling with our individual and collective weakness, we offer fraternal correction with simplicity and humility and receive it with gratitude and in the spirit of the gospel. We make suggestions for our collective improvement during community meetings and we follow the counsel of the gospel in approaching an individual Brother.
- 3.11** When conflicts arise in a community, they should honestly be admitted. Means that facilitate the overcoming of our differences by frank discussion can help us cooperate with God's grace. Reconciliation, mutual help to overcome weakness and failings, and the acceptance of others in spite of differences are special signs of the presence of Christ among us.

Relationships Beyond the Community

- 3.12** The Marianist represents the Church and the Society of Mary to those he meets. He keeps this in mind and acts in accord with the spirit of the gospel. He develops those values and attitudes which facilitate frank and fraternal contact with others: kindness, sincerity, courage, a sense of justice, loyalty, respect, courtesy, and friendliness.

3.13 Mass media, correspondence, travel, social engagements, reading, and entertainment are an integral part of contemporary culture. As such, they must be penetrated with the spirit of the gospel. At the same time, they can become valuable means for the work of evangelization. Yet, the religious should be aware of the capacity of these means to absorb too much time, interest, and money, as well as to distract him from the wholehearted and prayerful search for God. Communities frequently reflect on the use of these means.

3.14 Religious life necessarily involves separation from our natural families. Yet, the Marianist always maintains and manifests a deep affection for his parents and relatives and is happy to be with them, sharing life and faith. When they are in need, he assists them. He attempts to combine fidelity to the Lord with a respectful attitude toward his family.

Prayer Life

- 4.1** Common prayer should be characterized by reverence, beauty, careful preparation, and the participation of all.
- 4.2** Each day, the Marianist community celebrates the Eucharist. Thus, the community is enriched by the spirit and grace proper to the various liturgical seasons, in which the mysteries of Christ become a source of private and common prayer.
- 4.3** The Blessed Sacrament should be reserved in the community residence. By the fact of this form of the Lord's presence, the oratory becomes a privileged place of community prayer.
- 4.4** Any occupation, employment, or relaxation which habitually interferes with the practice of personal meditation is incompatible with Marianist religious life.
- 4.5** Each community determines, in accord with Province policy, whether meditation should be made in common or in private. In either case, the community aims to create an atmosphere favorable to meditation, reserving definite times and places for silence and, periodically, evaluating the effectiveness of measures taken to deepen and enrich personal prayer.
- 4.6** For mutual help in the spirit and practice of prayer, communities can make use of extended liturgies, paraliturgical services, shared prayer, and shared reflection on the Scriptures.

- 4.7** Marianists give special honor to the Blessed Virgin Mary in community prayer. Each day, they renew their consecration by a formula expressing the spirituality of the Society. They give particular attention to the references to Mary in liturgical prayer. Among Marian prayers of special significance in the tradition of the Society are the Three O’Clock Prayer -- spiritual reunion of all Marianists -- and the rosary, in which we enter into the mysteries of Christ as Mary did.
- 4.8** When the news of the death of a member reaches a community, public prayers are offered for him, and his name is mentioned for nine days in community prayer. Each member of the Society offers a Mass for his intention. If the deceased member had a special relation with a particular community, additional intercessions are offered in accord with Province guidelines. During the annual retreats, the Eucharist is celebrated for the religious who have died during the previous year. Every day, a community prayer is offered for the religious whose anniversary of death occurs on that day.
- 4.9** In our communities, the Eucharist is offered on the feast of Saints Peter and Paul for the personal intentions of the Pope; on the feast of Saint Joseph for the Superior General; and on the feasts of the Annunciation, the Sacred Heart, the Holy Name of Mary, and the Immaculate Conception for our fellow brothers and all those closely associated with the Society. We also make special remembrance of the deceased members of these categories of persons.
- 4.10** Marianists celebrate with special religious attention all feasts of the Virgin Mary, in particular those of the Holy Name of Mary, patronal feast of the Society; the Immaculate Conception, a mystery traditionally

venerated in the Society; and Our Lady of the Pillar, a feast which recalls our origins. We also give special attention to the feasts of Saint Joseph and of Saint John the Evangelist, patrons of the Society; of Saint Benedict, our patriarch; and of the Holy Guardian Angels (October 2), anniversary of the Society's foundation.

Other Means for Growth in Faith

- 4.11** Spiritual reading is necessary to nourish personal prayer and the whole of the spiritual life. Religious study complements spiritual reading by deepening our understanding of the mystery of salvation and stimulating our apostolic dedication. Every religious should find adequate time for these activities every week.
- 4.12** One of the most effective means of spiritual growth is the frequent examination of our words, actions, motives, and thoughts in the presence of God. Before him, we search for and recognize our strengths and weaknesses, his gifts and our response; in faith, we come to realize his love for us despite our sinfulness. Through this examination, we clear away obstacles to prayer and become more disposed to listen to him and discern his will.
- 4.13** Retreats have an exceptional importance as occasions for spiritual renewal, freeing us from ordinary concerns in order to devote ourselves completely to prayer and reflection. Every year, each religious makes a retreat of one week. Between annual retreats, each community plans shorter, periodic retreats. These retreats are a serious responsibility for all.
- 4.14** The Marianist is free in his choice of a spiritual director; preference should be given to a priest of the Society.

Thus, the director will more surely combine principles drawn from Marianist spirituality with the more general principles of good theology and psychology.

- 4.15** Fasting; patience with the difficulties inherent in our community life and in the accomplishment of our work; voluntary privations for charitable or spiritual ends; the acceptance of our limits and failures, both personal and communal -- all are simple and easily available means to enter into the saving mystery of the cross. In certain liturgical seasons or in special situations, communities determine common practices of penance.
- 4.16** Periods of silence are necessary in order to develop a climate of prayer, work, and peace in our communities. Silence removes obstacles to recollection and allows us to prepare to share the message of Christ with others in our apostolic work. God speaks to the hearts of those who enter into silence in order to hear him.
- 4.17** For growth in the spiritual life, we give particular emphasis to the teaching of our Founder on the virtues of preparation, purification, and consummation:
- a) Among the virtues of preparation, silence of words should be accompanied by that of signs, of the mind, the emotions, and the imagination. The practice of these five silences, joined to the other preparatory virtues (recollection, preparatory obedience, and support of mortifications), enables us to acquire the self-knowledge and self-discipline necessary for continued growth in holiness and for the fulfillment of our apostolic mission.
 - b) The work of purification probes to the very roots of our faults and prepares us for fuller cooperation with God's grace. Confidence in

God, distrust of self, and recourse to guidance enable us to overcome the deep inner obstacles presented by our weakness, our natural faults, and our uncertainties. Long-suffering patience, frequent recourse to prayer, and the firm renewal of our intentions give us the courage to overcome external irritations and temptations arising from our own susceptibility or from the attraction of evil.

- c) The virtues of consummation (humility, modesty, self-denial, and renunciation of the world) lead us to freedom from selfishness so that our life can be centered in the Lord.

Thus, these virtues prepare us to put on the new man in a life wholly motivated by faith, hope, and charity.

Our Basic Objective: Formation in Faith

- 5.1 Formation in faith is the aim of our apostolic work. Whatever we do is meant to contribute, directly or indirectly, to this end; thus, we make our modest contribution to the Church's universal mission.
- 5.2 Our Founder met the challenges of his day by teaching the Word of God in response to the needs of the whole person; thus, he was led to a widespread and fruitful apostolate of social action, realizing that the living Word has the power to convert hearts and to move people to build a just and fraternal society. Through our Marianist heritage, we are called to meet the needs of our time in the same manner.
- 5.3 Since the Society of Mary partakes in the mission of the Church, Marianists should be integrated into its life and pastoral planning. Thus, we regularly examine our insertion in the local Church, according to the guidance of the bishops and fidelity to our charism.

Sharing Our Charism

- 5.4 Our charism, which has the spirit of Mary as its source, is a gift of God for his people. Therefore, the members of the Society seek every opportunity and use all means to spread this charism.
- 5.5 Every apostolic work tends to develop a community spirit. An important contribution a Marianist community can make to such a work is the witness of a human and religious life which strengthens this community spirit,

penetrates it with the gospel, and fosters a respect for persons.

- 5.6** Our preferred means of sharing our charism is the establishment and development of lay communities of the Family of Mary. We help form these groups in our spirituality and apostolic method, and work with them to create a network of communities of faith. They, in turn, call us to fidelity to our vocation and enrich us with the witness of their faith.
- 5.7** Our Marianist charism cannot continue without the attraction and development of new religious vocations. Our efforts in this domain witness to our belief that God is inviting men to our Society and that we can assist them in discerning this call.

Pastoral Works

- 5.8** Direct proclamation of the Word of God lays the groundwork for formation in faith. Therefore, the Society of Mary calls some of its members to engage in the pastoral work of preaching the Word which invites people to conversion and growth in Christ.
- 5.9** The members of the Society serve pastoral needs by working in parishes, chaplaincies, houses of prayer, and centers for retreats and conferences, and by collaborating in movements of the lay apostolate and in ecumenical work.

Apostolate of the Schools

- 5.10** The apostolate of education is a privileged means for the Society to carry out its mission. Marianists working in schools fulfill their mission not only by religious instruction and formation in the Christian life, but also

by the professional quality and Christian character of all their teaching.

- 5.11** Each of the schools conducted by the Society of Mary is meant to become an authentic community. Teachers, parents, and students must work together, enrich one another, and help one another grow as Christian persons. Forming lay collaborators in the Marianist spirit is central to the development of our educational communities.
- 5.12** Marianists, who teach, witness to a life enriched with both human and Christian values. They contribute in a special way to our common mission by their professional competence and their sensitivity to the human and spiritual growth of all members of the school community.
- 5.13** One of our primary concerns in education is the appropriate presentation of, and formation in, faith. This task requires careful preparation and adaptation in both knowledge and methodology. To form in faith, we complement formal religious instruction with programs and experiences which lead to spiritual growth and apostolic service.
- 5.14** Marianist education aims to develop the whole person. By helping students understand the branches of human knowledge, by educating them to critical thinking, and by stimulating desire for the truth in theory and action, teachers prepare good ground for implanting the word of the gospel.
- 5.15** Schools offer us an excellent opportunity and responsibility to work for justice and peace. Our programs should develop a critical sense which prepares students to build a just society and to promote unity and respect among all peoples.

Helping Build a Just and Fraternal Society

- 5.16** All our apostolic efforts aim to form persons and communities in a faith which creates a just and fraternal society. The gospel sensitizes us to personal and social sin, to those situations in which human freedom and dignity are denied through unjust structures of violence or oppression. The gospel also challenges us to tasks of liberation, reconciliation, and human development.
- 5.17** Our communities must offer clear witness to justice and brotherhood. The community should stimulate individual members to promote justice and help them clarify their motives and decisions in the light of the gospel. Our communities must promote human dignity and the full participation of all in our corporate mission, avoiding discrimination and oppression. We work together to increase our awareness of injustice and suffering, and when appropriate we speak and act as a community on these issues.
- 5.18** Our institutions should likewise be just in every respect. Policies and practices toward our employees and our relationships with political and economic structures should regularly be evaluated. We should avoid discrimination, economic exploitation, and subtle forms of moral or institutional violence.
- 5.19** Following the teachings of the Church, we collaborate with movements that promote justice and peace and the integrity of creation, and we are responsive to human needs as they arise, both in our own environment and in other suffering areas of the world.
- 5.20** Faith leads us and those we form to share in the experiences of the poor as they struggle for dignity and freedom. As much as possible, our apostolic works

should be responsive to the poor. Some Marianists work directly with them and help them see the link between the search for justice and the gospel message.

Expansion of Evangelizing Presence

- 5.21** Missionary in the universality of its members and of its apostolate, the Society collaborates in the Church's effort to expand its evangelizing presence among all peoples.
- 5.22** In every culture, there are groups and strata of people to whom Christ has not been preached. The Society should examine its work of evangelization aimed at reaching these groups. A special effort is necessary in Christian cultures where gospel values are no longer truly understood or lived. This effort includes working in mass media, organizations of social and cultural improvement, continuing education, and scientific research. The vast world of labor must likewise be penetrated with the message of Christ.
- 5.23** The Society is called to strengthen the Christian life among young Churches. In order to assure the continuing evangelization of these areas, we work especially to promote the formation of lay apostles and religious vocations.
- 5.24** The Society recognizes that the Church has yet to bring the gospel to large areas of the world. Our contribution is to implant the Marianist presence, always mindful of the richness of the existing culture and the need to integrate it with the spirit of the gospel.

Norms Concerning Religious Profession

- 6.1** Before admission to the novitiate, first profession, and the renewal of temporary profession, the candidate must address his request in writing to the Provincial. In the case of renewal of temporary profession, the Provincial consults the community in which the candidate has lived.
- 6.2** When a religious wishes to profess perpetual vows, he requests them and explains his motivation in writing to the Provincial. The latter then consults at least the perpetual professed with whom this Brother has lived during the last three years. After having examined with his Council the request of the religious, he transmits the decision to the Superior General for ratification. In case of non-ratification, the Superior General sends the matter back to the Provincial for further study. Perpetual vows may not be taken without the ratification of the Superior General.
- 6.3** The religious should be admitted to perpetual vows if he is judged to possess the dispositions and qualities which should be found in every Marianist. Among these are included:
- a) sound judgment, emotional maturity, and strength of character, permitting a solid hope for perseverance;
 - b) aptitude for life in common, consisting in forgetfulness of self, openness to others, and frankness in relations with fellow Brothers and Superiors;
 - c) family spirit, inspiring love and esteem for the

Society and dedication to its works;

- d) a true religious spirit, which manifests itself by a life of prayer, faithfulness to the vows, and apostolic generosity.

- 6.4 A written and signed record of the profession is kept by the Provincial Administration.
- 6.5 Novices make their first vows for a period extending to their next annual retreat. Thereafter the year of vows is reckoned from one annual retreat to the next.
- 6.6 The Provincial determines, in accord with ecclesiastical law and Province policy, the help that should be given to novices or religious who are dismissed or who withdraw. These persons may not claim any indemnity from the Society.

Vocations to the Society of Mary

- 6.7 Every Marianist community and each religious has the responsibility to foster new vocations. Our prayers, words, and example, within communities that are joyful and united in charity, can be a valuable aid to awaken and sustain vocations. The entry of new vocations into the Society is an important sign of vitality.
- 6.8 Every Province of the Society organizes a program for developing vocations. The objectives of such programs are:
 - a) to encourage and coordinate the efforts of individual religious and communities;
 - b) to make known the Marianist vocation and mission;
 - c) to aid those who believe they are called to serve

- the Lord;
- d) to organize special workshops, retreats, and centers of vocational guidance to promote religious vocations;
- e) to encourage prayer for Marianist religious vocations;
- f) to collaborate with the local Church and other religious congregations in promoting vocations.

6.9 Above all, prospective candidates must deepen their Christian life. So that their choice will be enlightened and free, they must clearly understand the dignity of all vocations, including the lay life and Christian marriage. Through living in communities for extended periods of time, they can attain a solid experience of religious life. A valid decision for Marianist religious life must be based on a recognition of the great needs of the Church and world and on the understanding that our vocation is a fellowship with the Lord and his Mother for the sake of mission.

Initial Formation

6.10 For the initial formation of candidates, the Society establishes programs for periods of aspirancy, novitiate, and post-novitiate formation. Details concerning such formation programs are given in the Directory of each Province. In general, these programs should be characterized by:

- a) a harmonious integration of spiritual, intellectual, cultural, and apostolic education;
- b) guidance toward the development of the spirit of faith and prayer, family spirit, and Marian dedication;
- c) particular attention to the theology of religious life and the vows;

- d) an emphasis on the mission, spirituality, traditional structures, and history of the Family of Mary and the Society of Mary;
- e) education toward justice and critical analysis of the society in which we live;
- f) realistic professional and technical education in view of apostolic service and in accord with civil standards and requirements;
- g) the encouragement of cooperation for the common good, the sense of responsibility, initiative, and the willing acceptance of guidance.

6.11 The directors of formation programs and their collaborators are carefully chosen and prepared for their task. They aim to work together in close union of mind and action.

6.12 After the novitiate, the religious continue their initial formation, devoting themselves primarily to this task for a generous period of time specified by the program of each Province. By a life of prayer, spiritual direction, advanced religious studies, and an initiation into apostolic activity, they deepen their faith and their religious life. They follow well-balanced programs of liberal education and professional or technical formation, in accord with the needs of the Province and the orientation of each individual. Studies should not be prolonged unduly before the experience of an active ministry. Many advantages can derive from assigning some of these young religious to spend a part of this period in a culture other than their own, in view of broadening their experience. The period of initial formation terminates with the profession of perpetual vows.

Preparation for Different Ministries in the Society of Mary

- 6.13** The Society attempts with each religious to discern the call he has received from the Lord. Keeping in mind the needs of the Provinces and communities and his aptitudes and desires, it prepares him to lead his religious life according to his vocation within the Society.
- 6.14** The consultation concerning the state of the religious as a lay member or priest at the time of perpetual profession includes at least all the perpetual professed with whom he has lived during the previous three years. For religious oriented toward the priesthood, the Provincial undertakes another consultation just before admission to the seminary.
- 6.15** Every lay member should receive religious and spiritual formation for the particular witness, service, and mission he has as a lay religious. All should be well formed in the understanding and practice of the spirit and charism of our Society. Those who will work in the domains of education and culture should receive a thorough professional formation in their fields and at the same time a religious and theological training which aims to clarify the links between faith and culture. Those who will work in technology and manual labor should be educated in their specializations, in social and economic questions, and in the teachings of the Church on labor and justice.
- 6.16** At the level of priestly formation, interprovincial cooperation presents great advantages. The period of seminary studies is normally spent in formation communities under the direction of a Marianist priest, and is regulated by a specific formation plan approved by the Provincial authorities responsible for the

seminary. This formation plan includes preparation for priestly ministry to fellow Brothers and for a role of spiritual leadership in the Society, as well as for sacerdotal ministry to the people of God. Because of the ministry to which priests are called in the Society, those preparing for this ministry give special importance to the duties of acquiring a sound theological training, an ability to preach the Word of God effectively, and skill in the art of spiritual direction.

Continuing Formation

6.17 Religious and communities should take full advantage of opportunities for continuing religious and Marianist formation provided by:

- a) the orientations of the universal Church, Synods and episcopal conferences;
- b) study of the life and writings of the Founder;
- c) the directives of the *Rule of Life* and of Chapters;
- d) circulars and other communications from Major Superiors and their assistants;
- e) visitations by Major Superiors or their delegates;
- f) Marianist publications;
- g) opportunities for religious and apostolic renewal after some years of active service;
- h) occasions for interchange with Brothers from different parts of the Society, offering a special enrichment beyond the capacities of a single Region or Province.

6.18 Community conferences and meetings are especially important means for continuing formation at the local level. Such meetings should normally be held once a week. They may involve presentations

concerning the life of the Church, personal spiritual growth, the Marianist spirit and mission, or the work of evangelization; they may also take the form of a meeting in which the members of the community share group or individual concerns in order to discern God's will and to formulate community goals, policies, and programs of action.

6.19 The Director plays a special role in assisting the continuing growth of each member and of the entire community. Each Marianist has periodic interviews with his Director concerning his participation in the community life and mission. These interviews are a part of the Director's personal service to his brothers and one of his most important duties. Each religious should regard these interviews as important for community life.

6.20 Special occasions for continuing formation and renewal should be provided at regular intervals in the life of each religious. They should include:

- a) advanced professional and educational experience;
- b) human and cultural development;
- c) preparation for new forms of service and for retirement;
- d) renewal programs for special age groups;
- e) experiences in different cultures.

Exercise of Leadership

- 7.1 The exercise of authority, at all levels in the Society of Mary, is a service characterized by the sense of responsibility, participation, subsidiarity, and accountability.
- 7.2 Authority, whether personal or collegial, can be delegated to any religious or group of religious for different works or tasks, according to the norms for delegation established by ecclesiastical law and the *Rule of Life*.
- 7.3 The sense of responsibility requires each one at his level to accept and carry out decisions and policies determined by higher authority in the Society.
- 7.4 Participation consists in the active collaboration of all members, as much as possible, in planning, making, executing, and evaluating decisions. Dialogue and communal discernment are helpful means to attain full participation.
- 7.5 In the formulation of general, provincial, regional, district and local policies, the principle of subsidiarity guides the appropriate authority to do two things:
1. to place decision-making at the level that is most competent and closest to those whom the decision will affect;
 2. to provide the necessary support to those making the decision.

- 7.6** The principle of accountability obliges us to keep competent authority informed about the way in which we seek to fulfill the goals of the Society of Mary. Authority has the duty of responding with constructive evaluation. This principle requires dispositions of openness and mutual responsibility.
- 7.7** The exercise of leadership according to these principles allows many factors to make their proper contribution: our common aims; our structures; interaction among men united in the same vocation; the Superior and the assistants; and finally, in a unique way, each individual religious.
- 7.8** Each religious is called to make an active use of structures which facilitate the exercise of leadership, such as community meetings, discussions, and prayer. To refuse these responsibilities is not merely an absence of participation but a negative influence.

The Society of Mary as an International Community

- 7.9** At the international level, the entire Society of Mary constitutes a single community, in which the religious find their identity as Marianists.
- 7.10** The sources of our unity on the international level include:
- a) a Founder who left us the heritage of a common spirit;
 - b) our specific mission, recognized as such by the Church;
 - c) a common history, which contributes to the formation of our family spirit;
 - d) the same *Rule of Life*;

- e) common leadership coming from the General Chapters and the General Council;
- f) inter-Unit organizations and meetings, which help the Society respond to needs and aspirations shared by more than one Unit.

7.11 The central concerns of leadership at the general level of the Society are:

- a) to preserve, strengthen, and symbolize the unity of the Society;
- b) to foster a deeper understanding of the Marianist charism and fidelity to our origins and our mission;
- c) to stimulate the growth and adaptation of the Society through the interchange of ideas, personnel, and resources;
- d) to promote a greater consciousness of the catholicity of the Church;
- e) to formulate common objectives for the Society;
- f) to guide the Society in its response to the critical needs of the Church and the world amid the diversity of cultures;
- g) to offer evaluation and support to the Unit authorities in the fulfillment of their responsibilities;
- h) to promote inter-Unit cooperation;
- i) to foster new foundations in areas where the Society is not yet present.

7.12 The religious should take an active interest in the life of the Society throughout the world; they should readily cooperate in inter-Unit and international activities to foster unity and deepen mutual understanding; and they should be open to service in Units other than their own when they are called there by legitimate authority in the Society.

- 7.13** In the Society, the Major Superiors are the Superior General, the Provincials, the Superiors of Regions, and their Vicars when replacing them.

General Principles Regarding Elections

- 7.14** Members of the Society in temporary profession enjoy active and passive voice in those specific instances mentioned in the *Rule of Life* and in the *Directory* of the Unit.
- 7.15** The *Directory* of each Province and Region establishes the mode of election for the Provincial and Regional Chapters.

Administrative Structures

A. The Three Offices

- 7.16** The three offices of Religious Life, Education, and Temporalities represent three areas of concern that embrace the totality of the Society and each of its members, both in internal life and in apostolic mission. Each office is concerned with the formation, motivation, and direction of members of the Society and those influenced by them.
- 7.17** No single office by itself views an endeavor in a completely comprehensive way. By the interaction of the three offices the most important concerns of the Society are kept constantly in mind.
- 7.18** The chief concerns of the Office of Religious Life are the following:

- a) continuing growth of the spiritual life of Marianist religious and communities by means of liturgy, sacramental life, retreats, conferences, spiritual direction;
- b) formation to the faith in our works: religious education, Christian Life Communities, pastoral ministry, formation of religious educators and animators of faith;
- c) relationships with other branches of the Marianist Family;
- d) communication and collaboration with the local and universal Church, in particular with ecclesiastical authorities;
- e) the work of attracting and developing vocations to the Society of Mary and to the other branches of the Marianist Family;
- f) special attention to programs of initial and on-going formation;
- g) the preparation of Marianists for priestly ministry;
- h) religious studies and the formation of specialists, especially spiritual directors;
- i) research and publications concerning the Marianist spirit;
- j) promotion of consciousness of the role of Mary in the spiritual life and the apostolate;
- k) information on trends in contemporary religious thought.

7.19 The chief concerns of the Office of Education are the following:

- a) the integral formation of the religious on the human, moral, intellectual, spiritual and professional levels;
- b) professional formation of the religious: determination of programs and direction of studies;

- c) educational institutions: the attainment of their goals, reflection on their role in the Church;
- d) the ongoing formation of teachers and staff in our works and the development of an apostolic outlook among them;
- e) relationships with authorities and with civil and ecclesiastical organizations concerned with education;
- f) development of new forms of education and evangelization: mass media, publications, adult education;
- g) information and development of interest in contemporary trends in thought, science, and culture.

7.20 The chief concerns of the Office of Temporalities are the following:

- a) attention to the physical and material welfare of the Brothers, conformably to the spirit of poverty and the collective witness of poverty;
- b) the promotion and practice of social justice, peacemaking, and the integrity of creation;
- c) basic education of the religious in the social doctrine of the Church and information on contemporary problems and trends in economics and justice;
- d) cooperation in the formation of religious and lay collaborators engaged in the domain of temporalities;
- e) economic planning, management, and stewardship of material goods, with the concern to use them in the service of evangelization;
- f) communication concerning the financial and economic status of the Society and its works;
- g) contacts with civil authorities and with professional persons and organizations in the fields of social justice and economics.

7.21 The functions of these offices are normally assigned to assistants at the general, provincial, regional, and district levels, and at least in the larger local communities. When the need arises, the functions of any office at a given level may be divided among several assistants.

B. The Various Levels of Government

1. The General Level of Government

7.22 The general level of government includes the General Chapter and the General Administration. In the spirit of the Founder, these ensure that the Society remains faithful to its mission and to the demands of religious life. They guarantee our missionary availability for the needs of the entire Church and our fidelity to our spirituality and charism.

a.) The General Chapter

7.23 The General Chapter meets to strengthen the bonds of unity among members of the Society and to carry out the legislative and evaluative functions assigned to it.

The General Chapter elects the Superior General and the General Assistants, articulates our missionary vision, determines policies and objectives for the entire Society for the next few years and makes whatever decisions are required.

If need be, the Chapter proposes to the Holy See modifications in Book I of the *Rule of Life* and makes changes in Book II.

7.24 Legislative functions of the General Chapter include:

- a) to determine policies for the life and mission of the Society in our times;
- b) to initiate long-range planning;
- c) to study and act upon propositions submitted;
- d) to formulate statutes and make specific decisions;
- e) to give guidelines and recommendations to the General Council;
- f) to set budgetary guidelines for services and functions of the General Administration and to establish guidelines for Unit assessments;
- g) to fix the number of the General Assistants and to determine their functions.

7.25 Evaluative functions of the General Chapter include:

- a) to review the life and mission of the entire Society since the last General Chapter, especially by analyzing the reports of the General Council on the state of the Society and the role it has played in the Society;
- b) to review the application of previous Chapter decisions;
- c) to evaluate the financial policies, practices, and expenditures of the General Administration in order to make appropriate recommendations.

7.26 The Superior General, with the consent of his Council, fixes the place and opening date of the Chapter. The date of a regular Chapter may be anticipated or postponed, but not beyond six months.

- 7.27** The Superior General, with the consent of his Council, establishes a commission to prepare for the Chapter, to examine propositions received from members of the Society, and to make the necessary material arrangements to allow for the proper functioning of the Chapter.
- 7.28** The Chapter establishes its agenda, taking into account the topics submitted by the preparatory commission. The Chapter also determines the rules of procedure to be followed.
- 7.29** In all elections held during a Chapter, the requisite majority will be calculated according to the number of valid votes cast. An abstention (or a blank ballot) is not considered a valid vote.
- 7.30** The members of the General Chapter are the Superior General, the Assistants General, the Provincials and Assistant-Provincials of those Provinces having the number of members of the Society specified below (7.33), and the elected delegates.
- 7.31** In determining Chapter representation, the number of members of the Unit is calculated as on the day of the Chapter's convocation. Members in temporary vows are included.
- 7.32** In providing for General Chapter representation, members are counted with the Province, Region, or District in which they are living and working on a permanent basis at the time of the convocation of the Chapter. They also have active and passive voice in this Unit. With the consent of the Superior General, a member may be authorized to vote instead with the Unit to which he belongs.

7.33 Delegates shall be selected on the basis of the following criteria:

- a) Provinces, Regions, or Districts with less than 50 members elect one member, of either category;
- b) Provinces, Regions, or Districts between 50-100 members elect two members, one priest religious and one lay religious;
- c) Provinces of more than 100 members send the Provincial and Assistant-Provincial by right. In addition, these larger Provinces elect delegates as follows:
 - 101-200: one priest religious, one lay religious;
 - 201-300: two priest religious, two lay religious;
 - 301-400: three priest religious, three lay religious;
 - for each additional 100 members, or fraction thereof, a Province elects two additional delegates, one priest religious and one lay religious.

7.34 The total number of eligible electors in a Province or Region does not take into account those members who are assigned to a District. In the District, only those members who are living and working there on a permanent basis constitute the electoral body.

7.35 Two ballots for delegates to the General Chapter are conducted in the Province, Region and District. On the first ballot each religious nominates twice the number of delegates to be elected in each category. If there is a tie for the final place – whether between priests or between lay religious – those with the same number of votes are retained on the list. On the second ballot, the voters choose from the list of nominees the specified

number of delegates to the General Chapter. If there is a tie for the final place, the older in first profession is elected; if they have the same date of profession, the older in age is elected.

7.36 The Superior General and Councilors who are completing their term of office remain members of the General Chapter by right, even if they are not re-elected during the Chapter. If the General Chapter elects as Superior General a religious who is not a capitulant, the assembly is suspended until his acceptance of the election. The new Superior General assists at the Chapter as soon as possible and enjoys the right to vote by the very fact of his election. If the Chapter elects as a General Assistant a religious who is not a capitulant, he assists at the Chapter as soon as possible and enjoys the right to vote by the very fact of his election.

7.37 A religious who has received the vote of confidence of his fellow Brothers to act as a delegate should consider that the duties of a representative ordinarily take precedence over any other obligations.

7.38 A capitulant, for a reasonable and legitimate cause, admitted as such by the Superior General with the consent of his Council, may renounce his mandate, but he may not designate his own substitute. In case of death, prevention from attending, or warranted withdrawal, the replacement for an elected member is determined in the following manner:

1. In the Units electing one capitulant, the replacement is the religious next highest in the list of nominees;
2. In the Units electing more than one capitulant, the replacement is the religious next highest in the list of nominees in the same category.

If there is a question of a member by right, the Superior General names the replacement with the consent of his Council.

- 7.39** Except for the case where a General Chapter is convoked for the election of an interim Superior General, the General Chapter which elects the new Superior General is an ordinary General Chapter, at which the General Assistants are also to be elected.
- 7.40** From the day of convocation of a General Chapter, it is forbidden to remove from their office the religious who are members by right. In the case of a Chapter convoked by the Vicar General, such removals are forbidden from the very day on which the generalate becomes vacant.
- 7.41** When an extraordinary chapter is convoked, it considers only the matters for which it was convoked.
- 7.42** If the office of Superior General should become vacant while an Extraordinary General Chapter is in session, the Chapter becomes an Ordinary General Chapter and proceeds with the election of a new Superior General and Council.

b.) The General Administration

- 7.43** The General Administration comprises the Superior General, the General Assistants, and those in charge of General Services.

Superior General

- 7.44** The Superior General, successor of Blessed William Joseph Chaminade, Missionary Apostolic, is the visible sign of the unity of the entire Society. Under the maternal

guidance of Mary, and following the example of Saint Joseph, he seeks to preserve, enhance and diffuse the common charism, first of all by the authenticity of his own Marianist life and then by taking an active interest in the life and mission of each Unit, community and member. Since he is responsible for building up the whole Society and leading it in its mission, he must constantly seek from God the wisdom, the mercy, and the strength that are necessary for his office.

7.45 The Superior General may be re-elected for a second consecutive term provided he obtains a two-thirds majority of votes. If he does not receive this majority by the end of the third ballot, he is not eligible for re-election. The election process then begins anew.

7.46 The following are the principal responsibilities of the Superior General:

- a) he sees that the *Rule of Life* and the statutes of the General Chapters are observed;
- b) he provides for the good functioning of the three offices;
- c) he grants or denies ratification of the admission of religious to the profession of perpetual vows;
- d) he maintains direct and immediate authority over all the members of the Society, but he may not transfer a religious permanently from one Province or Region to another without the consent of the General Council;
- e) he designates, after consultation in the Provinces and Regions concerned, and with the consent of the General Council, Provincials, Assistant-Provincials and Regional Superiors;
- f) for grave reasons, he may temporarily dispense

- a Unit from particular rules of a disciplinary nature, but he may not add anything to the *Rule of Life* or eliminate anything from it;
- g) he represents the Society with authorities and signs or has signed all acts made in the name of the Society;
 - h) he sends to the Holy See the reports on the status of the Society which it requests from him; these reports are signed by himself and by the members of the General Council;
 - i) he appoints those in charge of General Services and specifies their duties;
 - j) he issues dimissorial letters for ordinations of members, either personally or through a delegate.

7.47 Visitations are an integral part of the Superior General's ministry of leadership, and they are a special occasion for renewal of individuals and groups. At least once during his term of office, he visits all the Units of the Society personally or through a delegate, evaluating the situation of the Unit, identifying challenges, and, if necessary, correcting deficiencies.

General Council

7.48 The General Council, composed of the Superior General and the General Assistants, is responsible for carrying out the policies and directives of the General Chapter, as well as for assuring the animation necessary for a united missionary body.

Called to the service of authority by the General Chapter, the General Council exercises its responsibilities in a spirit of collegiality. Its first concern is the fidelity of the Society to the mission which the Founder left to it as a gift of the Spirit.

- 7.49** The General Assistants, in accordance with the Office entrusted to them, assist the Superior General in the fulfillment of his office, particularly in areas such as planning and development, initial and ongoing formation, the animation of mission, visitations, and the responsible stewardship of temporal goods. The General Councilors are also available to assume special responsibilities.
- 7.50** If, together, the Superior General and the members of the General Council constitute an even number of persons, there is to be an equal number of priests and lay religious; if the number is uneven, there may not be an imbalance of more than one, and the imbalance may be on the side of either the lay or the clerical members.
- 7.51** A General Councilor may be re-elected to the same Office for one term only, except in the case where he was chosen to fill an unexpired term. In such instances, he may be elected to two additional terms to the same office, but only if the total time in this office will not exceed fifteen years.
- 7.52** The Superior General and his Council exercise leadership in the Society of Mary as a whole by means such as the following:
- a) a well-organized pattern of visitations, which provide the Superior General and his Council with an experience of the real situation of each Unit, offer the Units a comprehensive view of the entire Society, and stimulate them in the fulfillment of their mission;
 - b) free and fraternal communication with the Units and all the members;
 - c) fostering relationships with other branches of

- the Marianist Family;
- d) maintenance of relationships with the Holy See and with other religious institutes and organizations at the international level;
 - e) circulars and other publications on the Church today and the Marianist charism;
 - f) consultations before the appointment of Provincials, Assistant-Provincials and Regional Superiors;
 - g) the organization of inter-Unit meetings, and assistance, when feasible, at these meetings;
 - h) the establishment and maintenance of international archives for the Society.

7.53 The Superior General will submit matters concerning general policy to his Council, inviting suggestions and proposals. According to the provisions of the Church's common law and those of the *Rule of Life*, he seeks the collegial vote, the consent, or the advice of the Council.

7.54 In a collegial vote, or in cases which require the consent of his Council, the Superior General and the other members of the Council vote, and the majority result is binding. If there is a tie that cannot be broken after two attempts, the vote of the Superior General breaks the tie.

7.55 Meetings of the General Council are normally held with all the members present. However, in exceptional cases, presence by other means (such as telephone conferencing) is sufficient, provided all those participating can take an active part in the discussion.

Nevertheless, in cases where a secret vote is required by law or requested by one of the members, physical presence of at least the majority of the Council members

is required. Only those physically present shall vote in such instances.

7.56 The Superior General proceeds collegially with the General Council in the following areas:

- a) the dismissal of a religious, whether temporary or perpetually professed, according to the prescriptions of ecclesiastical law;
- b) the removal from office of a General Assistant, in this case, the Assistant concerned does not vote;
- c) the election by secret ballot of an Assistant, until the next General Chapter, to replace an Assistant whose office has become vacant;
- d) other cases foreseen by ecclesiastical law and the decrees of the Holy See, or in the *Rule of Life*.

7.57 The Superior General requires the consent of the General Council for the following acts:

- a) the establishment and suppression of a Province, Region, or District, and the approval of applicable statutes;
- b) the appointment of Provincials, Assistant-Provincials and Regional Superiors; the removal or change of these same superiors before the expiration of their terms;
- c) general ordinances and regulations, and official interpretations of the *Rule of Life*;
- d) the publication of official communications addressed to members of the Society by the Superior General and his Assistants;
- e) the ratification of the decisions of Provincial and Regional Chapters;
- f) the arbitration of inter-Unit difficulties, or even of intra-Unit ones, when ordinary processes within the Unit have not been effective;

- g) the definitive transfer of a religious from one Province or Region to another;
- h) important business with the Holy See, particularly whatever is reserved to its decision;
- i) the approval of reports to the Holy See;
- j) the closing of a canonically established religious house, the other requirements of the Church's law being observed;
- k) sales, loans, acquisitions of property, expenses for construction, in excess of the sum established by the Holy See;
- l) determination, approval, and annual evaluation of the budget of the General Administration, in accord with the guidelines of the General Chapter;
- m) determination of the financial assessment of each Unit;
- n) accepting the resignation of an Assistant;
- o) granting an indult to a Marianist in temporary vows to leave the Society;
- p) other cases foreseen by ecclesiastical law and the decrees of the Holy See, or in the *Rule of Life*.

7.58 Before adopting a decision, the Superior General asks for the advice of the other members of the General Council in the following cases:

- a) temporary dispensations from the *Rule of Life* and the statutes of the General Chapters;
- b) steps to be taken to help a Unit or a house if the Major Superior cannot handle the matter adequately;
- c) other cases foreseen by ecclesiastical law and the decrees of the Holy See, or in the *Rule of Life*.

- 7.59** The Superior General, with the consent of the Council, is empowered to act in a grave and urgent case concerning the administration of a Unit or local community either to do something that is usually done by the Provincial or Regional Superior or to correct or annul their acts or decisions.
- 7.60** The Superior General may authorize a meeting of the General Council in his absence; in such instances, the General Council is chaired by the Assistant senior in profession.
- 7.61** The Extended General Council is composed of the Superior General, the General Assistants, and the Presidents of the Zones. It is convoked by the Superior General and held periodically with the purpose of sharing information and long-range planning, as well as fostering animation and solidarity within the Society.

These sessions are ordinarily consultative in nature. However, a decision-making capacity can be given to the Extended General Council, either by the *Rule of Life* or by decision of the General Chapter.

- 7.62** In the interval between one General Chapter and the next, the Superior General will convoke a meeting of the members of the Extended General Council with the Provincials, Assistant-Provincials, and the Superiors of the Regions and Districts of the Society. This meeting, called the General Leadership Assembly, has as its purposes:
- a) to strengthen the unity of the Society;
 - b) to explore common problems;
 - c) to examine current trends in the Church;
 - d) to review the implementation of the Acts of the previous General Chapter;

- e) to foresee the preparation of the next General Chapter;
- f) to review the financial operations of the General Administration.

General Services

7.63 To meet the needs of the Society and to provide for effective government, the Superior General, with the consent of the Council, establishes the necessary General Services, assures their coordination, and appoints those in charge of these services.

Each service is given a specific mandate which outlines its duties and responsibilities.

The General Services include such offices as those of Secretary General, Procurator to the Holy See, the Postulator General, and the General Archivist.

7.64 When a new General Council takes office, those in charge of General Services remain in charge until they are confirmed in office or replaced.

7.65 Those in charge of the General Services are invited to participate in sessions of the General Council when appropriate; they are consulted in matters dealing with their area of competence.

7.66 The Secretary General serves as secretary and notary of the Society and of the General Council. Helping to prepare dossiers for the meetings of the Council, he also makes certain that official documents of the Society as well as acts of the Council are properly preserved and, if need be, communicated to the parties concerned.

7.67 The Procurator General, under the direction of the Superior General, represents the Society in its official relations with the Holy See.

- 7.68** The Postulator General diffuses a wider knowledge of Marianists who have enriched the Institute's history with the outstanding witness of their holiness; and he especially promotes the causes of canonization of those who are a special source of inspiration, not only for the Society, but also for the Marianist Family and for the whole Church.
- 7.69** The General Archivist cares for those historical documents and writings which concern both the spiritual and the temporal affairs of the Society, making sure that these are properly filed and carefully secured.

2. The Units of the Society

- 7.70** The Society is divided into Provinces and Regions to establish closer bonds among the communities and to ensure the stability of apostolic works. They are in their own way true apostolic communities, with their own priorities and goals which require the participation of all to be attained. As communities and as individuals, the members of the Society are mutually responsible for each other and for the mission of the Province and of the Region.

a) The Province

- 7.71** A Marianist Province is a territorial Unit composed of religious who live in communities and work at a common mission under the leadership of a Provincial. It forms a community of life, prayer, and apostolic action.
- 7.72** Upon first profession, a Marianist becomes a member of a Province or a Region, and remains a member of this Unit unless changed in accordance with the provisions of the *Rule of Life*.

7.73 A Province must possess a satisfactory level of self-sufficiency, demonstrating a capacity for effective internal organization and cohesiveness. This entails sufficient personnel, the capacity for providing suitable programs for initial and ongoing formation, and long-range financial stability. Normally, a Province is not established until membership reaches about 75, with appropriate numbers of experienced and educated people able to be employed in active ministry, and with a reasonable projection for maintaining this level or growing in the future.

7.74 Thus, the Province is a relatively self-governing Unit of manageable size, which allows the Society:

- a) to offer the Church a group of apostles available to serve the needs of large geographical areas;
- b) to determine comprehensive objectives within these areas;
- c) to offer a missionary service to more needy parts of the Church;
- d) to foster an enriching exchange of ideas, personnel, and resources;
- e) to offer a variety of apostolic activities to the religious;
- f) to supply vital support for the internal life of the Society through recruitment, formation, education, care for the sick and aged, the maintenance of archives, and comprehensive leadership.

7.75 Once a Province has been established, it would normally remain such. If, however, the number of members grows or diminishes significantly, or if other circumstances change, a restructuring process will be considered by the Superior General and Council.

7.76 Before taking any action relating to the establishment, restructuring or suppression of Provinces, the Superior General will consult those concerned.

7.77 A Province is a juridical person with the right to acquire, retain, administer and alienate temporal goods according to the terms of its statutes. All temporal goods shall be administered by the officer of temporalities according to the applicable general norms of the Society and the specific terms of the statutes.

The Provincial Chapter

7.78 The membership of the Provincial Chapter includes a nucleus with a structure common to all Provinces.

Those forming the nucleus are:

- a) by right, the Provincial and the other members of the Provincial Council, and, if the Provincial Directory so specifies, District Superiors;
- b) delegates elected for five years.

The number of elected delegates is always an even number and exceeds by one or two the number of members by right. They are chosen from the perpetual professed of the Province, with an equal number of priest and lay religious.

7.79 To increase the spirit of shared responsibility, the Provincial Chapter may be enlarged beyond this nucleus. The *Provincial Directory* determines the term and the rights of such additional delegates and the manner of choosing them.

7.80 Every capitulant, for a reasonable and legitimate cause, admitted as such by the Provincial, may renounce his mandate, but he may not designate his own substitute. In

case of death, prevention from attending, or warranted withdrawal, the replacement for an elected member is the religious next highest on the list of nominees in the same category; if there is a question of a member by right, the Provincial names the replacement with the consent of his Council. If an elected member of the Provincial Chapter becomes a member by right, an election is held to fill the vacancy until the end of the unexpired term.

7.81 Precise specifications concerning the membership and the procedures of the Provincial Chapter are given in the *Provincial Directory*.

7.82 Legislative functions of the Provincial Chapter are:

- a) to determine policies for the strengthening and development of the Province mission;
- b) to formulate and revise the *Provincial Directory*;
- c) to study and act upon propositions submitted;
- d) to formulate statutes and other forms of legislation;
- e) to fix the number of Provincial Assistants and to determine their rights and duties;
- f) to approve the establishment of a District or a Foundation;
- g) to formulate policy for initiating and accepting new communities and works and for discontinuing or withdrawing from them;
- h) to fix for each house the financial assessment for the Provincial Administration.

7.83 Evaluative functions of the Provincial Chapter are:

- a) to evaluate the activity of the Provincial Administration and analyze the development

of the Province in its communities and works, especially by studying the reports of the Provincial and his Assistants;

- b) to review the implementation of Provincial and General Chapter decisions;
- c) to review and evaluate the finances of the Province.

7.84 The Provincial is president of the Chapter by right; however, he may waive the exercise of this right and thus allow the Provincial Chapter to elect a moderator.

7.85 The capitulants make efforts to involve the entire Province in the concerns of the Chapter and collaborate with the Provincial Council in carrying out its decisions. Each member of the Province has the right to present propositions for Chapter action. Likewise the religious of the Province are called upon to share in policy formulation and Province evaluation. After the conclusion of a Chapter session, the results may be communicated to every member of the Province. Upon ratification by the Superior General and his Council, the decisions of the Provincial Chapter are officially promulgated by the Provincial and become obligatory for the religious of the Province.

The Provincial Administration

7.86 The Provincial Administration consists of the Provincial, the Assistant-Provincial, any other Assistants or Councilors determined by the Provincial Chapter, and those in charge of administrative services.

The Provincial Council

7.87 The Provincial Council consists of the Provincial,

the Assistant-Provincial, and any other Assistants and Councilors determined by the Provincial Chapter. The Provincial Council exercises leadership in the Province by means of activities such as the following:

- a) clarifying the Province mission and leading the Province to the attainment of its goals;
- b) making visitations to communities and works;
- c) stimulating the vision and the enthusiasm of communities, works, and individuals;
- d) providing for research and planning;
- e) responding to community accountability by constructive evaluations;
- f) maintaining communication with the General Administration and the other Units of the Society and cooperating effectively with them;
- g) establishing means of regular communication from the Provincial Council to the communities;
- h) stimulating communication among the houses of the Province in order to foster mutual interest;
- i) initiating and encouraging Province meetings, projects, and workshops;
- j) promoting hospitality and inter-community gatherings;
- k) fostering relationships with other branches of the Marianist Family;
- l) establishing relationships with other religious institutes and with the local and national Church;
- m) developing and maintaining archives.

7.88 The Provincial is the visible sign of unity in the Province. He may be either a priest or lay religious. Called to the service of authority, his responsibilities embrace both the specific mission of the Society within the Province and the religious apostolic life of its communities and members.

7.89 The Provincial has authority over the works of the Province in accordance with the governance documents of these works.

7.90 The Provincials share in the Superior General's responsibility and concern for the whole Society. Accountable to him, they will be in regular communication with him and cultivate a close relationship with the other Units, especially those of their own Zone.

7.91 The principal responsibilities of the Provincial are:

- a) to be attentive to the needs of his brothers in order to help them attain their full growth as Marianists;
- b) to exercise special concern for those involved in vocation and formation work within the Province;
- c) to maintain close contact with directors of communities and apostolic works, offering them his counsel and support;
- d) to create an effective team with the rest of the Provincial Council and to provide good management of Provincial services;
- e) to see to the implementation of the *Rule of Life* and the directives of the Society;
- f) to maintain close contact with the General Council and to send regular reports;
- g) to convoke the Provincial Council and the Provincial Chapter;
- h) to confirm the composition of Community Councils;
- i) to receive professions of vows;
- j) to represent the Province with authorities and to sign or have signed all acts made in the name of the Province.

7.92 Visitation is an integral part of the Provincial's animation ministry. Either personally or through a delegate, he shall visit each community at least once a year to interview each religious, supporting and encouraging them.

During the visitation of the communities, he aims to evaluate the situation, identify challenges, and, if necessary, help correct deficiencies. A visitation is a special time of renewal for individuals and groups.

7.93 The Assistant-Provincial shares, with the Provincial, responsibilities with regard to the personal welfare of the members and the strengthening of communities and apostolic works. He is subordinate and accountable to the Provincial, and shares with him the function of ordinary visitor of the Province. In the absence of the Provincial, he conducts the ordinary affairs of the Province and presides at meetings of the Council. In addition to his duties as Assistant-Provincial, he may also exercise responsibility for one of the three Offices on the Province level.

7.94 Appointments of the Provincial and Assistant-Provincial are preceded by a careful consultation of all the professed of the Province. The initial term of office for each of them is five years, with the possibility of a second term of three years. If the Provincial is a lay religious, the Assistant-Provincial is a priest; if the Provincial is a priest, the Assistant-Provincial is a lay religious. When it is necessary, in order to maintain this balance of a priest and a lay religious, the Assistant-Provincial's term ends automatically with the installation of a new Provincial.

7.95 The members of the Province are consulted before the Provincial appoints the other members of the Council.

7.96 According to the needs of the Province, the Provincial Chapter determines the number and responsibilities of the other Assistants, as well as the number of members of the Provincial Council, which may not be less than three. The domains of the three offices should be covered. All the Assistants are members of the Provincial Council. If their number does not suffice to attain the total determined by the Provincial Chapter, the Provincial appoints other Councilors. Adding together the Provincial and his Councilors, if the total number is even, there should be an equal number of priests and lay religious; if the number is uneven, there may not be an imbalance of more than one, and the imbalance may be on the side of either the lay or the clerical members.

7.97 The term of office of the Assistants and Councilors, with the exception of that of the Assistant-Provincial, ends with that of the Provincial under whom they were appointed, but they may be reappointed to their positions after consultation with the members of the Province. If serious motives indicate the replacement of an Assistant or other Councilor before the end of his term, the Provincial consults the other members of the Provincial Council, and with their consent submits the case to the Superior General.

7.98 The Assistants and other Councilors share in the government of the Province by their advice to the Provincial, by the responsibilities they are assigned, or through the offices they hold, as well as by their vote as required. Each is subordinate to the Provincial and is accountable to him. They strive to work together as a team.

7.99 In a grave and urgent case, the Provincial, with the consent of his Council, is empowered to act in the administration of a Unit which depends on his authority,

or of a local community of the Province, in order to do something usually done by the Superior, or to correct or annul any of his acts or decisions.

7.100 Meetings of the Provincial Council are normally held with all the members present. However, in exceptional cases, presence by other means (such as telephone conferencing) is sufficient provided all those participating can take an active part in the discussion.

Nevertheless, when there is a question of admission to perpetual vows and presentation to Orders or of the appointment of a local Superior, or in cases where a secret vote is required by law or requested by one of the members, physical presence of at least the majority of the Councilors is required. Only those physically present shall vote in such instances.

7.101 In a collegial vote, or in cases which require the consent of the Council, the Provincial and the other members of the Council vote, and the majority result is binding. If there is a tie that cannot be broken after two attempts, the vote of the Provincial breaks the tie.

7.102 The following matters require a collegial vote of the Provincial Council:

- a) the calling of an extraordinary session of the Provincial Chapter;
- b) opening a new local community, the other requirements of the law of the Church being observed;
- c) the closing of a community, with the approval of the General Council and all other laws of the Church being observed;
- d) the foundation, fundamental change in character,

or closing of a work under the responsibility of the Province.

7.103 The following matters need the consent of the Provincial Council:

- a) admission of candidates to the novitiate;
- b) admission to the profession of vows (for admission to perpetual vows, the ratification of the Superior General is required);
- c) orientation of a religious to the clerical state, admission to orders, and change in orientation after perpetual profession;
- d) the appointment of Directors;
- e) the temporary replacement of a Provincial Assistant;
- f) use of discretionary power (in this case, the Provincial informs the General Council as soon as possible of his recourse to this power);
- g) approval of the budget of the Provincial Administration;
- h) the expenses, loans, and sales for which the authorization of higher authority is necessary (in this case, the definitive decision is reserved either to the General Council or to the Holy See);
- i) the approval of the budgets of communities of the Province;
- j) other cases foreseen by ecclesiastical law and the decrees of the Holy See, or in the *Rule of Life*.

7.104 The following matters require the advice of the Provincial Council:

- a) determining ways and means to assure the attainment of the Province mission, and generally whatever could improve the life of

- the Province, according to the planning of the Provincial Chapter;
- b) examining current affairs of the Provincial Administration;
 - c) placing of religious;
 - d) dispensing temporarily within the Province from the regulations of the Society;
 - e) creating directives concerning responsibilities which have been assigned to each of the Assistants;
 - f) establishing consultative committees and determining their composition and mandate;
 - g) organizing assemblies or similar meetings to determine common principles for mission and a common vision.

7.105 The Provincial Council determines operating norms for the Province within the basic policies established by the *Rule of Life*, the General Chapter, and the Provincial Chapter. For effective leadership and service, the Chapter and the Council must work in close collaboration. Each has its own domain of competency and is accountable to the Superior General.

7.106 After appropriate consultation with the members, each Province, through the Provincial Chapter will develop and promulgate a *Provincial Directory* which determines specific applications of the *Rule of Life*, particular governance structures, and approved procedures. This *Directory* shall be revised periodically, as needed. The text is submitted to the Superior General and his Council for ratification.

b. The Region

7.107 A Region is a territorial community composed of member

religious who live in local communities and work at a common mission under the leadership of a Regional Superior. Although it does not presently fulfill all the requirements for being a Province, it is established in view of the foundation of a new Province, or to meet special administrative or apostolic needs. It is subject to the authority of the Superior General and Council.

7.108 The Regions of the Society are established, restructured, or suppressed by the Superior General, with the consent of his Council.

7.109 Whatever is stated about the Province and the Provincial applies to the Region, with the exception of those matters which are specifically covered in the *Rule of Life* and in the statutes of the Region.

7.110 In consultation with the members of the Region and with the General Council, the Regional Superior coordinates efforts to draw up statutes for the Region, to be ratified by the Superior General with the consent of the General Council. These statutes shall determine, among other things, the composition and work of the Regional Chapter, which shall meet at least once every three years, the other internal structures of government, the responsibilities of the superior, provisions for the development of local vocations and the initial formation of persons wishing to join the Society, the financial management of the Region and forms of accountability. The statutes shall be revised periodically by the Regional Chapter, as need arises. These changes also require the ratification by the Superior General with the consent of the General Council.

7.111 The governance of a Region is entrusted to a Major Superior, assisted by a Council of at least two members; the Regional Superior has the same authority as a

Provincial in his Province, except in those matters which have been specifically withdrawn from his mandate by the Superior General.

c) *The District*

7.112A District is a territorial community composed of religious who live in local communities and work at a common mission under the leadership of a District Superior. A District is subject to the authority of the Province or Region to which it belongs.

It is established by the Provincial or Regional Chapter and ratified by the Superior General with the consent of his Council.

7.113 Ordinarily, a District is established once a Foundation reaches sufficient maturity and has sufficient resources to provide for its immediate needs. However, in particular circumstances, and after consultation with the persons concerned, the Superior General, with the consent of his Council, can determine that a Province or a Region become a District if it is no longer able to provide for its own needs. In this case, the General Council assigns the District to a Province or Region.

7.114 The District Superior, in consultation with the members of the District and with the Provincial or Regional Administration, coordinates efforts to draw up statutes for the District, to be ratified by the Superior General with the consent of the General Council. These statutes shall determine, among other things, the internal structures of government, the responsibilities of the superior, provisions for the development of local vocations and the initial formation of persons wishing to join the Society, the financial management of the

District and forms of accountability. The statutes should be revised periodically by the Provincial or Regional Chapter, as appropriate.

d) The Sector

7.115For cultural, historical, linguistic or administrative reasons, a group of communities within a Province, Region or District may be constituted as a Sector with a certain degree of autonomy. When a Sector is established, appropriate statutes shall be approved by the Provincial or Regional Superior with the consent of his Council, and submitted for ratification to the Superior General and his Council.

e) A Foundation

7.116To provide for ongoing missionary outreach, a Foundation may be established by one or more Marianist Units outside their territorial confines. It is comprised of at least three members and a realistic plan for continuation.

7.117If the Foundation can be made from a single Unit, it is governed by that Unit. If several Units collaborate, the Superior General and his Council appoint the Major Superior in consultation with the Units involved. In exceptional instances, and at least in its initial stages of development, a Foundation may depend directly on the General Council. The Foundation is supported in personnel and finances by the sponsoring Unit or Units.

7.118Details concerning the functioning of a Foundation are spelled out in its governing documents.

3. The Zone: Structures for Inter-Unit Collaboration

7.119 The Units of the Society of Mary, Provinces, Regions, Districts, and Foundations, are grouped in Zones to develop common approaches and to profit from their collective experience.

7.120 The number of Zones and their composition, taking territorial and cultural situations into account, is determined by the Superior General acting collegially with the Enlarged General Council. As a general rule, the Zone is international in its composition.

7.121 The Zonal Conference is composed of the Provincials, Assistant-Provincials, and Superiors of Regions and Districts in the territory. It is not as such a government structure with juridic personality, even if in certain instances specified in its statutes, it may exercise delegated roles.

7.122 Each Zone gives itself the flexible structures it needs to function properly. These structures are described in the statutes of the Zone which are approved by the Superior General with the consent of his Council.

4. The Local Community

7.123 The local community is the permanent expression of the Society's life and mission in a given place. A canonically established house must have at least three religious, reflect our mixed composition, and provide suitably for the needs of the members. Written permission of the diocesan Bishop is required to establish a house.

7.124 The Community Council, usually organized according

to the concerns of the three offices, assists the Director in studying all aspects of the life and mission of the community and in coordinating the efforts of the assistants. This Council chaired by the Director, comprises the assistants to the Director, and such additional religious as are deemed necessary by the Director, even all members of the community. The members of the Council are to be ratified by the Superior of the Unit.

7.125 The Community Council meets periodically. Genuinely concerned for the common life and mission, the members do not limit themselves to giving advice during the time of the meeting, but endeavor to collaborate effectively on a continuous basis.

7.126 The matters which should be treated in the Council include:

- a) collaboration with the local Church and with other branches of the Marianist Family;
- b) participation in the mission of the Unit;
- c) the religious life of the community, its mission, and means for ongoing religious and human growth of its members;
- d) the observance of the *Rule of Life* and general directives;
- e) the evaluation and adjustment of community objectives;
- f) the improvement of community leadership;
- g) the concern for Marianist vocations;
- h) the annual budget of the community and extraordinary expenses not foreseen in the budget.

7.127 The members of the Community Council have consultative voice. The Director is careful to recognize

their competence and experience. He willingly listens to their advice, tries to attain a consensus, and normally follows the opinion of the majority.

7.128 When exceptional circumstances require a decision on a matter ordinarily reserved to the Major Superior, the Director consults his Council and acts on the matter only if the majority of the Council so advise. In this case, he informs the Major Superior, without delay, of the action taken.

7.129 When appropriate, the Major Superior with the consent of his Council may set up other kinds of local communities in accordance with the provisions of the *Rule of Life*.

A constituted local community comprising a small number of members living together, provides for apostolic presence in an area when it is not possible to establish a house canonically. This community does not necessarily have the stability of an established house, or the required number of members. The constituted community can be attached to an established house, to an area community, or, in exceptional circumstances, it may be autonomous.

An area community is a local community, wherein members live either together in small residential units, or alone, within a specified geographic area, under the authority of one Director.

7.130 The Major Superior, with the consent of his Council, may close a constituted community or an area community which has not been established.

7.131 In the case of constituted or area communities, the Provincial or Regional Directory, or the Statutes of the

District, will provide for the term of office of the local Director.

7.132 A Major Superior, with the advice of his Council, is able to establish communities which manifest a closer life and mission with lay persons. The Major Superior, with the agreement of all the members of each community, establishes the conditions for its functioning.

The Administration of Property

7.133 The *General Finance Directory* shall list those acts considered to be acts of extraordinary administration in the Society and determine who is the competent Superior to give consent for the act; other directories can spell out in more details acts which, within the Unit, are also considered to be acts of extraordinary administration.

7.134 For acts of extraordinary administration, the consent of the competent Superior, with the consent of his Council, is required.

7.135 All members of the Society, at whatever level, require the explicit consent of their Major Superior, with the consent of his Council, to accept the administration of non-Marianist ecclesiastical works or property. If such administration is accepted, contracts are drawn up in due and proper form. The nihil obstat of the Major Superior is required for acts of extraordinary administration relating to this work or property.

7.136 The administration of non-ecclesiastical goods, except for the patrimonies of Members of the Society, will not be accepted unless there are serious reasons and then with the permission of the Major Superior, with

the consent of his Council. Administration will be conducted in accordance with the laws of the country.

7.137 A Temporalities Committee is to be established at the various levels of government, and to be kept duly informed. Its terms of reference are spelled out in the *General Finance Directory*.

The Authority of the *Rule of Life*

7.138 The Superior General cannot dispense from the norms of the *Rule of Life* which pertain to the structures and government of the Society, unless an exception is expressly stated.

7.139 Other Superiors may grant dispensations for those under their jurisdiction, and within the limits of their office.

7.140 The Superior General, with the consent of his Council, promulgates specialized directives applicable to all or certain parts of the Society. These directives concern formation, financial administration, government and administrative policies, and similar matters.

7.141 It is to be remembered that all of the above structures of government are for the service of our common life and mission.

**BRIEF SUMMARY
OF THE PLAN WHICH GUIDED
THE AUTHOR OF THE CONSTITUTIONS
OF THE INSTITUTE OF THE DAUGHTERS OF MARY
AND THOSE OF THE SOCIETY OF MARY
IN FOUNDING THESE TWO ORDERS**

Most Holy Father,

If it had been allowed me to come in person and cast myself humbly at the feet of Your Holiness, I would have revealed to you my deepest inner motivations . . .

In order to construct a strong dam against a flowing torrent of evil, Heaven inspired me at the beginning of this century, to request from the Holy See the title of Missionary Apostolic, so as to enliven and rekindle on all sides the divine torch of faith by showing everywhere to an astonished world imposing masses of Catholic Christians of every age, sex and state of life, who, belonging to special associations, would practice our holy religion without human respect, in all the purity of its dogmas and its morality. Filled with this idea and urged on by worthy prelates, I poured out the whole of my soul in a humble supplication at the feet of our Holy Father Pope Pius VII, who, deigning to listen favorably to my request, granted me the broadest of powers by a decree of March 28, 1801. From then on, Most Holy Father, fervent sodalities for men and for women were formed in several cities of France; our religion had the happiness of counting a rather large number of them in a short time, and much good was accomplished.

But, Most Holy Father, this means, excellent as it is when it is wisely applied, was not enough

. . .

In the sight of God, Most Holy Father, I believed it necessary to found two new Orders, one for young women and one

for young men, who would prove to the world by the fact of their good example that Christianity is not an archaic institution and that the gospel can still be practiced today as it was 1800 years ago; and who would struggle against the propagandists of our times, who hide behind a thousand and one pretenses, for the domain of the schools, by offering instruction at every level and in every subject, particularly for the popular classes who are the most numerous and the most neglected.

That, most Holy Father, was the plan with which Divine Providence inspired me when I founded the Society of Mary and the Institute of the Daughters of Mary more than twenty years ago.

The Society of Mary . . . includes three classes: 1) the educated lay members, whose principal mission is to spread the knowledge, love, and practice of our divine religion through the work of teaching; 2) the workers, whose object is to open schools of trades and crafts for young people in the world, in order to protect them or dissuade them from the contagion of our times and teach them to sanctify their labors by the practice of the Christian virtues; 3) finally, the priests, who are the soul and salt of the other two classes. This group, when it becomes numerous enough, will dedicate itself in the world to the exercise of all the tasks of the ministry . . .

The Order of women, Most Holy Father, which has taken the name of Institute of the Daughters of Mary . . . works toward the same ends as the Society of Mary; hence, its members are engaged in teaching, in manual labor appropriate to persons of their sex, in sodalities, and in works of charity.

The Constitutions of the Society of Mary, Most Holy Father, and those of the Institute of the Daughters of Mary, express in detail the ends, means, the personal and organizational structures of the two Orders, according to the spirit of St.

Benedict, adapted as much as possible to the immense needs of the present century.

These two Orders have taken as their distinctive name that of the august Mary; may they make her known, praised, and loved throughout the world! For I am deeply convinced that Our Lord has reserved to His Holy Mother the glory of being in a special way the support of the Church in these last times.

Do not look, Most Holy Father, on my personal unworthiness . . . but rather look upon the holy name of Mary, under whose protection I come before your throne, for she is all my glory, all my strength!

William Joseph Chaminade
Bordeaux
September 16, 1838

REFERENCES IN THE *RULE OF LIFE*

The references to the Constitutions of 1967 attempt to indicate parallel articles if the same wording is not used. The same is true of the references to the General Chapters of 1971 and 1976.

All other references indicate conscious efforts to allude to either verbatim texts or to similar expressions of thought in the sources indicated.

Abbreviations

Scripture	abbreviations given in the Jerusalem Bible
Dir.	Writings of Fr. Chaminade on Direction
Lett.	Letters of Fr. Chaminade
Circ.	Circulars of Fr. Chaminade
Sp. F.	Spirit of our Foundation
M. Wr.	Marian Writings of Fr. Chaminade
Wr.M.P.	Fr. Chaminade's Writings on Mental Prayer
LG	Lumen Gentium
GS	Gaudium et Spes
Sac.Conc.	Sacrosanctum Concilium (<i>Constitution on the Liturgy</i>)
C.L.	Canon Law of 1983

Book I

Article	Scripture	Constitutions	General Chapters	Other
1		1839: 1, 307 1967: 1		Lett. 388 Circ. 1-9-1840 C.L. 573
2	Rm. 8, 29 Mt. 6, 33	1839: 4, 5 1891: 6 1967: 1	1971: I-7	Dir. 3, 483
3	Ga. 3, 27 Ac. 2, 44		1971: I-11a 1971: III-5 1976: II-41	Dir. 3, 337, 422
4	Ep. 3, 17	1891: 302 1967: 143	1976: II-41	Sp.F. I, 186 Wr.M.P. 166
5	Lk. 1, 38 Jn. 19, 27	1839: 5 1891: 4	1971: II-6 1976: II-42	M.Wr. 2. 74; 2.471 M.Wr. 1.225

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6	Jn. 19, 27 Rm. 8, 29	1839: 5 1967: 2, 40, 44	1971: II-3, 4 1976: II-42	LG 63 M.Wr. 2.115
7	Lk. 1, 45		1971: II-4; I-11b 1976: II-42	
8	Pr. 8, 32		1971: II-4	LG 65
9	Ac. 4, 32	1839: 131, 367 1891: 215 1967: 4	1971: I-11e 1971: II-6	Lett. 388 Lett. 1253
10	Jn. 2, 5	1839: 1, 6 1967: 5	1971: I-11d	M.Wr. 2.81
11	Mt. 25, 44 Mk. 13, 37	1839: 3, 319 1891: 168		GS 1, 37
12	1 Co. 12, 4	1839: 340 1891: 306 1967: 6, 151	1971: I-11f VIII-1, 16	
13	Ep. 4, 11-13	1967: 152-157	1971: VIII-5, 6, 14, 55	Lett. 557, 563
14		1967: 3, 9, 41		LG 44 M.Wr. 2.85 & 510
15	Gn. 3, 15	1839: 19, 20 1967: 5, 41, 42	1971: III-2ff. 1976: 43, 84	Note sur les Const. 1828
16	Mt. 8, 20; 19, 12 Lk. 1, 26-38 Lk. 1, 46-55 Ph. 2, 8 2 Co. 8, 9	24, 33, 34	1967: 17, 21, 23, 1976: II-73, 74, 82	1971: IV-29 LG 44, 46 M.Wr. 2.70; 2.782 C.L. 573
17	Mt. 5, 2-12 1 Pt. 3, 15 Ph. 3, 10-12	1839: 250 1967: 7		
18	Mt. 22, 37 Jn. 4, 14	1967: 17		LG 44 C.L. 573, 599
19	Mt. 19, 12	1967: 18		
20		1967: 19		
21	1 Pt. 1, 22	1967: 20	1971: IV-86	
22	1 Pt. 5, 5	1967: 22		
23	Lk. 12, 22-32	1967: 23, 24, 27, 28		

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24	Ac. 2, 44-45	1967: 25		C.L. 668, 600
25	Lk. 9, 3 1 Tm. 6, 8	1967: 28, 29		C.L. 600
26	Lk. 12, 15 1 Pt. 4, 9	1967: 30, 32		
27	Mt. 14, 16	1967: 31		
28			1971, IV-20	C.L. 638
29	Heb. 5, 7-9	1967: 33		Dir. 3, 246
30	Jn. 4, 34	1967: 35		C.L. 590, 601
31	Jn. 21, 18	1967: 36-38	1971: IV-29 1976: 82	
32		1967: 39	1971: 117, 118	
33	1 Pt. 1, 16		1976: 62, 63	LG 44 Lett. 388
34	Ac. 1, 14 Ac. 2, 1-4	1967: 53		Dir. 3, 303, (also Note 2)
35	Ac. 2, 42-47	1891: 304 1967: 55, 56	1976: 42	
36	Lk. 2, 51-52	1967: 54, 56	1971: V-9, 11	
37	Mt. 18, 20 Jn. 13, 35	1967: 54		Dir. 3, 242
38	Jn. 15, 12	1891: 233 1967: 59		Dir. 3, 252
39	Ep. 4, 15-16	1967: 60, 61, 66	1971: V-14b	
40	Jn. 14, 26	1967: 60-66, 72		
41	Ep. 4, 12-13			
42	Rm. 12, 2		1971: IV-26 1976: 107, 111, 112, 117	
43		1967: 74		
44	Mk. 10, 45	1839: 131 1967: 184	1971: X-2 1976: 110	
45		1967: 180	1971: V-14c	

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46	Jn. 13, 15	1967: 175, 184	1971: V-3 1976: 105ff	
47	Heb. 1, 1-2		1971: VI-5	Wr.M.P. 519b
48	Ph. 3, 7-12	1967: 88		
49	1 Pt. 2, 9	1967: 81, 82, 86		Sac.Conc. 10 Dir. 3, 272b
50	1 Co. 10, 17 1 Pt. 2, 5	1967: 82	1971: VI-11	Wr.M.P. 473
51	Ep. 5, 19	1967: 84	1971: VI-12	
52	Jn. 20, 23	1967: 85		
53	Jm. 5, 14-15			
54	Heb. 4, 12	1967: 83		
55	Ep. 3, 16-19	1839: 34, 36, 42 1967: 89, 91	1971: VI-13	Sp.F. I, 176
56	Col. 3, 16-17	1967: 89	1971: VI-6, 7	
57	Lk. 2, 19	1967: 90	1971: VI-8	Wr.M.P. 574, 575, 494c
58	Rm. 8, 9-11	1839: 34 1891: 96, 97 1967: 89	1971: VI-8	
59	1 Co. 14, 26	1967: 93		
60		1967: 97		
61	Lk. 11, 35-36	1967: 63		Sp.F. II, 916
62	Mt. 16, 24	1839: 241, 250 1891: 168-174 1967: 47, 49		
63	Ac. 6, 7	1839: 1 1967: 104	1971: V-12	Lett. 725 Sp.F. III, 80
64	Mk. 16, 15 Ac. 1, 8	1967: 104, 110	1976: 2	Sp.F. I, 69
65	Jn. 2, 1	1967: 105 1976: 42	1971: VII-4	LG 65 M.Wr. 2, 446, 476 Lett. 1163
66		Rm. 12, 4-5		

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67	Mt. 5, 14-16	1967: 107, 108	1976: 12	
68	Ph. 2, 2	1967: 108	1971: VII-6	
69	1 Co. 12, 4-7	1967: 118, 155-157	1971: VIII-14ff	
70	Rm. 8, 28	1967: 108		
71		1967: 109	1971: VII-5	Lett. 388
72	2 Tm. 4, 2		1976: 3, 4	
73	Jn. 2, 6	1967: 116	1971: VII-7	Lett. 1163
74		1839: 257, 261 1967: 108, 109	1971: VII-10	
75	Mt. 28, 19	1967: 115	1971: VII-7	
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77		1967: 80		
78		1967: 11		
79	1 Co. 10, 31	1967: 13		
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81				C.L. 665.1, 686.1, 691-693, 694-704
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83	Ep. 4, 22-24	1967: 165, 174		
84	Col. 3, 9-10	1967: 165, 167		
85		1967: 166-168		
86		1967: 169		C.L. 646-652
87		1967: 169		
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91	Jn. 14, 2-3	1967: 53		Lett. 1163
92		Mk. 9, 35		

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93		1967: 280, 285, 287	2006: 54	C.L. 631.1
94		1967: 286, 289		
95		1967: 282		
96			1971: IX-4	
97		1967: 204		
98		1967: 208, 209	1971: X-12 2006: 54	
99		1967: 211	2006: 54	
100		1967: 215, 217, 227	2006: 54	
101		1967: 235, 236, 237		
102		1967: 242, 244	1971: XI-12	
103		1967: 249	1971: XI-9 1976: III-1	
104		1967: 301	1971: XI-20, 26	
105		1967: 255, 256, 261		
106		1967: 182, 185 192, 198	1971: VII-22 23, 29-32	
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Glossary of Terms

Rule of Life - Book II, Chapter VII

*References to relevant articles are included where appropriate.
These references are not exclusive.*

Active Voice	Having the right to vote in an election.
Acts of Extraordinary Administration	Financial acts which are non-repetitive and which require a special mandate from the competent Major Superior before being carried out. The Vatican sets an amount for each nation beyond which an administrative act becomes "extraordinary." In the SM, we normally follow the same amounts as those set by the Vatican, at the general level. Other Units may set lower amounts, and sometimes do, e.g. the amount a community may keep in the bank, etc.
Area Community	A local community wherein members live together in small residential units, or alone, within a specified geographic area, under the authority of one Director. (7.128)
Assistant Provincial	Shares with the Provincial responsibilities with regard to the personal welfare of the members and the strengthening of communities and apostolic works. He is subordinate and accountable to the Provincial, and shares with him the function of ordinary visitor of the Province. In the absence of the Provincial, he serves as his vicar. In addition to his duties as <i>Assistant-Provincial</i> , he may also exercise responsibility for one of the Three Offices on the Provincial level. (7.93)
Canonically established religious house	A foundation by a Unit or the General Administration which conforms to the norms and definitions for designation as a "religious community" as prescribed by the Code of Canon Law. It must have at least three religious, reflect our mixed composition, and provide suitably for the needs of its members.
Capitulant	A Marianist who, either by right of office or election, is present as a voting member of a General Chapter or Unit Chapter. (7.35-7.38)
Chapter Delegate	A Marianist who, either by right of office or election, is present as a voting member of a General Chapter or Unit Chapter. (7.35)
Chapter Representation	The number of representatives that a particular Unit is permitted to send to the General Chapter.
Community Council	Members of a local community who assist the Director in the study and administration of aspects of the life and mission of the community. (7.123-7.124)
Constituted Local Community	A community comprised of a small number of members living together. It provides for apostolic presence in an area when it is not possible to establish a house canonically. This community does not necessarily have the stability of an established house, or the required number of members. The <i>constituted community</i> can be attached to an established house, to an area community, or, in exceptional circumstances, it may be autonomous. (7.128)

Consultative Voice	Careful to recognize their competence and experience, the Local Director willingly listens to the voice of the members of his community. He tries to attain a consensus and normally follows the opinion of the majority. (7.126) A similar attitude exists at other levels of administration (i.e. Unit, General, etc.).
Day of Convocation	The date on which the Superior General promulgates the convocation of a General Chapter or a Unit superior promulgates the convocation of a Unit Chapter. (7.40)
Dimissorial Letter	A canonical letter to a bishop written by the Superior General or his delegate prior to the ordination of members of the Society. The letter attests to the worthiness and authorization of the member to be ordained.
Director	Superior of a local community who, together with his Community Council, is responsible for the spiritual and material welfare of all members of that community.
<i>Directory</i>	The articulation of the procedures and policies of a Unit with regard to that Unit's structures, governance and order.
District	A territorial Unit composed of religious who live in local communities and work at a common mission under the leadership of a District Superior. A <i>District</i> is subject to the authority of the Province or Region to which it belongs. It is established by the Provincial or Regional Chapter and ratified by the Superior General with the consent of the General Council. (7.112-7.113)
District Superior	Superior in charge of a District.
Ecclesiastical Authorities	Those with competent authority and responsibility for the good of the faithful in the Roman Catholic Church. Such <i>authorities</i> exist on both the Universal and Local Church levels.
Eligible Electors	Members of a Province or Region who are eligible to vote in the election of delegates to the General Chapter. (7.34)
Extended General Council	Composed of the Superior General, the General Assistants, and the Presidents of the Zones, the <i>Extended General Council</i> meets periodically to share information, establish long-range plans, as well as foster animation and solidarity within the Society. (7.61)
Extraordinary General Chapter	A General Chapter which is convoked outside the statutory interval for a serious and urgent issue affecting the entire Society. (7.42)
First Profession	The profession of the Temporary Vows of poverty, chastity and obedience for the first time.
Foundation	A community which may be established by one or more Marianist Units outside of their territorial confines. It is comprised of at least three members and has a realistic plan for continuation. (7.115-7.117)
General Administration	General administrative body of the Society of Mary. The <i>General Administration</i> is comprised of the Superior General, the General Assistants, and those in charge of General Services. (7.43)
General Archivist	Member of the General Administration who cares for the historical documents and writings which concern both the spiritual and the temporal affairs of the Society, making sure that these are properly filed and carefully secured. (7.69)

General Chapter	An assembly of representatives of all members of the Society, some by office and some by election, which serves as the highest authority within the Society, while it is in session. The <i>General Chapter</i> meets at regular intervals as specified in the <i>Rule of Life</i> (Ordinary Chapter) and may also meet in extraordinary session as needed (Extraordinary General Chapter). Normal functions of the <i>General Chapter</i> include: the election of a Superior General and his Assistants, modification of the <i>Rule of Life</i> , and the determination or review of policies and practices that affect the entire Society. (7.22-7.42)
General Council	The <i>General Council</i> , composed of the Superior General and the General Assistants, is responsible for carrying out the policies and directives of the General Chapter, as well as for assuring the animation necessary for a united missionary body. (7.44)
<i>General Finance Directory</i>	The Society's norms that outline its general financial policies, including the listing of acts of extraordinary administration.
General Leadership Assembly	A meeting of the members of the Extended General Council with the Provincials, Assistant-Provincials, and the Superiors of the Regions and Districts of the Society. Convoled by the Superior General, this meeting occurs in the interval between one General Chapter and the next. The purpose of the meeting includes reviews of the current state of the Society, examination of the progress in implementing the Acts of the previous General Chapter, and preliminary preparations for the next General Chapter. (7.62)
General Services	Services within the General Administration which provide for effective government. These services include the following offices: Secretary General, Procurator General, Postulator General, and General Archivist. (6.63-7.69)
Holy See	The official authority of the Roman Catholic Church headed by the Supreme Pontiff with his collaborators in congregations, commissions, and offices, etc.
Indult	A rescript (or response) from a competent ecclesiastical authority granting a favor or making provisions for certain situations, such as allowing a member in temporary vows to leave the Society.
International Community	At the international level, the Society of Mary constitutes a single <i>international community</i> , in which the religious find their identity as Marianists. (7.9)
Local Church	A community of the faithful and ecclesiastical authorities proper to a particular geographic location. Normally, this term refers to the diocese in whose jurisdiction a specific community or Unit is located.
Local Community	The permanent expression of the Society's life and mission in a given place. A canonically established house must have at least three religious, reflect our mixed composition, and provide suitably for the needs of its members. Written permission of the diocesan Bishop is required to establish a house. (7.122)

Major Superior	Canonically legitimate leaders at various levels in the Society of Mary. The Superior General, Provincials, Superiors of Regions, and their Vicars are <i>Major Superiors</i> . (7.13) Local Superiors are not <i>Major Superiors</i> .
Missionary Vision	“You are all missionaries” was the exhortation of Fr. Chaminade. Following the charism of the Founder, all Marianist endeavors seek to preach the Gospel in words and deeds, thereby “multiplying Christians” through initial commitment and ongoing personal renewal, both of themselves and the people they serve.
Mixed Composition	A particular charism of the Society of Mary in which ordained and lay religious live and work side-by-side bearing witness to the communal nature of our life and heritage. In all structures of the Society, care is maintained so as to preserve this gift of <i>Mixed Composition</i> while respecting the important and distinct roles that ordained and lay religious play within the Church and the Society.
Nihil obstat	A statement from competent ecclesiastical authority, declaring that there is no objection to an action (e.g. publishing a book or selling a property). Approval required and expressly given by a Major Superior for acts of extraordinary administration relating to non-Marianist ecclesiastical works or property. (7.134)
Non-Ecclesiastical Goods	Possessions which do not specifically relate to the work and mission of the Church. (7.135)
Non-Marianist Ecclesiastical Works or Property	Works or property not owned or administered by and within the Society of Mary. (7.134)
Novitiate	The canonical period of spiritual and personal formation in preparation for the first profession of vows and life in the Society of Mary.
Office of Education	An administrative office, existing at all levels, which is concerned with the integral formation of the religious on the human, moral, intellectual, spiritual and professional level. Of particular interest are educational endeavors, the religious involved in them, and all those touched by such apostolic initiatives. (7.19)
Office of Religious Life	An administrative office, existing at all levels, which is concerned with the continuing growth of the spiritual life of the Marianist religious and communities by means of liturgy, sacramental life, spiritual and pastoral and ongoing formation, Marian character, and religious ministry. (7.18)
Office of Temporalities	An administrative office, existing at all levels, which is attentive to the physical and material welfare of the Brothers, conformably to the spirit of poverty and the collective witness of poverty, as well as the stewardship of material goods and assets. (7.20)
Ordinary General Chapter	A General Chapter which occurs according to a statutory interval for the purpose of electing a Superior General, General Assistants, modification of the <i>Rule of Life</i> , and the determination or review of policies and practices that affect the entire Society. (7.39)
Participation	The active collaboration of members, as much as possible, in planning, making, executing, and evaluating decisions. Dialogue and communal discernment are helpful means to attain full participation. (7.4)

Passive Voice	The right to be elected.
Patrimones	The possessions (or: the property) which each Marianist had upon making first profession, or to which he had a title; goods received by a personal title of inheritance; substantial gifts destined to be added to the patrimony; interest accruing to the above. Simple ownership of the patrimony is not renounced by the vow of poverty, but its administration, use and usufruct must be delegated to another person.
Perpetual Vows	The profession of the vows of poverty, chastity, obedience and stability for one's entire life.
Postulator General	A member of the General Administration responsible for diffusing a wider knowledge of Marianists who have enriched the Institute's history with an outstanding witness of their holiness. He especially promotes the causes of canonization of those who are a special source of inspiration not only for the Society, but also for the Marianist Family and for the whole Church. (7.68)
Preparatory Commission	Established by the General Administration, this commission is charged with the responsibility to prepare for the General Chapter. It is to examine propositions received from members of the Society; gather, organize and disseminate necessary information prior to the Chapter; and make the necessary material arrangements to allow for the proper functioning of the Chapter. (7.28)
Principle of Accountability	The obligation to keep competent authority informed about the way in which we seek to fulfill the goals of the Society of Mary. Authority has the duty of responding with constructive evaluation. This principle requires dispositions of openness and mutual responsibility. (7.6)
Principle of Subsidiarity	Having decisions taken at the most appropriate level. Sometimes identified with decentralization.
Procurator General	Member of the General Administration serving as the representative of the Superior General and the Society in its relations with the Holy See. (7.67)
Province	A Marianist <i>Province</i> is a territorial Unit composed of religious who live in communities and work at a common mission under the leadership of a Provincial. It forms a community of life, prayer, and apostolic action. (7.71-77)
Provincial	The Major Superior in charge of a Province. He is the visible sign of unity in the Province. He may be either a priest or lay religious. Called to the service of authority, his responsibilities embrace both the specific mission of the Society within the Province and the religious apostolic life of its communities and members. (7.88-7.92)
Provincial Administration	The administrative and governing body of a Province. The <i>Provincial Administration</i> consists of the Provincial, the Assistant-Provincial, and any other assistants determined by the Provincial Chapter. (7.86-7.106)

Provincial Chapter	An assembly of representatives of all members of the Province, determined according to the <i>Rule of Life</i> and the <i>Province Directory</i> . This body meets to determine policies for the strengthening and development of the Province mission. Among its specific responsibilities are: formulation and modification of the <i>Province Directory</i> ; deliberation of propositions submitted; the review, establishment and suppression of works and communities within the Province; financial oversight; and the material and spiritual welfare of the members of the Province. The Provincial Chapter meets at least once annually. (7.78-7.85)
Provincial Council	According to the needs of the Province and the determination of the Provincial Chapter, the <i>Provincial Council</i> is composed of the Provincial, Assistant-Provincial, other assistants and counselors. The responsibilities of the Council include: collegial advice to the Provincial; matters having to do with communities and works within the Province; establishment and supervision of initial and ongoing formation; the care and management of Province finances; care and concern with regard to the members of the Province. (7.95-7.104)
<i>Provincial Directory</i>	A Directory which determines specific applications of the <i>Rule of Life</i> , particular governance structures, and approved procedures within a Province. The <i>Provincial Directory</i> is formulated and revised by the Provincial Chapter and requires approval of the General Council. (7.106)
Region	A Marianist <i>Region</i> is a territorial Unit composed of religious who live in communities and work at a common mission under the leadership of a Regional Superior. Although it does not presently fulfill all the requirements for being a Province, it is established in view of the foundation of a new Province, or to meet special administrative or apostolic needs. It is subject to the authority of the Superior General and the General Council. (7.107-7.111)
Regional Chapter	An assembly of representatives of all the members of the Region, determined according to the <i>Rule of Life</i> and in consultation with the Superior General and the General Council. This body meets to determine policies for the strengthening and development of the Regional mission. Among its specific responsibilities are: the deliberation of propositions submitted; the review of works and communities within the Region; financial oversight; formation; and the material and spiritual welfare of the members of the Region. The <i>Regional Chapter</i> meets at least once every three years. (7.110-7.111)
<i>Rule of Life</i>	The articulation of the principles and precepts which govern, inform and inspire the lives of all Marianists. Book I of <i>The Rule of Life</i> is voted by the General Chapter and approved by the Holy See. Book II is approved by the General Chapter.
Secretary General	A member of the General Administration serving as secretary and notary of the Society and of the General Council. He is responsible for the proper preservation and communication of official documents of the Society. (7.66)

Society	The Society of Mary (Marianists). A Roman Catholic religious order of men founded by Blessed William Joseph Chaminade in France in 1817. The Society is comprised of religious priests and lay religious living together in communities.
Superior General	Successor of Blessed William Joseph Chaminade, Missionary Apostolic, the <i>Superior General</i> is the visible sign of the unity of the entire Society. Under the maternal guidance of Mary, and following the example of St. Joseph, he seeks to preserve, enhance and diffuse the common charism, first of all by the authenticity of his own Marianist life and then by taking an active interest in the life and mission of each Unit, community and member. His term is coextensive with the period between General Chapters. He may be re-elected once. (7.45-7.48)
Temporalities Committees	Committees established on various levels of government to oversee financial matters proper to that level. (7.136)
Temporary Profession	The profession of the three vows of religious life (poverty, chastity and obedience) for a limited period of time, typically one year.
Three Offices	The offices of Religious Life, Education, and Temporalities which exist at all the levels of administration in the Society. These are areas of concern that embrace the totality of the Society and each of its members, both in internal life and in apostolic mission. Each office is concerned with the formation, motivation, and direction of members of the Society and those influenced by them. (7.16)
Unit	A sub-section of the Society, created by the General Administration or Provincial Administration in order to administrate the religious life, works and structures within a particular geographic area. Provinces, Regions, Districts and foundations are Units in the Society of Mary. (7.70)
Universal Church	The Roman Catholic Church as a world-wide community of faith in Jesus Christ and under the authority of the Holy See.
Vicar General	The priest-assistant oldest in profession (RL99). The <i>Vicar General</i> serves as the ordinary representative of the Superior General. In the case of a vacancy in the office of the Superior General, the <i>Vicar General</i> convokes an Extraordinary General Chapter. (7.40)
Visitation	A visit, either informal or official, by the Superior General and/or his delegates to a Unit and the communities and works in that Unit. Similar <i>visitations</i> may occur on a Provincial or Unit level.
Zonal Conference	An association of Provincials, Assistant-Provincials, and Superiors of Regions and Districts within a specific geographic territory. It is not, as such, a government structure with juridic personality, even if in certain instances specified in its statutes, it may exercise delegated roles.
Zone	A grouping of Units by geographic proximity in order to foster inter-Unit collaboration, communication, and mutual support. Periodic Zonal Conferences are held to facilitate collaboration. The Zonal President serves as the <i>zone's</i> representative at the meetings of the Extended General Council. (7.118-7.121)

