

BROTHERS OF CHRISTIAN INSTRUCTION

RULE OF LIFE

**DRAFT EDITION PENDING DIGLSAL
APPROVAL**

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GENERALATE
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Our Past

On 6th June 1819, Jean-Marie Robert de la Mennais, Vicar Capitular of Saint-Brieuc diocese, and Gabriel Deshayes, Parish Priest of Auray and Vicar General of Vannes diocese, signed a treaty uniting their efforts "to provide teachers of solid piety" to the children of the working class, especially those of the Breton countryside,

Animated by the Holy Spirit and encouraged by their mutual understanding, they redoubled their efforts to develop their project. The first profession of the vow of obedience was made during the retreat at Auray on September 1st, 1820. The nascent Congregation of the Brothers of Christian Instruction grew rapidly. From November 1824, the Mother House of the Congregation was situated in Ploërmel, thanks to an acquisition by Father Deshayes.

In spite of their hurried professional preparation and the precarious conditions in which they lived, the Brothers emulated the zeal of their Founders as they carried the light of the Gospel and the rudiments of knowledge to the youth of impoverished regions. With the courage of true missionaries, many crossed the oceans to open the hearts of people in the West Indies and Africa to the liberating Word of Christ the Saviour.

Despite being assured of the future of the Congregation to which he had given his all, being enveloped by the love of his 852 Brothers and of the Daughters of Providence of Saint-Brieuc, and being held in veneration by countless children and parents, Jean-Marie de la Mennais still considered his work unfinished: "My son," he uttered to his successor, Brother Cyprian, shortly before his death, "Complete my work." Father de la Mennais died at Ploërmel on December 26th, 1860.

Faithful to the intentions of their Founder¹, the Brothers continue to provide Christian instruction and education in their schools. The missionary apostolate, initiated as early as 1837 in Guadeloupe, was extended to Martinique, Senegal, French Guyana, Saint-Pierre-et-Miquelon and Tahiti during the Founder's lifetime, and to Haiti shortly thereafter. When the policies of the French government resulted in the Brothers' expulsion from most of these areas, their apostolic zeal led them to Canada. Meanwhile, the Congregation had been strengthened by the incorporation of two smaller groups: Bishop de la Croix d'Azolette's Brothers of Gascony in 1876, and Father Charles-Auguste Duguey's Brothers of Saint Marie de Tinchebray in 1880.

In spite of its official suppression in France in 1903, resulting in the loss of more than half its 2,200 members and all of its property, the Congregation kept faith with its destiny. It persisted in France through the willingness of many to live and work clandestinely in constant uncertainty and severe deprivation.

It was temporarily planted in Bulgaria, Turkey and Egypt. It flourished in Canada from 1886 onwards, as well as in Spain, England and the United States after the turn of the century.

Later, several of these countries sent their own Brothers of Christian Instruction, to help in existing missions or to establish new ones in Africa (Uganda, Tanzania, Kenya, the Seychelles, Rwanda, Burundi and Congo), Philippines, Japan and Alaska. From Spain, Brothers went to Argentina, Uruguay, Chile and Bolivia. Meanwhile, the French Brothers returned to Senegal and the Marquesas Islands and established new missions in the Ivory Coast, Togo and Benin. In the year 2000, at the initiative of the General Administration, the Provinces of Spain and France sent Brothers to Indonesia for a new missionary foundation.

1. ¹ Father de la Mennais is usually called "the Founder" because Father Deshayes, after his selection as Superior General of the Montfort Fathers in 1821, left the direction of the Brothers to his colleague while remaining their co-Superior until his death at Saint-Laurent-sur-Sèvre, on December 28th 1841.

In 2013, with the encouragement of the General Council, the Province of St. Teresa of the Child Jesus itself launched a missionary project in South Sudan. In 2016, the Institute took official charge of the educational project begun in Mexico. And finally, in 2024, under the impetus of the Congregation's Bicentenary celebrations, the General Council opened a new mission in East Timor.

The work of evangelization, carried on in a variety of settings, was greatly aided by the fact that the Founders had established the Brothers as a religious Congregation from its very inception. As it expanded, successive General Chapters built upon the initial structure whilst always insisting on the basic unity of the religious life with the apostolate. Adapting to changing times, the Brothers understood that the impact of their work called for more advanced academic and professional preparation and a deeper spiritual life, lived according to the charism of the Congregation and sustained by more serious scriptural and theological studies. They therefore sought a more solid initial and ongoing formation opportunities for personal development.

Thus, the religious and apostolic heritage of the Founders, authenticated by papal approbation in 1891, is preserved and transmitted today. In a changing world, the Brothers continue to devote themselves generously in the service of children and young people, attentive to the aspirations of their contemporaries, but always in reference to Christ, the supreme rule of their life.

Our Rule of Life

At the very beginning of the Congregation, Father de la Mennais drafted a Rule that was agreed upon with Father Deshayes, and which the Brothers each then transcribed by hand. The first printed version, the *Statutes* of the Congregation of Christian Instruction, dates from 1823. Changes were made as our religious association developed, especially as it expanded overseas and into southern France. The title of subsequent editions became *Manual* for the Brothers of Christian Instruction, (1825, 1835, 1851 and 1865).

After having obtained the opinion of the Brothers, the General Chapter of 1876 prepared a better structured and more detailed text with the same title and divided into two parts: the Constitutions and the Directory. The Manual was replaced after the Chapter of 1889, by a more canonical book entitled Constitutions, which enabled the final approbation of the Institute in 1891.

New editions of the Rule were made (1900, 1910) with a view to gaining Roman approval, which was subsequently granted in 1910. The promulgation of the Code of Canon Law, in 1917, led the Chapter of 1921 to make further modifications for the 1925 edition of the Constitutions, Directory and Catechism of the Religious State, which remained in force until 1970.

In 1965, the Second Vatican Council decree *Perfectae Caritatis* called for an appropriate renewal of religious life. Each order or congregation was to hold a Chapter of renewal and revise its Rule so as to foster a deepening of religious life and apostolate, adapting them to the current realities of the Church and society.

The two sessions of the General Chapter of renewal for our Congregation took place in 1968 and 1970. The outcome was a Rule that was faithful to the spirit of the Founders and to the congregation's specific charism, and which was enriched by the doctrinal and spiritual principles of the Conciliar documents. It was to be in force "ad experimentum" until the second ordinary Chapter following the chapter of renewal.

Through the *motu proprio Ecclesiae Sanctae*, The Holy See requested that the Chapter held at the end of the experimental period prepare a new version of the Rule, in the light of the experience of the Congregation during that time, so as to submit the revised Rule for its definitive approval. The General Chapter of 1982 therefore produced a reworked and amended Rule based on the provisional text of 1970. This text was approved by the Sacred Congregation for Religious and Secular Institutes on October 18th, 1983.

After the General Chapter of 1994, modifications concerning the administrative structures of the Congregation were adopted, notably the suppression of Regions. This therefore necessitated an update of the Rule of Life. The 2012 General Chapter completed this work by modifying solely the articles concerning governance of the Congregation.

In preparation for the 2024 Chapter and in conjunction with the Major Superiors, the General Council decided to prepare the first full revision of the Rule for approximately half a century. The initial objectives were to take into account the evolution of language, the development of theology, the texts of the Magisterium, the evolutions of both the Church and the Congregation, and research on the charism and the Founders. Changes affecting the Congregation, such as the evolving international relations, shared mission and the growth of the Mennaisian Family, etc., needed to also be taken into account, whilst maintaining the identity present in the various previous editions of the Rule.

The Rule of Life adopted at the 2024 Chapter and submitted for approval by the Dicastery for Consecrated Life (DICALSAL) - in relation to the Constitutions - is slightly shorter and, in particular, more unified. The grouping together of the Constitutions, the Directory, and the Founders' quotes in each chapter has resulted in a easily readable, dynamic, and meaningful text compared to the previous Rule. The Constitutions remain the core of the text, but the Directory provides clarifications of meaning or more practical indications that can evolve over time. The Directory articles are always linked through the numbering system to a Constitution article, but are presented in a typographically distinct manner.

Our "new" Rule is both deeply rooted in the tradition of our Institute since the Founders and better adapted to the current identity of the Institute and its mission today. It will thus be able to achieve the goal described in its own text:

Inspired by the Gospel and the intuition of the Founders, then passed on and enriched through the living tradition of the Institute, the Rule of Life is for each Brother a sure guide along the way he has chosen.

The Gospel project expressed by the Rule and approved by the Church, then becomes the Brother's itinerary in the search for God, and his particular way of following the obedient Christ:

"Look upon the Rule as the expression of God's will and its strict observance as the surest way to please him and to sanctify yourselves." (Jean-Marie de la Mennais - Rule of Life 2024, n°12)

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Observation

The following is the text of the Rule adopted by the General Chapter 2024. It was submitted to the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life (DICALSAL) for approval of the Constitutions. Pending the Dicastery's response, this edition of the Rule is provisional.

The articles of the Constitutions, divided into 15 chapters, are numbered from 1 to 234. The articles of the Directory are linked to articles of the Constitutions, which is reflected in the numbering and layout.

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**A Religious
Institute
of
Brothers**

Chapter 1 – The nature and Spirit of the Institute

<p>Nature</p>	<p>1. The Congregation of the Brothers of Christian Instruction of Ploërmel is a religious institute of Brothers of pontifical right. It was founded by Jean-Marie Robert de la Mennais and Gabriel Deshayes. On June 6th, 1819, at Saint-Brieuc, the two founders laid the foundations for the nascent Congregation through their Treaty of Union. In September 1820, at the retreat in Auray, it received its definitive form through the choice of its name, rule, and motto.</p> <p>It brings together men who, responding to a specific call of the Holy Spirit, consecrate themselves totally to God through imitating more closely the way of life of Jesus by the profession of public vows of obedience, chastity and poverty, committing to a life of fraternal communion and apostolic action in the service of God's people. The Christian instruction and education of children and young people, with a preference for the poor, constitute the core of this apostolate.</p>	<p>VC 60</p> <p>TU</p> <p>VC 82, 1 VC 90,2</p>
<p>Charism and mission</p>	<p>2. Faithful to the calls of the Spirit and to the founding charism, the Brothers seek to reproduce the Gospel image of Jesus the Master in the midst of the children and young people to whom they are sent, he who "loved the children with whom he wished to surround himself and whom he deigned to bless".</p> <p>By their vocation as educators, the Brothers have as their mission, above all else, to spread the knowledge and love of Jesus Christ and his Gospel. From the beginning, the school has been the principal focus of their apostolic activity.</p>	<p>VC 36</p> <p>S I, 549 (Mk 10:13-16)</p> <p>GC V, 266</p>
<p>Spirit and motto</p>	<p>3. The spirit of the Institute is one of faith and charity, self-denial, and humility.</p> <p>Its motto is "GOD ALONE".</p> <p>Rooted in God alone and trusting in him, the Brother places his life, his history, and his actions in the hands of him in whom he "lives and moves and has his being". The Brother desires to accomplish his will. He recognizes that all he is and all he does finds its meaning in God alone.</p>	<p>Acts 17:28</p> <p>Cf. S II, 494</p>
<p>Spirit of faith</p>	<p>4. Under the dynamic influence of the faith received at Baptism, the Brother answers the call of God as did the apostles, whose spiritual adventure consisted in believing that their Master was the Lord, and on this certitude, they staked their lives.</p> <p>To keep the strength of his initial impulse intact, the Brother often renews the joyful gift of his whole being. He asks the Holy Spirit to open his heart to this faith that makes him see the world, its people and events through the eyes of Christ.</p> <p>Committed to the tasks of an apostolic religious life, he does not rely solely on his own human strengths, but rather puts all his trust in God alone. He accepts with serenity a life of service animated by an active faith.</p>	<p>M 15</p> <p>M 19</p>

Spirit of charity	5. Having received the gift of God's love, freely given, the Brother strives to grow in charity. He loves his religious family whose members seek to have but "one heart and mind". Modelled on Christ's love for all people, he is sensitive to the needs of all through a charity that is inventive and respectful, expecting neither profit nor recognition.	Acts 4:32 Rule 1835
Spirit of self-denial	6. "Unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit." Sharing in the mystery of the cross, the Brother welcomes the renunciations, loneliness, and contradictions inherent in his life as a religious educator. Through them he participates in the suffering, death, and resurrection of Christ the Redeemer.	Jn 12:24
Spirit of humility	7. The Brother acknowledges that he has received from God all that he is. Open to his grace, he develops relationships that are imbued with humility, kindness, and friendliness. He is true to the spirit of Jean-Marie de la Mennais, joyfully accepting the mundane events of daily life in a spirit of simple devotion to duty. "One cannot, without humility, have any likeness to Jesus Christ whose birth, life and death were, so to speak, but one great act of humility."	S II, 649
Brothers, witnessing to fraternity	8. United by a common call from God, living as "brothers" with men whom they have not chosen, Brothers bear witness together to the new and universal fraternity instituted by Christ Jesus. This unity among the Brothers is a specific sign of the Kingdom and constitutes a source of energy for the mission.	FLC 2c
Brothers and Lay people in ecclesial communion	9. Having "truly Catholic hearts", open to the whole world, the Brothers live in profound communion with the whole Church. They are united by bonds of fraternity with people who share with them the same educational mission, and especially with those who, by a specific vocation, wish to live out more deeply the charism of the Institute. United by the Spirit within the Mennaisian Family, Brothers and Lay people develop a spirit of communion in which their respective identities are enriched and strengthened.	S II, 645 SLMA 2
Brothers in the missionary Church	10. Heirs of a tradition dating back to Jean-Marie de la Mennais, the Brothers support the missionary work of the Church and the Institute, willingly responding to Christ's call: "Go, therefore, and make disciples of all nations."	Mt 28:19
Patroness of the Congregation Devotion to Saint Joseph	11. "We have chosen Mary as our principal patroness." Faithful to the wishes of Jean-Marie de la Mennais, the Institute honors the Mother of God. It celebrates her in a special way on August 15 th . The Brothers venerate the Blessed Virgin Mary in the mystery of Christ and the Church. They see in the handmaid of the Lord the model of their consecrated life of obedience, chastity, and poverty, fully docile to the Holy Spirit and totally devoted to the person and mission of the Lord. <i>11.1 Faithful to a long-standing tradition of the Institute, the Brothers invoke in a special way Saint Joseph as model of all educators and</i>	S II, 657

	<i>guardian of vocations.</i>	
	The Rule of Life	
A Rule for our lives	<p>12. Inspired by the Gospel and the intuition of the Founders, then passed on and enriched through the living tradition of the Institute, the Rule of Life is, for each Brother, a sure guide along the way he has chosen.</p> <p>The Gospel project expressed by the Rule and approved by the Church, then becomes the Brother's itinerary in the search for God, and his particular way of following the obedient Christ:</p> <p>“Look upon the Rule as the expression of God's will and its strict observance as the surest way to please him and to sanctify yourselves.”</p> <p><i>12.1 The Brother reads the Rule of Life frequently. He strives to absorb its richness and spirit through its study and meditation. For him and his fellow Brothers, it becomes a path for their lives.</i></p>	Rule 1825
Commitment and obligation	13. At the time of his religious profession, the Brother freely commits himself to live out and observe the Constitutions and the Directory.	
Approbation	14. Since the Constitutions are approved by the Holy See, their modification requires its approval.	

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**The Brother,
a
consecrated
person**

Chapter 2 – The Religious Consecration

<p>Jesus, the first of all the consecrated</p>	<p>15. “Anointed with the Holy Spirit and power” and sent by the Father, Jesus is the Consecrated One par excellence. He lived out his own consecration as Son, dependent on the Father, loving him above all else and in total submission to his will. His perfect offering confers an aspect of consecration upon all the events of his earthly existence.</p>	<p>Acts 10:38 EE 6</p> <p>VC 22, 1</p>
<p>The Baptismal Consecration</p>		
<p>A common vocation</p>	<p>16. The fundamental consecration of baptism leads each person to participate in the common vocation to which all have been called by the Father, that of configuration to Christ: "None of us will enter the bosom of God unless he is conformed to the image of his Son."</p> <p style="padding-left: 40px;">This consecration introduces the baptized person into the Trinitarian communion and membership of the People of God. Jesus, the Word incarnate, who was always led by the Spirit, teaches the baptized person to be a child of the Father and brother or sister to all.</p>	<p>S II, 497 (Cf. Rom 8:29)</p>
<p>The Religious Consecration</p>		
<p>The vocation of a religious Brother</p>	<p>17. The Brother, in whom the grace of baptism is at work, hears the voice of the Lord calling him by name. Supported by the grace of the Spirit, he responds to this vocation by the free and total gift of his life and joins a religious family to which he is attracted. He thus distances himself from the conditions of ordinary existence to live out the values of the Kingdom in a different way.</p> <p style="padding-left: 40px;">The Brother’s desire to freely and joyfully follow Jesus, imitating his fraternally obedient, chaste, and poor life among his disciples, guides his whole life.</p>	<p>LG, 44</p> <p>EN 69</p> <p>PC 2, 5</p>
<p>The profession: a total gift of self</p>	<p>18. The religious profession is the action of one whom the person of Christ has captivated and who wills to declare publicly his desire to follow him. The Brother declares this commitment by the profession of the three public vows of religion which underpin three fundamental attitudes of every consecration to God.</p> <p style="padding-left: 40px;"><i>18.1. At the moment of his profession, the Brother offers himself totally to God. Drawn by an unshakable hope, he takes hold of his entire life and places it as a spiritual sacrifice in God's hand. The dynamic impact of that act, sustained by grace, endures as a permanently willed oblation despite any changes in the person’s own attitude.</i></p>	<p>CIC 654</p> <p>Rm 12:1</p>
<p>Messenger and witness</p>	<p>19. Consecration to God thus becomes inseparable from the mission with which it identifies: being consecrated to God implies being sent into the world.</p> <p style="padding-left: 40px;">Configured in the image of Jesus, the Brother is bound to him as a brother and friend and participates in his mission. Henceforth, it is his</p>	

	<p>responsibility to proclaim and bear witness to this experience of encounter with his Lord.</p> <p>As a disciple of Christ, the Brother renders him present and active, especially among children and young people, with a preference for the poor, cooperating with the Spirit to open their hearts to the merciful love of the Father.</p>	SAC 9
In community	<p>20. By calling the Brother to follow him, Christ instils in him the desire to be in his likeness, to walk with others in his footsteps and to work with them in the Father’s vineyard.</p> <p>By the religious profession, the Brother forges links in a way that gives a firm foundation to the mission of a community. Thus, Brothers "give each other mutual support in drawing closer to God and accomplishing his work”.</p>	<p>Mt 20:4</p> <p>Rule 1835</p>
	By Public Commitment in the Church	
Pronouncing the vows	<p>21. The Brother initially pronounces vows of obedience, chastity and poverty for a stipulated period, and subsequently forever.</p> <p>These vows are received in the name of the Church by the Brother Superior General, the Brother Major Superiors or by their delegates.</p>	
Wording of the profession	<p>22. The wording of the profession is:</p> <p>“In the name of the Most Holy Trinity, Father, Son and Holy Spirit, I, Brother..., declare my total submission to the Rule of Life of the Brothers of Christian Instruction of Ploërmel, and freely make into your hands, Brother Superior General (or Brother Major Superior or delegate, by title) the vows of obedience, chastity and poverty for one year/for ...years/forever, according to the Constitutions of this Congregation. May God and his holy Mother help me.”</p>	
Signs of consecration	<p>23. The traditional habit of the Institute consists of a cassock and crucifix. The Brothers also wear a cross with the inscription “DS”, “Dieu Seul”.</p> <p><i>23.1 It is in the powers of the Provincial or District chapters to determine the modalities regarding the proper use of these signs of consecration according to the local customs.</i></p>	CIC 669, 1
	Fidelity to the Religious Consecration	
The faithful God and the Brother’s faithfulness	<p>24. God is faithful. All his promises have their " Yes " in his Son, the Servant offered up for humanity, but victorious over adversity. In Christ, the Brother, a fragile partner, has sealed a specific covenant with God.</p> <p>So that his offering remains an ever-new outpouring, even if he has to share in the sufferings of his Master, the Brother leans on Christ, his Rock and holds “unwaveringly to our confession that gives us hope”.</p>	<p>Is 53:5</p> <p>Heb 10:23</p>

Chapter 3 – The Religious Obedience

<p>Obedience of Christ</p>	<p>25. Christ's obedience is rooted in the eternal act by which Christ, the Son of God, fully accepts the Father's will for the mission he must accomplish in this world: " Behold, I come to do your will, O God."</p> <p>Obedience is the principal manifestation of Jesus' relationship with the Father and their continual heart-to-heart relationship. The Brother lets himself be loved by the Father and responds to his love by always seeking what pleases him. Jesus expresses this filial obedience in a radical way "by becoming obedient to death, even death on a cross".</p>	<p>Heb 10:7</p> <p>Phil 2:8</p>
<p>Obedience of the baptized</p>	<p>26. By putting on Christ, the baptized are conformed and identified with him as his living images. Through the Son, they enter into a relationship of total obedience to the Father, becoming his adopted children.</p> <p>"We have all been consecrated to God through our baptism. God becomes the be all and end all of our thoughts, feelings, and actions; we have no other will than his, no other purpose than to please him, and we refer everything to his glory."</p> <p>Following the example of Jesus, each baptized person seeks the will of God through human intermediaries in a spirit of filial trust.</p>	<p>Ep 1:5</p> <p>S II, 497</p> <p>S I, 637</p>
<p>Obedience of the Brother</p>	<p>27. The Brother, consecrated to God, allows himself to be configured to the One who, "being of divine condition, emptied himself by taking on the condition of a servant". He imitates Christ who, although Son, learned obedience and thus attained the total offering of himself.</p> <p>From the very birth of the Institute, Jean-Marie de la Mennais emphasized the specific nature of the Brother's religious consecration in his humble search for and acceptance of God's will. "The spirit of humility and obedience is the spirit of religious life, or rather, is religious life itself."</p> <p>The Brother, in manifesting the enduring founding spirit of the Institute, lives out the vow of obedience in humility as a source of personal and community dynamism, a guarantee of fidelity and a sign of authenticity in the mission.</p>	<p>Phil 2:6-7</p> <p>Heb 5:8</p> <p>Jn 4:34</p> <p>S II, 503</p>
<p>The purpose of the vow</p>	<p>28. By the vow of obedience, the Brother commits himself to obey the legitimate authorities of the Institute in all that conforms to the Constitutions.</p> <p><i>28.1 The obligation to obey in virtue of the vow is given solely by the Brother Superior General or Brother Major Superiors and only in exceptional cases. It should only be done in writing or in the presence of two witnesses.</i></p>	<p>CIC. 601</p>
<p>Obedience and community</p>	<p>29. The community is formed of a communion of persons who profess to seek and fulfil God's will together. Thus, religious obedience and fraternal communion lend each other mutual support.</p>	<p>SAO 16, 1</p> <p>SAO 1, 3</p>

	<p><i>29.1 The community, enriched by the inspiration and reflections of each of its members, in whom the Spirit speaks and acts, is a privileged place for the practice of discernment. In this way, the Brothers give priority the common good, rectify their personal views in the light of those of others, analyze events and discern the best ways to respond to the calls of the Church and the world.</i></p> <p><i>29.2 The Brother Superior participates in the community's discernment of God's will. At the end of this common search, it is up to him to take the necessary decisions.</i></p>	SAO 20
Obedience and mission	<p>30. In his earthly life, the Lord Jesus expressed the intimate union that exists between mission and obedience. "Jesus Christ sends you as his Father has sent him." The Brother is sent into the world in Christ's image as prophet of his Word and witness to his love.</p> <p>The Brother receives as his own the mission that God entrusts to him through his Superiors in a spirit of generosity and availability. He finds in the activities entrusted to him ample opportunity to exercise his intelligence and will, his natural talents and the gifts of grace.</p> <p><i>30.1 The Brother asks his Brother Superiors for the necessary permissions, especially relating to activities or initiatives beyond the regular framework of community life or apostolic work.</i></p> <p><i>30.2 To accept assignments or responsibilities which do not come from the Institute, the Brother requests the written authorization of the Brother Major Superior.</i></p> <p><i>30.3 Even if he engages in an apostolate outside the Institute, the Brother remains subject to the authority of the Major Superior and to the discipline of the Institute.</i></p> <p><i>30.4 A Brother cannot be a legal guardian without the Brother Superior General's permission.</i></p>	SAO 23, 1 S II, 588 CIC, 671
Authority as service	<p>31. In religious life, the interaction between authority and obedience denotes a spirit of collaboration in faith and love, excluding any form of power relationship. It reflects the spirit of the Gospel, where the leader is the one who serves.</p> <p>The Superior exercises authority as a service in such a way as to express the love which the Lord bears for each of his Brothers. He remembers that "the subject and goal of all social institutions is and must always be the human person" and considers each member of his community in the totality of his being, not merely in terms of professional or apostolic activities to be carried out.</p> <p>He fulfils his ministry in a spirit of charity, simplicity, humility, prudence, and wisdom.</p>	PC 14, 3 GS 25, 1 CIC 618 SAO 17
The Superior and the Brothers	<p>32. The Superior shows great trust in his Brothers, thus obtaining from them, through a loyal and willing obedience, a collaboration built on faith.</p> <p>With this same spirit of obedience, Brothers, in all humility and charity, make their point of view known to their Brother Superiors, particularly</p>	Rule 1823

	when they believe that a decision would be inadequate or inappropriate. Yet, they remain ready to accept the final decision once it is made.	
Obedience and <i>sensus ecclesiae</i>	<p>33. In loving obedience, the Brother commits to being a witness and artisan of the spirituality of communion at the heart of the Church. The gift of religious obedience thus leads to "sentire cum ecclesia", a way of believing, thinking, speaking and serving with the Church.</p> <p>Following the example of Jean-Marie de la Mennais and by virtue of the vow of obedience, the Brothers profess total obedience to the Pope, their first Superior.</p> <p><i>33.1 Attentive to the growth of charity in the local Church, the Brothers work in communion with the bishops and, in keeping with the charism of the Institute, offer their collaboration to all in the fields of evangelization, catechesis and parish life.</i></p>	<p>VC 46, 1 SAO 13, 6 VC 46, 3</p> <p>CIC 590, 2</p> <p>VC 48-49</p>
Mary, model of obedience	<p>34. Through her "Fiat", the Blessed Virgin Mary became the model of total obedience in faith.</p> <p>Attentive to the Word that dwelt within her, Mary adopted a constant attitude of listening and fulfilment of God's will. Welcomed as Mother of the Lord by Elisabeth, she presents herself as the Handmaid of the Lord. By unceasingly conforming herself to God's will, she makes her own the obedient attitude of Jesus: "The Son of Man did not come to be served but to serve."</p>	<p>Mk 10:45</p>

Chapter 4 – The Consecrated Chastity

<p>Meaning of the vow</p>	<p>35. "No one has greater love than to lay down one's life for one's friends." Jesus lived out this gift of himself to the extreme through an undivided love for the Father and a universal love for humanity. Following in Jesus' footsteps, the Brother opens himself to this radical love through the vow of chastity in consecrated celibacy for the Kingdom.</p>	<p>Jn 15:13 IMRB 18, 5</p>
<p>Purpose of the vow</p>	<p>36. By the vow of chastity, a sign and anticipation of the blessed life in the Kingdom of Heaven, the Brother commits himself wholeheartedly to following Jesus in the free and total gift of self.</p> <p style="padding-left: 40px;">The vow of chastity includes the obligation to observe perfect continence in celibacy.</p>	<p>VC 26,3 CIC 599</p>
<p>Chastity, gift from God</p>	<p>37. Chastity is received as a gift from God, a grace and a fruit of the Spirit. It transforms the Brother in the very depths of his being and makes him participate in the paschal mystery of Christ and thus become a source of life and fruitfulness.</p> <p style="padding-left: 40px;">This "precious gift" is welcomed and renewed by the Brother in prayer and in the sacraments of the Eucharist and Reconciliation.</p> <p style="padding-left: 40px;">The Brother bears joyful witness to the freely given offering he makes of himself, through chastity thus chosen, assumed, and lived out in humility, simplicity, and transparency.</p>	<p>CCC 2345 Ga 5:22 OT 10, 1 TMHS, 16-17</p>
<p>A life choice and a path for growth</p>	<p>38. Chastity is a dynamic state of being, a choice that is renewed throughout life. It is a daily commitment, "an apprenticeship of self-control that is an education in freedom".</p> <p style="padding-left: 40px;">By living out the evangelical counsel of chastity, the Brother accepts the inevitable loneliness of his condition as a cross to be carried in Christ's footsteps. He accepts his sexuality and temperament with lucidity and serenity and strives to grow in maturity and in his capacity to love. He does not overestimate his strength but seeks living conditions that favor wholesome psycho-emotional balance. Maintaining a watchful attitude over his senses, the Brother acquires, through asceticism, the personal discipline by which he assumes his celibacy and integrates it into the development of his personality.</p> <p style="padding-left: 40px;"><i>38.1 At each stage of initial formation, candidates and young Brothers receive appropriate formation in human relationships and sexuality.</i></p> <p style="padding-left: 40px;"><i>38.2 Within the framework of ongoing formation, Provinces and Districts help Brothers to continue their psycho-emotional growth through appropriate formation and renewal experiences.</i></p> <p style="padding-left: 40px;"><i>38.3 Through personal spiritual accompaniment and the support of other competent persons, the Brother avails himself of the necessary help to increase his capacity to love, in fidelity to his vow of chastity.</i></p>	<p>TMHS, 18 VC 88,2 FRI 43</p>

<p>Chastity and fraternal relationships</p>	<p>39. Chastity shapes the Brother's relationships. He weaves a tapestry of fraternal relationships informed by a preferential relationship with God, the Father of all.</p> <p>This fraternity is lived out especially in community where Brothers strive to live together the joyful gift of themselves, in mutual trust and in tactful concern for others. To better support each other spiritually, they remember, especially Superiors, that chastity "is more easily preserved when there is authentic charity among the Brothers". They know how to show appropriate concern and offer timely support to those who are in difficulty.</p> <p><i>39.1 Chastity is fundamentally linked to charity. Bearing in mind that here below, no one can live without love and that self-absorption is unproductive, the Brother is glad to love his neighbor in relationships founded on mutual respect, simplicity, clarity, and prudence.</i></p>	<p>PC 12, 2 FLC 57, 3</p>
<p>Chastity and mission</p>	<p>40. Consecrated celibacy opens to the Brother a love imbued with thoughtfulness and kindness. He makes himself a brother to all, especially the most disadvantaged. The choice of consecrated celibacy gives him a greater apostolic readiness and strengthens his obedience for the mission.</p> <p>His religious consecration, together with an awareness of his frailty and a deep respect for others, invite the Brother to prudence and vigilance in his living, working and leisure environments, and in his use of social media.</p> <p>As a safeguard for the protection of children and young people with whom he comes into contact, the Brother observes the protocols currently in force across the Congregation, dioceses, and educational institutions.</p>	
<p>With the help of prayer</p>	<p>41. In his prayer, the Brother asks, "with humility and perseverance, for the grace of fidelity." Knowing in whom he has put his trust, he moves forward with joyful pride in hope.</p> <p>Faithful to the Founders' spirit, Brothers maintain "a filial devotion to the Blessed Virgin, admirable model, and powerful guardian of chastity." They have recourse to her with the greatest confidence.</p>	<p>PO 16 2 Tm 1:12 Heb 3:6</p> <p>Rule 1876</p>

Chapter 5 – The Evangelical Poverty

<p>Meaning and aims of the vow</p>	<p>42. By his incarnation, Christ “for your sake he became poor although he was rich, so that by his poverty you might become rich”. He emptied himself by renouncing all will to power and by accepting his dependence on the Father.</p> <p>The Brother makes the vow of poverty so as to be more closely configured to his Lord. He detaches his heart from what he has and from what he is. He lives as one who has freely received a unique treasure:</p> <p style="padding-left: 2em;">"My God, you will be everything to me: life is nothing, reputation is nothing, knowledge is nothing, health is nothing, fortune is nothing; God alone!"</p> <p>By the vow of poverty, the Brother foregoes the free and independent use and disposition of temporal goods according to the proper law of the Institute.</p>	<p>2 Cor 8:9 Phil 2:6-7</p> <p>VC 90</p> <p>M 90</p> <p>CIC 600</p>
<p>Poverty, a gift received</p>	<p>43. The poverty that Jesus taught through his Word and manifested by his life is a gift of the Spirit that leads into the Kingdom of God. In turn, it requires of the Brother that disposition of heart marked by detachment and joy, rooted in the certainty that God is his most beautiful inheritance, a heritage that is reserved for him and which will not be taken away.</p> <p>In experiencing God's love, freely given, the Brother lives with great inner freedom in relation to temporal goods, in a spirit of joyful openness and willingness to share. He puts what he has received at the service of others: his life, his talents, his time, and the goods he uses.</p>	<p>M 90 (Ps 15)</p> <p>ECM 11</p>
	<p>Personal Poverty</p>	
<p>Responsible dependence</p>	<p>44. Relying on his Brother Superiors and in collaboration with the community, the Brother seeks how to use temporal goods without allowing his heart to become attached to them.</p> <p style="padding-left: 2em;"><i>44.1 The Brother cannot dispose of money without accounting for it. He submits his current expenses to the local Superior, according to the procedures defined at provincial or district level.</i></p> <p style="padding-left: 2em;"><i>For major expenses, according to the indications of the Province or District, he requests the authorization of the local Brother Superior and, where appropriate, seeks his advice before resorting to the competent authority.</i></p> <p style="padding-left: 2em;"><i>Permission does not remove the need for prior discernment, nor the personal responsibility for the way it is used.</i></p>	
<p>Spirit of evangelical poverty</p>	<p>45. The Brother can always deepen his personal practice of evangelical poverty. There are many ways in which he can be "poor in fact and in spirit", always in collaboration with his community:</p> <ul style="list-style-type: none"> - by excluding not only the superfluous, but also what is useful and pleasant 	<p>PC 13, 2</p>

	<ul style="list-style-type: none"> - by accepting with joy certain forms of austerity, the privations imposed by circumstances, and even destitution - by freeing his heart from temporal values: the comforts and conveniences of life, positions and functions, esteem, success and cultural fulfilment - by banishing the desire to appropriate for himself and the tendency to worry about the future - by willingly putting his time and talent at the service of the poor. 	
Personal goods	<p>46. The Brother retains bare ownership of his patrimony and the ability to acquire other property by inheritance or gift; but he must transfer the administration, usufruct, and use of his property to whomever he wishes, even to his Institute if he prefers. This transfer must be made in writing, before his first profession if he already has property, or when he acquires property.</p> <p><i>46.1. A professed Brother may perform the acts of ownership provided for by law, provided he does so with the authorization of the Brother Provincial or Brother Visitor.</i></p>	CIC 668, 1
Will and testament	<p>47. Before his perpetual profession or as soon as he acquires property, the Brother freely disposes of his assets by means of a will valid in civil law.</p> <p><i>47.1. To modify these administrative or testamentary dispositions, the authorization of the Brother Provincial or Brother Visitor is required.</i></p>	CIC 668, 2
Renunciation of goods	<p>48. Professed members of perpetual vows who so desire may renounce all or part of their patrimonial goods. This renunciation cannot be made before five years of perpetual profession, nor without the prior permission of the Superior General and the consent of his Council.</p> <p>In his decision, the Brother considers his family's circumstances, and the needs of the poor, his Institute and the Church.</p>	CIC 668, 4
	Communal Poverty	
Pooling of material goods and modest lifestyle	<p>49. The Brothers follow the example of the first Christian community, where "no one claimed that any of his possessions was his own, but they had everything in common".</p> <p>This pooling and sharing of goods is an essential element of religious poverty. It allows the Brothers, aware of the close ties that unite them, to practice solidarity and to ensure the future life of the Institute and its undertakings.</p> <p>Everything that accrues to the Brothers as a result of their work, or that they receive as gifts, pensions, insurance, or in any other way, belongs by right to the Institute and must therefore be faithfully and promptly handed over to it, according to the norms proper to each Province or District.</p>	<p>Acts 4:32</p> <p>CIC 668, 3</p>

	<p><i>49.1. The pooling of goods should not lead to affluence; in fact, the spirit of poverty calls for a simple standard of living. The community adopts the lifestyle of people of modest means for food and clothing, for housing and travel, excluding luxury and superfluity: "Economy, simplicity in everything, this must be your motto, because it is your Rule."</i></p> <p><i>49.2. Responding to the Church's call to safeguard Creation, the Brothers are committed to ecological conversion. Each local community specifies the terms of its commitment in its community project.</i></p>	<p>GC IV, 425</p> <p>LS 13</p>
Work and trust in Providence	<p>50. The Brothers generously submit to the universal law of work, thus contributing to the support of communities and the undertakings of the Institute. They ensure that they take the necessary steps to benefit from the social advantages provided for by law.</p> <p>The insecurity inherent in a rapidly changing world is assumed and lived out in community with deep trust in the Lord: "The secret of happiness is to rest gently in the bosom of Providence."</p>	GC II, 321
Common responsibility	<p>51. The Brothers help each other to practice personal and communal poverty. They are kept informed about the management of goods and share responsibility for their proper use.</p> <p><i>51.1. The preparation of the community project and the annual budget allows the Brothers to specify and evaluate the use they make of their goods. They examine their lifestyle and reflect on what might be, even unknowingly, a counter witness to poverty.</i></p>	
	Poverty and Mission	
Communion and sharing with the poor	<p>52. Living a spirituality rooted in the mystery of the Incarnation where encounter with God takes place at the heart of reality, the Brothers are invited to a true communion with the poor who "are sacred" for them. Like Christ, the Brothers love them and are committed to resolutely combating poverty.</p> <p>The Brothers' sharing is done mostly through the intermediary of the community and the Institute.</p> <p><i>52.1 Each community strives to provide appropriate and timely assistance to the poor in its neighbourhood. The Brothers regularly reflect together, within the context of the community project, on what they can give and how they can give it. These charitable deeds take on added meaning when they involve personal deprivation.</i></p> <p><i>52.2. It is desirable, during Lent, for example, that the Brothers choose a community deprivation, especially in view of sharing with the poorest.</i></p> <p><i>52.3 At the heart of the educational mission, the communities, Provinces and Districts discern how they can live in close solidarity with</i></p>	GC VI, 169

	<i>the most disadvantaged children and young people, and the victims of new forms of poverty.</i>	
Through instruction and education	53. Members of a Congregation established by its Founders to "provide the children of the population with solidly pious teachers", the Brothers know that one of the best ways to combat poverty is to fulfil their specific mission. They therefore show preferential concern for children and young people deprived of instruction and education.	GC II, 122
Death, the ultimate poverty	54. Evangelical poverty finds its radical realization in death. By following the example of Christ, the Brother reaches the highest point of self-denial. He is then ready to receive the true reward promised to those who have left everything to follow Christ.	

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The Life of the Brother

Chapter 6 – The Fraternal Community

	Fraternity, a Gift from God	
Trinity and fraternal communion	55. Trinitarian communion is the source and model of fraternity. The Brothers are brought together by the Spirit in the name of Christ and are maintained in unity by his prayer to the Father: "That they also may be one in us." This fraternal life is a gift received, lived out and celebrated, and offered to all by the community.	VC 41 IMRB 21 Jn 17:21
Consecration and community	56. The religious consecration, experienced in community, expresses a prophetic witness for the world of today: <ul style="list-style-type: none"> • through an obedience which is the search for God's will, the Brothers are united by a common project, with respect for each person and recognizing the diversity of their gifts • through a chastity which broadens the capacity to love, the Brothers live to the full their relationships in community and their availability for serving others • through a poverty which implies a sober and simple lifestyle, the Brothers share their goods and talents in order to live in communion. 	
	Fraternity, a gift lived out and celebrated	
Community and prayer	57. Religious fraternal life in community is founded on the Word of God and the Eucharist. Together, Brothers bear the responsibility for their prayer life. Together, they meditate on the Word of God, celebrate the Divine Office and participate in the Eucharist. <p style="text-align: center;"><i>57.1 The Brothers observe Sunday as the Lord's Day and periodically schedule for themselves opportunities for spiritual renewal.</i></p>	FLC 14
Building up the community	58. In simplicity and joy, the Brothers willingly share what they are, what they do and what they have. Chosen and brought together by God, they seek to know and love each other with the heart of Christ. Through daily self-denial and the generous gift of self, they work at becoming a community that welcomes and forgives, heals wounds and lives in authentic fraternal communion.	
Fraternal relations	59. Brothers take care above all to ensure the quality of their fraternal relations. They are attentive to each other and spare no effort to understand each other, engage in dialogue and demonstrate good humour towards everyone. They accept the inevitable constraints of living together and see cultural and intergenerational differences as a source of richness. They are open to young people and ready to help them, and they show a particular concern for the elderly, the sick and those in difficulty.	FLC 28
Joy and the meaning of reconciliation	60. "The joy of the gospel fills the hearts and lives of all who encounter Jesus." This joy permeates the different moments of their lives. Times of	EG 1

	<p>leisure and relaxation, mealtimes, weekends, and holidays, in particular, are moments to cherish.</p> <p>So that their “joy may be complete”, Brothers also endeavour to forgive and to forget wrongs. Despite inevitable conflicts, they seek to live together in peace, because it is "the most precious of all treasures, and one cannot make too many sacrifices to preserve it".</p>	<p>Jn 15:11</p> <p>GC V, 56.</p>
Community meetings and sharing	<p>61. Fraternal life in community grows through communication, dialogue and encounter. Regular community meetings are opportunities for discussion and sharing on their life and mission, and for ongoing formation.</p> <p><i>61.1 Discussions where Brothers can express themselves and listen to each other in truth and kindness are a precious means of giving information, fraternal correction, consultation, and sharing: "Above all, my children, let great charity and perfect union reign among you."</i></p> <p><i>61.2 Brothers use digital technology and social networks with discernment as sources of information and means of communication. They are especially careful to preserve the interpersonal relationships that these tools cannot replace.</i></p>	<p>FLC 31</p> <p>GC VI, 241</p> <p>LS 47</p>
Particular gifts and discernment	<p>62. In their diversity, the personal gifts, talents, intuitions, and charisms of the Brothers bear witness to the freedom of the Holy Spirit "who blows where it wills". In union with those in authority, the Brothers discern together and ensure that these particular gifts and the resulting initiatives serve the mission of the Institute, so as to impart a real dynamism to the life of the community.</p>	<p>SAO 20, 3</p> <p>Jn 3:8</p>
Community and personal projects	<p>63. To remain true to its identity and mission, at the beginning of each year the community takes the time to formulate its community project which is the responsibility of all.</p> <p>Each Brother is also invited to formulate his own personnel project.</p> <p><i>63.1. The community project updates the mission of the community and its particular way of “being Brothers together”, based on the guidelines of the Congregation, the Province or the District. It describes the community's form of presence in the Church and society, taking into account the mission of Lay people in the Mennaisian Family, as well as vocations and youth ministry in general. It indicates the practical organization of daily community life relating to prayer, sacramental life, meetings, meals, daily tasks and hospitality. The project is then submitted to the Brother Major Superior for approval.</i></p> <p><i>63.2. Each Brother develops his own personal project in the spirit of the community project, with a view to unifying his life. He specifies the means and attitudes needed for putting it into practice through a process of human and spiritual growth, of ongoing formation and apostolic commitment.</i></p>	
Local Superior and community	<p>64. The Local Superior is at the service of fraternal life. He exercises his ministry in readiness to serve his Brothers and in consultation with them:</p>	<p>FLC 48</p>

	<p>"Be their model. In your relations with them, always edify them by your exact observance of the Rule, by your humility and your reverence."</p> <p><i>64.1. The Superior has the main responsibility for overseeing and animating the fraternal life of his community. He sees to the implementation of the community project. He encourages opportunities for dialogue, striving to obtain a convergence of wills and considering his Brothers' opinions when making decisions. He sees to it that tasks are assumed in co-responsibility so as to promote the well-being of each person and harmony among all.</i></p>	<p>GC V, 311</p> <p>SAO 20, 2</p>
Community setting	<p>65. The Brothers furnish their houses and structure their community life in such a way as to favor prayer, work, and fraternal relationships. The house includes quarters for the Brothers' exclusive use.</p> <p>It includes an oratory where the Eucharist forms the heart of the community.</p>	<p>SAO 20, 3 CIC 608</p>
	Fraternity, a Gift Offered to All	
Community and mission	<p>66. The community "is always a brotherhood for mission". Dedicated to the common task of evangelization, the community revises its orientations, adjusts its approaches, and reflects on the meaning of its witness with humility and realism, recognizing the need for continual reassessment.</p> <p>Through collaboration with Lay people in schools, other educational establishments and places of evangelization, Brothers work with them to build a true educational community that inspires and supports each of its members.</p>	<p>IMRB 23,1</p>
	<p>67. Through their availability, serenity and assiduous prayer, elderly Brothers and those who have ceased regular employment bear faithful witness and are a precious factor of harmony in their communities. According to their abilities and strengths, they make themselves available to serve in the mission and in the life of the community.</p>	
Community and hospitality	<p>68. Brothers make it their duty to be welcoming to all, especially to their own confreres, their relatives, young people and the poor. They receive their guests warmly, with simplicity and openness, bearing in mind the needs and priorities of community life.</p> <p><i>68.1 The community pays special attention to the welcome of Lay Mennaisians with whom it shares its mission and spirituality. The mutual bonds developed in this way are strengthened through times of prayer and encounter.</i></p> <p><i>68.2 Outside the community, the Brothers act with prudence and discernment, developing, as religious, a kind of "spiritual instinct" to guide them in all their activities, outings, and relationships.</i></p>	<p>PC 12, 2</p>
Brothers to all	<p>69. The community seeks to understand the wider Church and the world, so as to be better acquainted with their needs, issues and deepest aspirations. Brothers are interested in the lives of their fellow human</p>	<p>GS 4, 1</p> <p>FT 94</p>

	beings, especially the poor. They readily participate in cultural and social activities that promote inclusive human relations and a fraternity open to all.	
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Chapter 7 – The Prayer Life

<p>Spiritual life and the quest for God</p>	<p>70. Christ's prayer, during his earthly life, flowed constantly from his intimacy with the Father. He invites his disciples to pray, too, without ceasing.</p> <p>The Brother seeks God in truth, in his prayer life and his apostolic activities, guided by the Spirit and following in Christ's footsteps. His vocation becomes a way to sanctification within a community that is, for him, a school of spiritual life and formation. He thus allows himself to be configured to Christ through an obedient listening to the Word of God and living a sacramental life which gradually unify his whole being.</p>	<p>1 Th 5:17</p>
<p>A Life Listening to the Word of God</p>		
<p>Meditation</p>	<p>71. The Brother's whole life can be expressed as a listening to the Word which transforms and gives life. During the special time of meditation, the Brother seeks Christ by meditating on the Word of God and contemplating his mysteries. He thereby learns "to live in familiar and constant companionship with the Father, through his Son Jesus Christ, in the Holy Spirit".</p> <p>The Brothers devote thirty minutes in community each morning to this spiritual exercise, which "must not be cut short under any pretext whatsoever, for of all the exercises it is the most necessary".</p>	<p>OT 8, 1</p> <p>Rule 1825</p>
<p>Lectio divina</p>	<p>72. <i>Lectio divina</i>, a meditative, prayerful, and contemplative reading of Scripture, opens up the Brother to the richness of the Word of God. It helps to develop a spiritual instinct that enables him to "discern God's will about what is good, perfect and pleasing to Him". Experienced in community, it contributes to the building of a fraternity where Christ is the center.</p>	<p>VD 86-87 VC 94 Rom 12:2</p>
<p>Liturgy of the hours</p> <p>Lectio vitae</p>	<p>73. The celebration of the Liturgy of the Hours introduces the Brother to the official prayer of the Church which "offers incessantly to God the sacrifice of praise, that is, the fruit of lips that confess his name". His life is therefore marked by the rhythm of listening to the Word of God and praying the Psalms. In this all his activities find meaning.</p> <p>In the morning, the Brothers celebrate Lauds either before or after their meditation. In the evening, they come together for thirty minutes prayer: Vespers, a time of adoration and lectio vitae. Their prayer joins that of the People of God, who intercede for the salvation of the world, and present to the Lord the hopes, joys, and anxieties of humanity.</p> <p><i>73.1 Daily lectio vitae opens the Brother to the presence of God and his promptings. It enables him to recognize the areas where he puts up resistance to the action of the Spirit. It helps him to unify all aspects of his life and renders him more open to the Lord working in him.</i></p>	<p>VD, 62. 1 Thes 5:17 Heb 13:15</p>
<p>Spiritual reading</p>	<p>74. To continuously nourish their spiritual life, Brothers set aside at least two hours a week for spiritual reading, giving priority to a more in-depth</p>	

	<p>study of Scripture, the principal documents of the Church and those of the Congregation.</p> <p>Each community is invited to determine times of common spiritual reading. These texts can then serve as excellent starting points for fruitful community discussion.</p>	
Marian devotion	<p>75. The Brothers express their love and devotion for the Blessed Virgin Mary, model of listening to the Word. In Scripture, they meditate on her role in salvation history, and, in the liturgy, they relive with her the mysteries of her Son's life.</p> <p>They entrust to her maternal care their religious and apostolic life. They do this, in particular, through the daily recitation of the rosary, a traditional prayer of the Institute.</p>	
	A Life Nourished by Sacramental Grace	
The Eucharist	<p>76. The Eucharist, "sign of unity and bond of charity", is the fount and apex of community life. It is "the source of divine love, zeal and devotion". Therein Brothers find inspiration and nourishment. They associate themselves with the offering of Christ and renew their consecration. In this way, they draw comfort and impetus from the Eucharist so as to be a sign of God's free and fruitful love for humanity.</p> <p>Each day, Brothers participate in the Mass. If this is not possible, they are invited to celebrate a liturgy of the Word, with communion to the Body of Christ, if permitted by the directives of their Bishops' Conference.</p>	<p>SC 47 LG 11 Rule 1876</p> <p>EE 82</p>
Sacrament of reconciliation and fraternal forgiveness	<p>77. For the conversion of his heart to God, the Brother frequently has recourse to the sacrament of reconciliation prepared by a daily review of life. Through this act of faith, he sincerely acknowledges his failings before God and gratefully receives the ecclesial sign of the Father's forgiveness. Community Superiors facilitate the reception of this sacrament.</p> <p>With humility and trust, the Brother reaches out to his fellow Brothers to offer them forgiveness or to apologize for his faults in order to strengthen the bonds of fraternal charity.</p>	<p>CCC 1484</p> <p>Mt 6:14-15 1 Jn 2:9-11</p>
	A Life of Unity and Perseverance	
Unity of life: prayer and action	<p>78. The same Spirit that animates the Brother throughout his life invites him to praise God in prayer and serve him in apostolic action. Attentive to the demands of his various tasks, he maintains the daily rhythm of prayer essential for a relationship with Christ. Dealing with the twofold demands of his vocation sometimes means having to make difficult choices, and prayer can be more difficult on days when he is tired. Accepting this tension, the Brother remains faithful to his commitment, remembering that God never fails those who seek him.</p> <p><i>78.1 When circumstances prevent a Brother from participating in community prayer, he makes the effort to compensate privately. The community, for its part, holds absent Brothers in its prayer.</i></p>	<p>Rm 8:28</p>

Fraternity and community prayer	<p>79. United in response to the Spirit's call and working together in the Father's vineyard, the Brothers strive to maintain an atmosphere of true fraternal charity that provides an indispensable framework for their individual and community prayer. Likewise, their faithful and regular participation in times of community prayer and the spiritual support and encouragement they offer each other contribute greatly to reinforcing their fraternal communion in Christ.</p>	
Personal responsibility	<p>80. Each Brother assumes responsibility for his own fidelity, aware that his prayer is much more than just a matter of submitting to a daily timetable. It is rather a listening to the Word in love and a freely chosen devotion to the person of Christ. Amid a hectic world, where he is kept busy by tasks that require so much of his time and energy, the Brother centers his life on God alone who invites him to walk in his presence.</p> <p>He further pursues and deepens his prayer life beyond the prescribed times, seeking an ever-closer union with Christ.</p>	<p>Ph 3:12-14</p>
Ascesis and inner freedom	<p>81. The Brother remembers that the spirit of prayer is nourished by inner calm and silence, by a self-discipline that promotes physical and mental health. To free himself from the obstacles which prevent him from hearing the voice of God within him, he integrates into his life the necessary ascesis that leads to an ongoing conversion of the heart. On this journey to inner liberation, the Brother becomes more able to enter into intimate union with his Lord and to give generously of himself to others.</p> <p><i>81.1 Everything that promotes self-control enables the Brother to attain, little by little, the inner liberation that the Lord asks of him: the daily effort to rise punctually and to engage in authentic prayer, the respect for the community timetable, the capacity for silence, the maintaining of physical, psychological and spiritual well-being, the appropriate use of information and communication technologies, the ability to know and accept one's limits; the resistance against the temptations of comfort and selfishness; the moderate use of, or even abstention from, tobacco and alcohol.</i></p>	<p>1Cor 9:27</p>
Trust in Providence	<p>82. The Brother, weighed down by age, illness, or the gradual loss of his faculties, does not become self-centered. Without losing his sense of profound joy, he opens himself up to God's grace, as well as to the kindly, devoted help offered by his fellow Brothers and those around him. Through self-abandonment and trust in Providence, he unites himself in a new way with the suffering Christ for the salvation of the world, becoming with him "a spiritual offering pleasing to God".</p> <p><i>82.1 Brother Superiors ensure, with the fraternal support of their fellow Brothers in community, that the elderly and suffering are offered the strength and comfort of the anointing of the sick.</i></p>	<p>CCC 2000</p> <p>Rom 12:1</p>
Return to the Father	<p>83. The Brother welcomes with patience and hope his gradual decline in mind and body. He knows that he bears within himself a seed of immortality. In Jesus Christ, his death is no longer just an inevitable fate</p>	<p>GS 22, 6</p> <p>Phil 1:21.23</p>

	to which he is resigned: it is considered “a gain”. Full of confidence, he “desires to depart and be with Christ”, to whom he is consecrated.	
United beyond death	<p>84. The Brothers faithfully keep alive the memory of their deceased confreres, especially those they knew and loved. In their daily prayer and the Eucharist, they remember them and express their communion with them. This prayer is an expression of the hope that inspires them: "We will strengthen more and more the bonds that unite us, bonds that are so dear to us that even death could not sever them."</p> <p><i>84.1 The death of a Brother or novice is announced promptly throughout the Institute. During the week that follows, the Brothers commend the deceased to the Lord in their community prayer. The Institute requests the celebration of thirty Masses for the repose of the soul of the deceased Brother, the stipends for which are paid by each Province or District.</i></p> <p><i>84.2 The Brothers regularly commend to the Lord their deceased confreres, family members, Lay Mennaisians, students and benefactors. During the annual retreat, a memorial Mass is celebrated for the repose of the souls of those who have died in the past year.</i></p>	S II, 493
	A Life Renewed and Sustained	
Recollection	<p>85. Periodically, the Brothers take the opportunity for renewal of their commitment to follow Christ, especially during the key celebrations of the Church's liturgical year.</p> <p><i>85.1 The local community, possibly in conjunction with the Lay Mennaisians, organizes its times of recollection in accordance with the guidelines of the Province or District.</i></p>	
Annual retreat	<p>86. The annual retreat gives the Brother an excellent opportunity to intensify his quest for God in solitude, silence, and prayer. In more intimate union with his Lord, he rekindles his spiritual life, draws lessons from the past and resumes his journey towards God with renewed hope in his grace.</p> <p>Setting aside his daily concerns and avoiding anything that might distract him, each Brother gives the retreat top priority. He attends "not only to be present in body but with a sincere desire to listen to God, to examine his conscience in the light of faith, and to profit from all the new graces that will be offered to him".</p> <p>Each year the Brothers make a six-day spiritual retreat.</p> <p><i>86.1 The Brother Major Superiors oversee the material and spiritual organization of their Province or District retreats. They take particular care in proposing times that are suitable for all and locations that are conducive to recollection and prayer.</i></p>	GC V, 201-202
Spiritual accompaniment	<p>87. Enlightened by faith, nourished daily by the Word, the Brother reviews his life and looks "attentively for the signs of God and the promptings of his grace amidst the varied events of life". Aware of his weaknesses and</p>	PO 18b

	<p>trusting in God's grace, he knows that he needs human intermediaries to bring unity to his life, to grow in inner freedom and to remain docile to the Spirit. For this reason, he seeks spiritual accompaniment at each stage of his journey through life.</p>	EG 171
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Chapter 8 – The Apostolic Mission

	Consecrated and Sent for the Mission	
Significance of our missionary activity	88. The Church's missionary activity originates within the Trinity, from which it draws its dynamism. It is linked to the missions of both the Son and the Holy Spirit and aims to accomplish in the world the Father's plan of love: that all people be adopted as his sons and daughters through Jesus Christ.	VC 72 AG 2 Eph 1:5
Origins of the mission	<p>89. The baptismal and religious consecrations commit the Brothers to participate in the redemptive mission of Christ through proclaiming the Gospel: "Do not consider yourselves as secular teachers, but as missionaries responsible for establishing the Kingdom of God in souls. This indeed is your vocation, and it will be by making saints that you will sanctify yourselves..."</p> <p>The Brother “engages in the apostolate through the faith, hope, and charity which the Holy Spirit diffuses in the hearts of all”. The Brothers are therefore conscious of accomplishing their mission “by sharing in the work of God” who is constantly at work in the world. Accordingly, the Brothers lead an intensely spiritual life which forms the basis of sanctification for themselves and others.</p> <p style="padding-left: 40px;">Remembering that every apostolate draws its fruitfulness from God alone, the Brothers generously commit themselves and make use of the appropriate human tools: "Work as if everything depended on you, and yet expect success only from God alone."</p>	<p>Mt 28:19-20</p> <p>GC V, 209</p> <p>AA 3, 2</p> <p>1 Co 3:9</p> <p>1 Co 3:6</p> <p>SMA 106 VC 74</p>
Mission of the Institute	<p>90. The Institute participates in the mission of the Church. Its specific charism is the human and Christian education of children and young people, especially the poorest. Schools are therefore the focus of its apostolate. The Institute is also open to other types of activity in the vast field of education.</p> <p style="padding-left: 40px;">The Brothers' mission has an officially recognized status, the Institute having been approved by the Holy See. In fidelity to their own vocation and to the teachings of their Founders, the Brothers take special care to respond to the pastoral directives of the Pope and the Bishops, who have primary responsibility for the apostolate.</p> <p style="padding-left: 40px;">All the Brothers, whatever their functions, age or health, are truly committed to the mission of the Institute through their prayer, their work, their sufferings and the holiness of their lives.</p>	<p>TU</p> <p>CIC 678</p>
Mission and communion	<p>91. Like the first disciples of Christ, the Brothers form a single body for the mission: together, they are called and sent. Fraternal communion is both the source and the outcome of the mission.</p> <p style="padding-left: 40px;">Each community participates in the mission through its apostolic activities, its witness of fraternal communion and the support it gives to individual Brothers in their various commitments.</p>	<p>VC 72 CL 32 IMRB 23</p>

<p>Shared mission with Lay people</p>	<p>92. The call to a shared mission received from the Spirit by Brothers and Lay people invites them to live the Mennaisian charism in communion.</p> <p>Together, Lay people and Brothers discern the purpose and focus of their shared mission and deepen together their spirituality. They follow the appropriate formation to better live out and implement the Mennaisian charism. They engage in collaborative experiences of communion, respecting the demands of their different states of life.</p> <p>The Brother, for his part, is called to be a witness within the Mennaisian Family to the primacy of God, a prophetic sign of fraternity and a living memorial to the charism.</p>	
	<p>Missionary Spirituality</p>	
<p>Mission and consecration</p>	<p>93. The Brother participates each day in the work of evangelization and salvation accomplished by Jesus Christ through his consecration, lived out joyfully, through his fraternal life in an apostolic community and through his commitment to Christian instruction and education.</p> <p><i>93.1 There is a fundamental unity and reciprocity of influence between the Brother's religious state and his educational mission. His religious consecration expresses itself through his apostolic commitment and specifies its focus, whilst his apostolic commitment nourishes and characterizes his consecrated life. This interaction plays out in every area of his life.</i></p>	<p>VC 72 GC V, 477 CIC 675</p>
<p>Mission and unity of life</p>	<p>94. "Jesus himself gave us the perfect example of how we can link communion with the Father to an intensely active life." Following in his footsteps, the Brother constantly seeks this fundamental unity. He recognizes that the apostle's relationships with others will only be genuine if they reflect an authentic relationship with God and lead back to him.</p> <p><i>94.1 The Brother prays for all those for whom he is responsible or with whom he works. From time to time, he invites them to share in the prayer of the community, just as he joins in that of his local Catholic communities.</i></p>	<p>VC 74</p>
<p>Mission and witness</p>	<p>95. The Brother's call includes the commitment to dedicate himself entirely to the mission which, "more than in external works, consists in making Christ present to the world through personal witness".</p> <p><i>95.1 Following in the footsteps of Jesus, the Brother is a witness to universal fraternity. He makes his witness perceptible especially through the quality of his human relationships and the joy he radiates in serving God and his people.</i></p>	<p>VC 72 VC 84</p>
<p>Mission and the vows</p>	<p>96. The Brother's vows encourage his total availability.</p> <p>Religious obedience disposes him to accept generously the apostolic orientations and responsibilities proposed by the Brother Superiors and his community.</p> <p>Consecrated chastity helps him be a Brother to all, through simple and genuine relationships which bear witness to Christ's universal love.</p>	

	<p>Evangelical poverty leads the Brother to a pooling of resources for apostolic work. A spirit of detachment renders him more open to dialogue and moves him to share the benefits of his culture with others, especially the least fortunate.</p>	
Openness and adaptation	<p>97. The Brother, as a missionary disciple, does not focus solely on the qualities and weaknesses of the people around him; he sees them in the manner of Christ, with love and without pre-conceived judgements. He approaches them with a "partiality of heart", a favorable pre-disposition which goes beyond simple objectivity.</p> <p><i>97.1. The Brothers constantly seek to adapt their lifestyle, methods and educational activities to the conditions and cultures of the countries and environments in which they are present, seeking an inculturation of the Gospel therein.</i></p>	VC 80
Mission and asceticism	<p>98. The Brother accepts the self-denial required by his educational apostolate through an asceticism from which the Brother's activities draw their fruitfulness and which may express itself through the following: the willingness to adapt, the desire to increase his professional competence and to deepen his understanding of human and religious culture, the judicious and selfless use of his time, his availability to students and their families, the courage to overcome the weariness that comes from the repetitive nature of certain tasks and the acceptance of the apparent inefficiency of his apostolate.</p>	
	<p>The Mennaisian Apostolate: to Instruct, Educate, and Evangelize</p>	
The Mennaisian school	<p>99. The Institute has made the school its preferred means of education. Today, as in the time of Jean-Marie de la Mennais and Gabriel Deshayes, schools offer an essential service to individuals and society by the education of free and responsible persons. Christian schools do more, integrating the acquisition of knowledge, preparation for responsible freedom and education in the faith.</p> <p>In fidelity to the Founders' project, the Mennaisian school aims to be a "temple", a "workshop" and a "hospital", striving to form "the whole person, his heart as well as his mind". It combines instruction, education, and evangelization, for the development of the whole human person.</p> <p><i>99.1 In an effort to live out the Mennaisian charism in its specific context, each Province or District, in keeping with the orientations of the Institute and in conjunction with Lay people, develops its own Mennaisian educational project. This will serve as a framework for the educational project of its schools and other establishments.</i></p>	GE 8 S II, 185
Instruction	<p>100. The Mennaisian school aims at providing quality teaching which adapts to cultural evolutions as well as to the changing needs of children and young people.</p> <p><i>100.1 Teaching is carried out with respect for the specific requirements of the various specialisms. Nevertheless, the Brother</i></p>	

	<i>strives "to order the whole of human culture to the proclamation of salvation, to illuminate by faith the gradual knowledge that students acquire of the world, life and humankind".</i>	GE 8, 1
Education	<p>101. Mennaisian education promotes the whole person in all his, or her, dimensions: body, spirit, and heart, and his or her fundamental dignity as a person in the image of God. The educator is both a teacher and a witness at the service of this Mennaisian educational project.</p> <p><i>101.1 Inspired by the social doctrine of the Church, Mennaisian education prepares children and young people for engagement in society. It develops in them a sense of the common good, awakens their awareness of the challenges of the world and the aspirations of humanity. It prepares them to work at creating a more human and fraternal world. It opens them to a vision of the world that is respectful of creation and invites them to an authentic "sense of environmental responsibility".</i></p>	<p>SI, 43</p> <p>IMRB 39</p> <p>LS 211</p>
Evangelization	<p>102 The Mennaisian school makes Jesus Christ and his Gospel better known, taking into account the different religious traditions within the pluralistic or secularized societies where schools are situated. The Brothers and Lay people strive to create an atmosphere favorable to the Christian faith. They foster in their students a desire to know the person of Jesus Christ and his message, the Church and her history. They help each student to be open to dialogue and self-reflection.</p> <p><i>102.1 The Brothers bear witness to the love of Christ for all and respond positively to any requests for instruction in the faith.</i></p> <p><i>To those who have been touched by grace and who desire to deepen their faith further, the Brothers provide more in-depth instruction and preparation for the sacraments of Christian initiation.</i></p> <p><i>They show special concern for their Catholic pupils, offering them a more thorough catechesis to help them live out their faith in their local environment.</i></p>	SMA 289
Educational environment	<p>103. The Brother's educational action is founded on love and respect. He recognizes in each person their fundamental dignity, destined to live in union with his/her Creator. He understands that characters can only flourish and grow in a climate of sympathy, through personal contact and dialogue built on trust.</p>	
Educational community	<p>104. Within the Mennaisian school, the educational community is called to become "an experience of communion and a place of grace, where the educational project contributes to a harmonious synthesis of the divine and the human, Gospel and culture, faith and life".</p> <p>The effectiveness of this community requires the collaboration and witness of all its members. The students themselves are invited to gradually take responsibility for their personal lives and their local environment.</p>	VC 96
Serving the	<p>105. "The poorest and most unfortunate must have our preference." The Brothers are particularly attentive to the needs of children and young</p>	MS 35

poor	people who experience any of the different forms of handicap and poverty. They meet their needs in their own educational establishments or by creating specialized educational projects contributing to a greater sense of sharing and solidarity among all.	
Safeguarding of children	<p>106. Brothers and Lay people consider as a priority the safeguarding, dignity and well-being of children and young people. "They will remember that they are like guardian angels, the guardians of the innocence of children whom Providence has entrusted to them."</p> <p>Under the responsibility of the Brother Major Superior, each Province and District ensures it has a protocol for the "Safeguarding of children and vulnerable adults" that conforms to national and international legislation, to the norms of the Church and to the directives of the Institute.</p>	Rule 1823
Education in the faith	<p>107. Education in the faith must be the major concern of all the Brothers. As well as giving personal witness and developing a spirit of evangelical fraternity, freedom and charity in their schools, the Brothers pay special attention to catechesis, pastoral care, the animation of youth movements and vocation ministry.</p> <p><i>107.1 Catechesis is a participation in the ministry of the Word. It is only fruitful if it is supported by deep personal convictions and is in harmony with the life witness given by the educator.</i></p> <p><i>The Brother constantly updates his doctrinal and catechetical formation and collaborates closely with other educators of the faith in the wider Catholic community.</i></p> <p><i>107.2 Education in the faith is deepened through the activities of Catholic youth groups and movements, through formation and social action. The Brother collaborates with those in charge of such groups whilst respecting each one's own internal organization.</i></p> <p><i>107.3 Attentive to the special vocation of each person, the Brother willingly listens to his students in order to understand and help them. Mindful of promoting the laity in the Church, he encourages and supports all vocations among young people. He pays particular attention to those who are considering the priesthood or consecrated life.</i></p> <p><i>107.4 Having been called to work at the growth of divine life in souls, the Brother has recourse to Mary's help in his ministry of evangelization and strives to promote her devotion among his students.</i></p>	
Education and means of communication	108. The Brothers use information and communication technologies as means to reach young people in the context of evangelization. They educate them to make a constructive and respectful use of these technologies for the building of a fraternal society.	
	Missionary Spirit and Commitment	
Missionary spirit	109. The Brothers by the virtue of their baptism are missionary disciples,	VC 77

	<p>and by virtue of their consecration they are called to participate in various ways in the missionary activity of the Church, at all times and in all places. Through their proclamation of the Gospel and their service to all, they respond to the urgent call of Jesus: "Give them something to eat yourselves."</p> <p>The Congregation remains attentive to developing a genuine missionary spirit in all its members.</p> <p><i>109.1 Missionary experiences outside their home Province or District may be proposed to the Brothers, especially to the youngest among them.</i></p>	<p>EG 49 IMRB 27-28</p> <p>Mk 6:37</p>
Commitment beyond frontiers	<p>110. Since the origins of the Institute, in response to the needs of local churches, it has sent Brothers to evangelize outside their country or place of origin.</p> <p><i>110.1 The Provinces and Districts actively commit themselves to support, in various ways, the missionary endeavor of the Institute.</i></p>	
A particular call	<p>111. Some Brothers receive from God, through the Holy Spirit who distributes his gifts as he wills, a particular call to leave their homelands for the service of the mission <i>Ad Gentes</i>.</p> <p><i>111.1. Superiors carefully select to send to the missions some Brothers in whom they discern this particular call from God, manifested by a serious desire and the necessary aptitudes. These include a generous openness of mind and heart, adaptability, empathy, a spirit of initiative and creativity.</i></p> <p><i>They provide these Brothers with an appropriate formation, especially in relation to missionary activity and interreligious dialogue. This formation, begun in their country of origin, is continued in the country to which they are sent through a serious study of the local language, culture, national history, social structures, moral values, religious mentality, etc.</i></p>	

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The Initial and Ongoing Formation

CHAPTER 9 – The Initial and Ongoing Formation

	Vocation Ministry	
Vocation ministry	<p>112. “All who believe in Christ, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father himself is perfect.”</p> <p>Vocation ministry aims at helping people within the People of God to commit themselves in a free and enlightened way to the state of life to which God is calling them.</p> <p>Brothers take an active interest in the awakening of all vocations in the Church, with particular attention paid to the vocation of Brother. For this, they need the support of the Superiors at all levels.</p>	LG 11, 3
<p>A culture of vocation</p> <p>Prayer</p> <p>Community project</p> <p>Spiritual and apostolic experiences</p>	<p>113. In each Province or District, the Brother Major Superior appoints one or more Brothers in charge of vocation ministry. Ideally, each entity should set up a vocation ministry team made up of Brothers and Lay Mennaisians.</p> <p><i>113.1 Brothers and Lay Mennaisians strive to develop within their educational activities a culture of vocation that shows to young people that their life is a response to a fundamental call to love and to serve.</i></p> <p><i>113.2 Brothers and Lay Mennaisians commit themselves to pray for vocations: “My God, you know that at the sight of this immense harvest of which your Gospel speaks, I often ask for workers to bring it in...”</i></p> <p><i>113.3 Each community determines appropriate means to promote vocations in the Mennaisian Family, in particular the vocation of Brother, and formulates this in its community project. It regularly questions the quality of its evangelical witness.</i></p> <p><i>113.4 There are numerous possible ways that a young person might discover and discern their vocation, each offering the chance for an authentic spiritual experience: involvement in apostolic movements, sharing life with the most vulnerable, missionary solidarity projects and Mennaisian volunteer projects.</i></p>	S II, 519
The Brother’s vocation and discernment	<p>114. An aptitude for the Brother's life and an attraction that has stood the test of time are signs of an invitation from the Lord.</p> <p>A vocation calls for the total gift of self out of love. It requires regular personal accompaniment with a view to an authentic discernment. It is also refined and cultivated with the help of others who become instruments of God's grace.</p>	
Different pathways	<p>115. Various possible pathways to the postulancy are available to aspirants. These may include vocation discernment centers or groups, the juniorate, or a personalized itinerary. These different approaches provide candidates with a first contact with the Brother's vocation and offer them appropriate accompaniment.</p>	

	Formation	
Purpose of formation	116. Formation is the journey of a lifetime. It constitutes a pathway of holistic growth for the Brother in his process of configuration to Christ: "When God says that he wants our sanctification, it is as if he were saying that he wants to find in us the perfections of his Son." This growth is experienced in community and is lived out in the mission, in fidelity to the Mennaisian charism and in a process of ongoing conversion.	VC 65 S II, 575
Spirit of formation	117. The formation process is above all the work of the Spirit who forms and shapes the hearts of those who are called. Formation takes its source from the Word of God and the teachings of the Church. It is imbued with the spirit of the Founders and the aims of the Congregation. It takes into consideration the family environment and socio-cultural conditions which will continue to influence the life and mission of the Brother. It leads him progressively towards full human and spiritual maturity, develops his sense of personal responsibility and initiates him in prayer, community life and apostolic work.	VC 19
Dimensions of formation Ratio Institutionis Ratio Studiorum	118. Formation encompasses the three dimensions of the Brother's vocation as a religious educator: - the human dimension which aims at knowledge and acceptance of himself, as well as of the world around him - the Christian dimension which enables faith in Jesus Christ to grow in a Church context - the Mennaisian dimension which leads to the appropriation of the charism. The Ratio Institutionis determines the itinerary, the objectives, and the means of formation in its different stages. <i>118.1. The Ratio Studiorum provides the detail of the different programs of study at each stage of initial formation, in particular the specifically Mennaisian content.</i>	VC 65
Formation of formators	119. Formators must be people with a solid personal foundation in terms of their own vocational journey, their search for God, their willingness to serve and their experience of the educational mission with children and young people. The Brother Major Superiors consider the formation of formators to be essential for providing quality formation in the Congregation. They must keep in mind the need to form formators in theology, spirituality, and educational pedagogy. Particular attention is paid to their formation in the Mennaisian charism and spiritual accompaniment.	VC 66
In the Mennaisian Family	120. Both initial and ongoing formation promote a sense of belonging to the Mennaisian Family. All its members, Brothers and Lay people alike, share this concern and respond to it in accordance with their own specific paths to holiness.	

In the footsteps of Mary	121. At every stage of his formation, the Brother finds in Mary a constant support on the path of configuration to Christ. At the foot of the cross, the Brother receives her as his Mother together with the apostle John. Like her, he lets himself be transformed and celebrates the wonders of God that he experiences in his life. Following her example, he listens to the Word, treasures it, meditates on it in his heart and puts it into practice.	Jn 19:25-27 Lk 1-2
	Initial Formation	
Objective	122. Initial formation extends from postulancy to perpetual profession. Through it the person in formation commits to a journey of growth in faith, in understanding of the charism and in communion with his Brothers. It leads him to the total and joyful gift of himself to God as a missionary disciple.	VC 65
Accompaniment and discernment	123. The formators assist each candidate in the discernment of his vocation to be a Brother of Christian Instruction through personal accompaniment. The formators encourage his growth in maturity and his openness to God by prayer, to others by developing his aptitude for community life, to children and young people by encouraging an interest in the educational mission. The beauty, the solidity and the fruitfulness of the Congregation depend largely on this discernment.	
Responsibility for formation	124. The formation programmes are usually the responsibility of the Provinces and Districts. If individual houses of formation are common to several administrative entities, they are governed by statutes approved by the Brother Superior General with the consent of his Council. <i>124.1 Due to circumstances, a particular formation program may be common to several Congregations of Religious Brothers for one or more stages of formation. In this case, a Brother formator is appointed to deliver formation relating specifically to the Congregation and to accompany its candidates.</i>	
Appointments	125. Masters of Novices, Directors of Scholasticate and Directors of Postulate are appointed by the Brother Superior General with the consent of his Council, following recommendations made by the Brother Major Superiors. <i>125.1 Masters of Novices, Directors of Scholasticate and Directors of Postulate are normally appointed for a 3-year mandate. Their appointment can be renewed.</i>	
	The Postulate	
Preparation for the novitiate	126. The postulancy provides a more direct preparation for the novitiate by deepening the Christian life of the candidate and providing a deeper discernment of God's call. It is preferable for the postulancy to take place outside the novitiate, but those in charge will liaise with the Brother Master of Novices.	

	The modalities of the postulancy and its duration, normally two years, are determined by the Province or District and approved by the Brother Superior General with the consent of his Council. Admission is the responsibility of the Brother Major Superior.	
Medical exam and psychological assessment	127. Before entering the novitiate, the candidate undergoes a medical examination and a psychological assessment by qualified personnel. Particular attention is paid to the requirements of the Institute's protocol on the protection of children and vulnerable adults.	
Admission to the novitiate	128. Admission to the novitiate is the responsibility of the Brother Major Superior, with the consent of his Council. In due course, the applicant sends a written request to the Brother Provincial or to the Brother Visitor. <i>128.1 The admission dossier includes, among other things, the opinions of the Formators, the results of the various evaluations, baptismal and confirmation certificates and, if applicable, a certificate of freedom of movement.</i>	CIC 641 CIC 645
Canonical impediments	129. The following may not be validly admitted to the novitiate: those under the age of seventeen; those already bound by marriage; those still bound by sacred commitments in an Institute of Consecrated Life or Society of Apostolic Life, or who have concealed their former membership of such an Institute; those entering under the influence of violence, serious fear or fraud, or whom the Superior would otherwise admit were it not for impediments as prescribed by Canon Law.	CIC 643
Other impediments	130. The following may also be refused entry to the novitiate: a person who is burdened with debts that he cannot pay off; a person in financial or legal difficulties, or who is involved in any situation that could engage the Institute's responsibility; a child who has to help his parents, i.e. father, mother, who are in genuine need; likewise, a father whose help is needed to feed or bring up his children.	CIC 644
	The Novitiate	
Organization	131. The Brother Superior General, with his Council's consent, gives written authorization for the opening, transfer or closing of a novitiate and determines the particular conditions under which it may operate.	CIC 647 CIC 651
Entry into the novitiate	132. Entry into the novitiate is marked by a celebration during which the novice expresses his desire to follow Christ as a Brother. The formation community expresses to him its fraternal welcome. <i>132.1 The entry to the novitiate is recorded on an official document indicating the date of admission, bearing the signatures of the novice and the person presiding over his admission.</i> <i>132.2 At the beginning of the novitiate, the novices make a retreat of at least five days.</i>	
Objectives	133. A novice seeks to develop a deeper knowledge of Christ and a personal relationship with him. He starts to explore more fully the Mennaisian	CIC 646

	<p>vocation and comes to appreciate its demands. He begins an apprenticeship in the practice of the evangelical counsels, striving to integrate the contemplative and active dimensions of apostolic religious life into his identity as a person, with a view to a greater love of God.</p> <p>The novice seeks a greater knowledge of the Institute through a study of its history and activities, and the life and spirituality of its Founders. As part of a fraternal community, he prepares himself through reflection and prayer to make an informed, personal, and independent decision. accompanied by the Brother Master of Novices.</p>	CIC 652
Studies	134. The formation is designed to deepen the novice's faith and help him grow in the knowledge and love of God. In the novitiate, scriptural and theological studies are not aimed at obtaining diplomas.	CIC 652, 5
External Relations	135. The nature and purpose of the novitiate, and the demands of a life in a particularly close-knit community of novices, call for a certain degree of withdrawal from the world. This does not exclude the possibility of discussions and encounters with members of the Institute, Lay Mennaisians and other persons, at the discretion of the Brother Master of Novices.	
Experiences	<p>136. The Brother Master of Novices may, if he deems it useful, propose to a novice or to an entire group, one or more experiences away from the novitiate involving activities in keeping with the character of the Congregation. In such situations, the novices remain under the responsibility of the Master of Novices.</p> <p>These activities are not intended to provide the novices with professional training, but rather to help them know themselves better and discover both the demands of a Brother's vocation and the means of preserving union with God in the context of a busy life.</p>	
Validity	<p>137. To be a valid novitiate, it must be made in a duly designated house under the direction of the Brother Master of Novices. The time spent in experiences away from the novitiate is added to the twelve months of presence required for validity. The novitiate can thus be lengthened to a maximum of two years.</p> <p>More than three months absence from the novitiate during the twelve months of the canonical year makes the novitiate invalid; an absence of more than fifteen days must be made up.</p>	CIC 647-648 CIC 649
Exceptional cases	138. In exceptional cases, the Brother Superior General, with his Council's consent, may allow a candidate to make his formation as a novice in a community house of the Institute other than the novitiate house, under the direction of a Brother appointed to accompany him.	CIC 647
Withdrawal and dismissal	<p>139. Novices are always free to withdraw from the novitiate.</p> <p>The dismissal of a novice is made by the Brother Major Superior upon the recommendation of the Brother Master of Novices.</p>	CIC 653

<p>Preparation for the perpetual profession</p>	<p><i>Whenever possible, the Brothers engaged in advanced studies participate in the life and apostolic mission of a community.</i></p> <p><i>145.3 The Brother Major Superior makes sure that a Brother's final preparation for the perpetual profession is sufficiently long and detailed: an extended retreat, a special year of preparation, and in particular, participation in formations organized by the Congregation.</i></p>	
	<p>Perpetual Profession</p>	
<p>Admission</p>	<p>146. Admission to perpetual profession is granted by the Brother Superior General, with the consent of his Council.</p> <p>Perpetual profession is made after six years of temporary vows. The duration of temporary vows may be extended by the Brother Major Superior, but not beyond nine years.</p> <p><i>146.1. To be admitted to the perpetual profession, the candidate makes a written request addressed to the Brother Superior General through the intermediary of the Brother Provincial or Brother Visitor. After surveying the opinions of the Brothers of the Province or District, the Brother Major Superior asks the consent of his Council to be able to grant admission. The Brother's dossier is then transmitted to the Brother Superior General.</i></p> <p><i>146.2. The act of profession is recorded in an official document.</i></p> <p><i>146.3. To prolong the period of temporary vows beyond nine years, a request for an indult must be submitted to the Holy See.</i></p>	<p>CIC 655 CIC 657</p>
	<p>Ongoing Formation</p>	
<p>Ongoing formation</p>	<p>147. Ongoing formation is part of the requirements of religious consecration. It involves the Brother allowing himself to be touched, educated, and challenged by the Spirit on a daily basis. It principally involves following the propositions offered in community and by the Congregation as a whole. This formation strengthens the Brother in his vocation: "We need mature minds, capable of firm resolution (...) strong souls capable of overcoming a repulsion, an obstacle, a peril or their own weakness."</p>	<p>VC 69</p> <p>S II, 524</p>
<p>Specific objectives</p> <p>The Brother</p> <p>The community</p>	<p>148. Ongoing formation sets in motion a process of renewal that encompasses all the dimensions of the Brother's life. It allows him to respond to the questions he faces at different stages of his life. It makes him aware of the need to improve his skills and abilities to better serve his apostolate.</p> <p><i>148.1. The Brother himself has the principal responsibility for his own formation. To help him along this path, he has two valuable means at his disposal: the drafting and regular evaluation of his personal life project and the spiritual accompaniment of an experienced guide.</i></p> <p><i>148.2. The local community, a place of human and spiritual growth, constitutes the principal environment in which the Brother's ongoing formation takes place day after day. The community project is the preferred instrument for this. The Brother local Superior has an essential role in the animation of the community project.</i></p>	<p>IMRB 35</p>

<p>The Province or District</p> <p>The Congregation</p>	<p><i>148.3 The Brother Major Superiors take care to accompany the important stages in the life of their Brothers: integration into the apostolic life, change of mission or community, professional retirement, illness, ageing, etc. They do this through fraternal support and the help of appropriate training.</i></p> <p><i>148.4 The Brother Superior General and his Council promote the essential elements of a formation program common to the entire Congregation. By means of the orientations and resources proposed, the General Government fosters and accompanies the initiatives of the Provinces and Districts. In particular, it oversees the formation of formators and community Superiors.</i></p>	<p>VC 70</p>
<p>The fruits of formation</p>	<p>149. By following this formation journey over time, the Brother continues to receive his vocation with gratitude as a gift that is ever new. Thus, trained in evangelical vigilance for himself and his community, he can hear how the Spirit invites him to implement the charism received from the Founders in today's world.</p>	<p>SAC 16</p>
<p>Separation from the Institute</p>		
<p>Withdrawal</p>	<p>150. A Brother with temporary vows is free to withdraw from the Institute when his vows expire. He may not leave the Institute before the expiration of his vows unless he has been validly and legitimately dispensed.</p>	<p>CIC 688, 1</p>
<p>Refusal of admission</p>	<p>151. The Brother Provincial or Brother Visitor, with his Council's consent, may, with good reason, refuse the request of a Brother to renew his temporary vows.</p> <p>Likewise, the Superior General may, with his Council's consent, refuse a Brother's request to make his perpetual vows.</p>	<p>CIC 689</p>
<p>Exclaustration</p>	<p>152. The Brother Superior General, with the consent of his Council, may agree to the request of a perpetually professed Brother who, for a sufficiently serious reason, asks for an indult of exclaustration. This period will not exceed five years. The decision to grant an eventual extension is reserved for the Holy See. The exclaustrated Brother remains under the authority of the Brother Major Superior. During this time, he has neither an active nor a passive voice within the Institute.</p>	<p>CIC 686</p> <p>CIC 687</p>
<p>Leaving the Institute</p>	<p>153. The Brother Superior General may, with his Council's consent, grant an indult of departure from the Congregation to a temporarily professed Brother requesting such an indult for grave reasons.</p> <p>For a perpetually professed Brother, the granting of an indult is reserved for the Holy See.</p> <p>The indult of departure entails dispensation from the vows and from the obligations contracted by the religious profession.</p>	<p>CIC 688, 2</p> <p>CIC 691, 2</p> <p>CIC 692</p>
<p>Dismissal</p>	<p>154. In the cases provided for by Canon Law and Proper law, and following the procedure laid down by the universal law of the Church, a Brother of temporary or perpetual vows may be dismissed from the Institute.</p>	<p>CIC 694-704</p>

<p>Causes</p>	<p>Such a Brother is always free to present his defense.</p> <p>A dismissed Brother is dispensed from his vows.</p> <p><i>154.1 A Brother is considered to have been dismissed ipso facto from the Institute if he has notoriously abandoned the Catholic faith, if he has contracted a marriage or has attempted to do so, if he has been unlawfully absent from his community for twelve consecutive months, and if it is impossible to know where he is.</i></p> <p><i>154.2 In order to declare the ipso facto dismissal of a professed Brother, the Brother Major Superior, together with his Council, gathers the factual proofs that justify it. However, it is the Brother Superior General, with the consent of his Council, who confirms the juridically established dismissal.</i></p> <p><i>154.3 Brothers may be dismissed for the following reasons: contempt for the Rule of Life, habitual and deliberate disobedience in grave matters, a pervasive and persistent attitude tending to divide the Brothers or turn them against their Superiors, grievous external faults in matters of morality or integrity, sexual abuse of minors or of vulnerable adults, lastly any habit likely to jeopardize seriously the welfare and honor of the Congregation.</i></p>	<p>CIC 694</p> <p>CIC 695</p> <p>CIC 696</p>
<p>Procedure</p>	<p><i>154.4. A Brother with temporary or perpetual vows may not be dismissed unless he has received two canonical admonitions without amending his conduct. After having verified the facts of the case and the proper procedure, the decree of dismissal is pronounced by the Brother Superior General with the consent of his Council. It becomes effective at the moment the person concerned is notified. However, a Brother who has been convicted of dismissal may appeal to the Holy See within thirty days of receiving this notification. This appeal process suspends his dismissal.</i></p> <p><i>In urgent cases, the Brother Major Superior with the consent of his Council could enforce a dismissal, pending ratification by the General Council.</i></p>	<p>CIC 695</p> <p>CIC 700</p>
<p>Other cases</p>	<p>155. In all other cases of separation from the Institute, the universal law of the Church is strictly observed in the same way.</p>	
<p>Help to those who leave</p>	<p>156. A Brother who leaves the Congregation may not claim compensation for services rendered. The Congregation returns his personal property without interest and, in the spirit of charity and equity, facilitates his transition to a new way of life. With due discretion, the Brothers offer to those who have left the Congregation the comfort which they may need.</p>	<p>CIC 702</p>
<p>Readmission</p>	<p>157. Those who have left the Institute legitimately can be re-admitted by the Superior General with the consent of his Council.</p>	<p>CIC 690</p>

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**The
Government
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CHAPTER 10: The Service of Authority in the Institute

Authority in the Institute	<p>158. Every Brother forms part of a community. As a rule, communities are grouped into Provinces or Districts.</p> <p style="padding-left: 40px;">Communities, Provinces, Districts, and the Institute as a whole, under the authority of their respective Brother Superiors, aim to form a single body animated by the same spirit and the same heart.</p>	
Mission of service	<p>159. Brother Superiors exercise their ministry in a spirit of service, with a view to the common good, according to universal and proper law. They seek the advice of the Brothers and their Councils.</p> <p style="padding-left: 40px;">The primary purpose of the Brother Superiors' authority is to oversee the fidelity of each person according to the spirit of the Founders, in the mission entrusted to them by the Church. They also take charge of the administrative or material life of the Institute.</p>	<p>CIC 617 CIC 618</p> <p>CIC 619</p>
Local Superior	<p>160. In each community, a duly appointed local Brother Superior exercises the authority.</p>	
Major Superiors	<p>161. In the Institute, the Brother Major Superiors are the Brother Superior General, the Brother Provincials, and the Brother Visitors.</p> <p style="padding-left: 40px;"><i>161.1 The Brother Assistants General are Brother Major Superiors when the Brother Superior General gives them a special assignment, notably for the canonical visitation of communities.</i></p>	
General Chapter	<p>162. The General Chapter represents all the Brothers and is the supreme collegial authority of the Institute.</p>	
Subsidiarity	<p>163. At all levels, the principle of subsidiarity is respected, whereby those in charge make the decisions for which they are responsible, substitution taking place only in cases of need or deficiency.</p>	

CHAPTER 11: The Local Community

Basic unit	164. The local community is the basic unit of the Institute. It is made up of Brothers brought together by the competent authority to live out their religious consecration, and usually to share the same apostolic mission.	
Community living	<p>165. The Brothers lead community life in regularly constituted houses. For absences, they ask for permission from the Brother local Superior.</p> <p>For extended absences, permission depends on the Brother Provincial or Brother Visitor who can, with the consent of his Council and for good reasons, grant leaves of up to one year or even longer if such absences are for reasons of health, for studies or for apostolic work mandated by the Institute.</p>	CIC 665
	The Local Brother Superior	
Community Superior Community Council	<p>166. The local Brother Superior, who must have perpetual vows, is appointed for three years by the Brother Provincial or the Brother Visitor, with the consent of his Council, after appropriate consultation.</p> <p>He may be kept in office for a second or a third term. Beyond the third term, the authorization of the Brother Superior General with his Council's consent is needed.</p> <p><i>166.1. The Brother local Superior may be helped by a Brother Assistant Superior and a Treasurer. He may also have a Council which includes the Brother Assistant Superior.</i></p> <p><i>The community Council is only advisory. It meets periodically and each time that its members deem it useful. Minutes of its decisions are kept.</i></p> <p><i>The members of the Council are appointed by the Brother Major Superior after consultation with the Brothers of the community.</i></p>	
Transfer of responsibilities	<p>167. When the new Brother Superior takes office, he verifies, in the presence of the Brother Major Superior or his delegate, all documents relating to the life of the community, including the community accounts. When he leaves office, he informs his successor of the current situation, using the same procedure.</p> <p><i>167.1. The beginning of the new Brother Superior's mission is marked by a celebration with the members of his community, in the presence, if possible, of the Brother Major Superior or his delegate.</i></p>	
Animation and organization	<p>168. The Brother Superior is the principal animator of community life. He is also responsible for the organization of the house. In particular, he ensures that the premises intended for the Brothers are, in fact, reserved for them.</p> <p><i>168.1 At the beginning of the school year, the Brother Superior draws up with the Brothers the community project, including the distribution of responsibilities and the organization of the</i></p>	

	<p><i>community's prayer life. Once it has been finalized, the community project is then sent to the Brother Major Superior for approval.</i></p> <p><i>168.2 The Superior determines with his Brothers the practical means by which the community is to give its religious witness. He ensures the periodic reading of the Rule of Life in community and brings to the Brothers' attention documents dealing with the life and spirit of the Institute, especially communications from Major Superiors.</i></p> <p><i>168.3 Together with the Brothers of the community, the Brother Superior participates in the animation of the local Mennaisian Family. Together, Brothers and Lay people develop a common Mennaisian community project at the service of the mission.</i></p>	
	<p>169. The community Superior may be different from the Director of the school or other establishment staffed by the Brothers; nevertheless, the Superior is concerned with their apostolic and professional activity and with all other aspects of their religious life.</p>	
<p>Administration of goods</p>	<p>170. The local Brother Superior is responsible for the administration of the community's goods. He may manage them himself though, if possible, does so through a Treasurer placed under his responsibility. On the dates specified by the relevant authority, he provides the statements of accounts and the reports as requested.</p> <p><i>170.1 The Brother Superior communicates to the Brothers useful information concerning the running of the house, its economic and material situation, projects, work to be undertaken, etc. He listens to the Brothers and is open to their suggestions.</i></p> <p><i>He sees to the upkeep of house annals, archives, and community accounts.</i></p>	<p>CIC 636</p>

CHAPTER 12: The Government of Provinces and Districts

	Organization of the Congregation	
	<p>171. The Congregation is organized into Provinces and Districts. The creation, delimitation and suppression of different entities are the responsibility of the Superior General with the consent of his Council.</p>	
Province	<p>172. The Province is composed of local communities under the authority of a Brother Provincial.</p> <p>It is self-sufficient for personnel and finances. Its relative autonomy, the stability of its membership and the management of common apostolic concerns all contribute to a deep solidarity among the Brothers and a true family spirit in the service of a common ecclesial mission.</p> <p>The animation and administration of a Province are entrusted to the Brother Provincial assisted by a Council. He is assisted in his task by a Brother Assistant Provincial.</p> <p style="text-align: center;"><i>172.1. If needed, the Brother Superior General may appoint an additional Brother Assistant Provincial.</i></p>	
District	<p>173. The District is composed of local communities under the authority of a Brother Visitor. Usually, it is made up of a small number of Brothers or does not have sufficient financial autonomy.</p> <p>The animation and administration of the District are entrusted to a Brother Visitor assisted by a Council. He is assisted in his task by a Brother Assistant Visitor.</p> <p style="text-align: center;"><i>173.1 Under the authority of the Brother Superior General and his Council, gestures of solidarity involving the transfer of Brothers or financial support can be established between a Province and a District.</i></p>	
Delegation	<p>174. In exceptional cases, the Brother Superior General, with the consent of his Council, may set up a Delegation.</p> <p style="text-align: center;"><i>174.1. The Delegation is under the immediate control of the Brother Superior General who determines the structures and appoints its leader.</i></p>	
	The Brother Superiors of Provinces and Districts	
Appointment	<p>175. After appropriate consultation with the members of the Province or District, the Brother Superior General, with the consent of his Council, appoints the Brother Provincial or Brother Visitor for a four-year term.</p> <p>The Brother Provincial or Brother Visitor must be at least thirty-five years old and have at least five years of perpetual vows. He may be re-appointed for a second and, in exceptional circumstances, a third mandate. Upon leaving office, he cannot be a member of the next Provincial or District Council.</p>	

<p>Consultation</p>	<p><i>175.1. Before the appointment of a Brother Provincial or Visitor, the General Council organizes a consultation among the Brothers.</i></p> <p><i>Every professed Brother is invited to list, in order of preference, the names of three Brothers who conform to the canonical criteria. The choice may include Brothers from other Provinces or Districts. The consultation is not binding and only the members of the General Council learn of its results.</i></p>	
<p>Powers</p>	<p>176. The Brother Provincial or Brother Visitor is the Major Superior of the Province or District and has authority over its members and its apostolic activities. With the help of his Council, he administers the Province or District according to the Constitutions, the Directories, and the directives of the Brother Superior General.</p> <p>The Brother Major Superior has delegation from the Superior General to receive temporary and perpetual vows and has the right to subdelegate that power to other Brothers.</p>	
<p>Mission</p>	<p>177. Above all else, the Brother Major Superior is the animator of the religious and apostolic life of the Brothers and the promoter of an ever-necessary renewal.</p> <p><i>177.1. The Brother Major Superior takes care to assign local responsibilities to Brothers who combine competence and religious spirit, fraternal charity, and dedication to the mission.</i></p> <p><i>He considers the judicious assignment of Brothers one of his most important duties. Before enacting a transfer, he contacts the Brother concerned and the Brother Superiors of the relevant communities. He does not hesitate to make the necessary transfers.</i></p> <p><i>177.2 The Brother Major Superior ensures that the organization and animation of retreats and recollections are the object of his special attention.</i></p> <p><i>177.3 The Brother Major Superior frees himself as much as possible from tasks which could hinder his being present among his fellow Brothers or his sharing their life. He considers himself a servant among his confreres. He shows concern and charity to all, particularly the young, the sick and the elderly.</i></p> <p><i>177.4 The Brother Major Superior encourages personal and community initiatives in harmony with the Rule of Life and invites the Brothers to support those taken at the Congregation level.</i></p> <p><i>Aware of the inevitable diversity among the persons entrusted to him, he stimulates and co-ordinates everyone's efforts for the mission and encourages the development of the Mennaisian spirit. He also strives to maintain the unity of minds and hearts which gives strength to the Institute.</i></p> <p><i>177.5. In each Province or District, the Brother Major Superior gives particular attention to the organization, animation, and accompaniment of the Mennaisian Family. He assumes his</i></p>	<p>Mt 20, 26-28</p> <p>CIC 677, 2</p>

	<i>responsibilities regarding the Lay Mennaisian Associates in keeping with the Statutes of the Association.</i>	
Visits	<p>178. The Brother Major Superior visits each community at least twice a year.</p> <p>One of the visitations is the canonical visit. On this occasion, he meets with each Brother and examines with the entire community ways of promoting the religious and apostolic life. Once a year, he informs the Brother Superior General of his most important observations.</p>	
Vocation ministry	<p>179. The Brother Major Superior regularly reminds the Brothers of their vital role in the awakening of all vocations, especially the religious and priestly vocations and that of the lay Mennaisian. He gives particular support to those engaged in vocation ministry, and with them oversees the organization and animation of that ministry within the Mennaisian Family.</p>	
Initial formation	<p>180. The Brother Major Superior gives care and attention to all those who are in the initial stages of formation, notably by frequently visiting the houses of formation.</p> <p>He assigns young Brothers to communities whose members are likely to provide help and encouragement during the early years of their apostolic religious life. He has personal meetings with them often and pays particular attention to their formation.</p>	
Administration of goods	<p>181. The Brother Major Superior is responsible for the material and financial administration of the Province or District. He entrusts the temporal management to a Treasurer who may be assisted by competent professionals.</p> <p>Guided by evangelical poverty in the administration of temporal goods and mindful of demonstrating an appropriate use of resources, he tries to meet the needs of the communities and their apostolic works. He ensures the fraternal sharing of resources.</p>	CIC 636
	The Brother Assistant Provincial and Brother Assistant Visitor	
Appointment	<p>182. The Brother Assistant Provincial or Brother Assistant Visitor, who must have at least five years of perpetual vows, is appointed by the Brother Superior General, with his Council's consent, from a list of three Brothers submitted by the Brother Provincial or the Brother Visitor. He is appointed for four years.</p> <p><i>182.1. At each change of Brother Major Superior, a Brother Assistant Provincial or Brother Assistant Visitor will be appointed.</i></p>	
Mission	<p>183. The Brother Assistant Provincial or Brother Assistant Visitor helps the Brother Major Superior and performs the duties to which the latter assigns him. He replaces the Brother Major Superior in case of absence</p>	

	or impediment. Should the Brother Major Superior die, he replaces him until a successor is appointed.	
	The Province or District Brother Treasurer	
Appointment	184. The Brother Treasurer of the Province or District is appointed for three years by the Brother Major Superior with the consent of his Council. His mandate is renewable.	
Role	<p>185. Under the authority and the control of the Brother Major Superior, the Brother Treasurer is responsible for the financial management of the Province or District, the verification of accounts, the proper keeping of accounting books and the control of movable and immovable property. Major works undertaken in the houses of the Province or District are placed under his financial control.</p> <p>He maintains records of titles and assets of the Province or District, of property transactions and other documents concerning contracts, credits and obligations of the local communities of the Province or District.</p> <p>He administers the goods which the Brothers entrust to the Province or District.</p> <p>At the end of the fiscal year, he sends a financial statement, approved by the Brother Major Superior, to the Brother Treasurer General.</p> <p><i>185.1 The Brother Treasurer is called upon to give his opinion to the Provincial or District Council when matters involving a financial commitment of a certain importance are being dealt with.</i></p>	
	The Provincial or District Council	
Composition	<p>186. The Provincial Council is composed of a member by right, the Brother Assistant Provincial, and of elected members who must be perpetually professed. Similarly, the District Council is composed of a member by right, the Brother Assistant Visitor, and of elected members who must be perpetually professed. The Brother Major Superior is by right the President of the Council.</p> <p>The term of office of the Councilors is four years and is renewable. The number of elected Councilors as well as the modalities of their election and of their renewal are fixed by the Chapter of the Province or District. These provisions must receive the approval of the Superior General with the consent of his Council.</p> <p>At each change of Brother Major Superior, new elections will be held.</p>	
Meetings	<p>187. The Council is convened by the Brother Major Superior at least three times a year and whenever two or more Councilors request it.</p> <p>It considers all matters of interest to the Province or District: religious, apostolic, and professional life, vocations and formation, the</p>	

	<p>Mennaisian Family, the evolution and adaptation of apostolic activities, missionary action, administrative and financial matters.</p> <p><i>187.1 Before each meeting of the Council, the Brother Major Superior, whenever possible, sends the agenda to each Councilor. Minutes are kept and a copy, signed by the President, is sent to the Brother Superior General, to the Brother Assistant designated by the Brother Superior General and to the Brother General Secretary.</i></p> <p><i>In a prudent and judicious manner, the Brother Major Superior informs the Brothers of the orientations and decisions of the Council.</i></p> <p><i>187.2. The use of information and communication technologies is permitted for seeking the opinions of Council members, when necessary, as long as discretion is maintained. However, in the case of admission to perpetual vows, dismissal from the Institute and acts of extraordinary administration determined by the laws of the Institute, it is necessary for the Brother Major Superior and his Councilors to have meetings in person.</i></p>	
<p>Competencies</p>	<p>188. The Brother Major Superior requires the consent of his Council (by an absolute majority of votes, two-thirds of the members being present) for the following decisions:</p> <ul style="list-style-type: none"> • the admission to postulancy, novitiate and temporary profession • the appointment of the Province or District Brother Treasurer • the appointment of the Brother local Superiors • the appointment to various positions: those in charge of aspirants, and vocation ministry, Brother Assistant Superiors, and community Brother Treasurers • the approval of the budget and of the accounts of the Province or District • extraordinary expenses, travel, and holidays of the Brothers abroad, etc. <p><i>188.1. For the appointment of local Brother Superiors, Brother Provincial or Brother District Treasurer, the Brother Major Superior asks for the ratification of the Brother Assistant delegated by the Brother Superior General.</i></p>	
	<p>189. When the decision rests with the Brother Superior General, the proposals of the Brother Major Superior and his Council are submitted to him, especially:</p> <ul style="list-style-type: none"> • admission to perpetual profession, • the appointment of Brothers as Director of the Postulate, Master of Novices and Director of Scholasticate, • the foundation, withdrawal from and major transformation of ministries and communities, • major extraordinary expenses, loans and constructions, • the disposal or acquisition of high-value movable or immovable property. 	

	The Provincial or District Chapter	
Aim	<p>190. The Provincial or District Chapter studies the realities of life in the Province or District and takes orientations and decisions conducive to the common good.</p> <p><i>190.1. It meets at least once between two General Chapters. It is convoked by the Brother Assistant delegated by the Brother Superior General, who, if possible, presides over it.</i></p> <p><i>The Brother Major Superior, with the consent of his Council and in agreement with the Brother Assistant, prepares the program and determines the distribution of delegates and the manner of their election.</i></p> <p><i>At the suggestion of the Brother Major Superior and his Council, the Chapter may invite lay members of the Mennaisian Family. It can also invite experts and observers.</i></p> <p><i>The mandate of the capitulants expires with the closing of the Chapter.</i></p>	
Composition	<p>191. The Province or District Chapter is composed of:</p> <ul style="list-style-type: none"> • the Brother Assistant delegated by the Brother Superior General • the Brother Provincial or the Brother Visitor • the Brother Assistant Provincials or the Brother Assistant Visitors • the members of the Council, • elected members, always more numerous than the members by right. <p>If the number of members of the District is too small, with the agreement of the Brother Superior General, all the Brothers may be invited to participate in the District Chapter.</p>	
Competencies	<p>192. The Province or District Chapter has powers of decision and of recommendation.</p> <p>Taken within the framework of the orientations of the General Chapter and of the General Government, and adopted by an absolute majority of votes, the decisions of the Chapter are binding in the Province or District, after approval by the Brother Superior General, with the consent of his Council.</p>	

CHAPTER 13: The General Chapter

<p>Composition</p>	<p>193. The General Chapter is an assembly of members by right and of elected members from the various parts of the Congregation. In this way, it displays "a true sign of its unity in charity".</p> <p>The members by right are:</p> <ul style="list-style-type: none"> • the Brother Superior General and the Brother Assistants • the former Brother Superior General, during the six years following the end of his generalate. • the Brother Major Superiors <p>The elected members, who must be perpetually professed, are always more numerous than the members by right.</p> <p><i>193.1. The Brothers Secretary General, Treasurer General and Procurator to the Holy See are members of the Chapter but do not have the right to vote in the General Assembly.</i></p> <p><i>193.2. Taking into account the evolution of the numbers of the Institute, the Brother Superior General and his Council will see to it that a sufficient number of Capitulants are maintained and that there is a fair representation of all the sectors of the Congregation.</i></p> <p><i>The practical details of the elections are included in the Chapter Book. The Capitulants' mandate ends at the closing of the Chapter.</i></p> <p><i>193.3 At the initiative of the Brother Superior General, with the consent of his Council, the Chapter may welcome guests: Brothers, Lay members of the Mennaisian Family and others.</i></p>	<p>NW 48</p>
<p>Convocation</p>	<p>194. The Chapter is ordinarily convened every six years, by the Brother Superior General.</p> <p>It is convened extraordinarily, when he deems it necessary, with his Council's consent, and after consultation with the Brother Major Superiors.</p> <p>It is convened extraordinarily by the General Council, if the Brother Superior General and the Brother First Assistant were to default at the same time (cf. no. 214).</p> <p>The time and place of the Chapter are set by the Brother Superior General with the consent of his Council.</p>	
<p>Mission</p>	<p>195. The ordinary General Chapter has the following mission:</p> <ul style="list-style-type: none"> • to define the orientations of the Congregation • to adapt the structures and activities of the Institute to its proper purpose according to the needs of the time • to elect the General Government: <ul style="list-style-type: none"> ○ It elects the Brother Superior General 	

	<ul style="list-style-type: none"> ○ It determines the number of Brother Assistants General to elect, at least three ○ It first elects the Brother First Assistant General who is also the first member of the Council ○ It then proceeds to elect the other members of the Council. 	
Competence	<p>196. When duly assembled under the presidency of the Brother Superior General or his substitute, and with at least two-thirds of those members having voting rights in attendance, the Chapter has full authority to deal with all questions concerning the life of the Congregation, within the limits set by the Constitutions.</p> <p>It may modify the <i>Rule of Life</i>. Any modification to the Constitutions requires a two-thirds majority of those present and the approval of the Holy See, to whom their authentic interpretation belongs.</p>	
Preparation	<p>197. Convinced that the General Chapter is a matter of interest for all members of the Institute, the Brothers, in conjunction with the Brother Superiors, will show initiative in choosing and implementing the means best suited to its preparation: exchanges, surveys, polls, etc.</p> <p><i>197.1 Signed propositions may be addressed to the General Chapter. Guidelines for the preparation of propositions are provided by the Brother Superior General and his Council.</i></p> <p><i>197.2. Lay members of the Mennaisian Family participate in the preparation of the General Chapter.</i></p>	

CHAPTER 14: The General Government

Members	<p>198. The General Government of the Institute is made up of the Brother Superior General and the Brother Assistants who constitute his Council. He is assisted by the Brothers who, under his authority, are responsible for the services of the General Administration: the Secretary General, the Treasurer General, the Procurator to the Holy See and the Postulator.</p>	
Presidency	<p>199. The Brother Superior General presides by right over the General Council and, in order to act validly, must either obtain its consent or seek its advice in cases provided for by the universal law of the Church and by the Institute's own proper law.</p>	
Mission	<p>200. With faith and realism, the Brother Superior General, together with his Council, studies questions of interest to the Congregation, paying special attention to the areas of spiritual life, vocations, initial and ongoing formation, apostolate, and government.</p> <p>He sets general orientations and makes the decisions needed to foster the proper functioning and unity of the Congregation in conformity with the Constitutions.</p> <p>He ensures that the Rule of Life and the Chapter documents are applied and examines the validity of decisions taken by the various provincial or district authorities.</p> <p><i>200.1. The Brother Superior General and his Brother Assistants constitute a force of animation and dynamism in the service of communion, mission, and formation. They form a community and together they seek unity of vision and spirit for the good of the Congregation.</i></p>	
Meetings	<p>201. The Brother Superior General convenes the members of his Council at least twice a year.</p>	
Powers	<p>202. The presence of at least three Brother Assistants of the General Council is required in the following cases where the consent of the Council is necessary for the</p> <ul style="list-style-type: none"> • convocation of a General Chapter • convocation of a session of the General Conference • application of the guidelines or faculties issued by the Holy See relating to the Institute • approval of reports requested by the Holy See on the general situation of the Congregation • modification of the administrative structures of the Institute • creation or closure of a mission • creation, acquisition or closure of a school or community by the Institute • acceptance of the resignation of a Brother Assistant and the co-opting of his replacement 	

	<ul style="list-style-type: none"> • co-opting of the replacement of a deceased Brother Assistant • appointment of the Brothers Secretary General, Treasurer General, Procurator before the Holy See, and Postulator of Causes of Beatification and Canonization • appointment of Brother Provincials and Brother Assistant Provincials, Brother Visitors and Brother Assistant Visitors • appointment of Brothers as Masters of Novices and the Directors of Postulates, and Scholasticates • extension of the mandate of a Brother local Superior beyond a third three-year term • admission to perpetual vows, the reception of temporary vows, the remission of and readmission to temporary vows • approval of the Province or District Directories • annual approval of the accounts of the Institute • approval of extraordinary financial transactions • setting the financial contributions of the Provinces and Districts • any other case provided for by the universal law of the Church. <p>For the dismissal of a temporary or perpetually professed Brother, the Brother Superior General and his Council exercise collegial power by secret ballot.</p> <p><i>202.1 In the General Government, decisions are made by an absolute majority of the votes cast. In case of a tie vote, the one who presides acts in the way he deems best.</i></p> <p><i>202.2 The conditions for the use of information and communication technologies, indicated for Brother Major Superiors and their Councils, apply also to the General Government. (Cf. Dir. 187.2)</i></p>	
	The Brother Superior General	
Election	<p>203. The Brother Superior General is elected for six years by the General Chapter. He must be at least forty years old and have at least ten years of perpetual vows.</p> <p>The Superior General is re-eligible. Yet, after a second term, he can only be postulated, that is, he must receive at least two-thirds of the votes and be confirmed in his charge by the Holy See. If he fails to obtain the needed majority after two ballots, he is ineligible thereafter.</p>	
	<p>204. The election is by secret ballot and requires an absolute majority of the votes cast.</p> <p>If an absolute majority has not been achieved after the third ballot, only the two Brothers with the most votes on the third ballot are eligible for the fourth. If more than two had an equal number of votes, only the oldest two would remain eligible. If two were tied for</p>	

	second place on the third ballot, the older Brother would be retained as candidate. In case of deadlock, lots would be drawn.	
	205. The outgoing Brother Superior General cannot be a member of the next General Council.	
Powers	<p>206. The Brother Superior General is the supreme ordinary authority in the Congregation. He has direct and immediate authority over the Provinces, Districts, communities, and individual Brothers which he must exercise according to the proper law of the Institute.</p> <p><i>206.1. The Brother Superior General is the highest authority to whom all the Brothers have the right to appeal.</i></p>	
	207. As he deems fit, the Brother Superior General delegates some of his powers to Brother Assistants and Brother Major Superiors beyond their usual attributions. He may also delegate his powers to other Brothers for specific missions. He may revoke any authority which he has delegated.	
Mission	<p>208. The Brother Superior General's mission is to promote in the Congregation:</p> <ul style="list-style-type: none"> • following Christ ever more closely each day through a more deeply lived consecration to God and an authentic apostolic spirit • obedience to the teaching and directives of the Church • creative fidelity to the spirit of the Founders • respect for the aims of the Congregation • observance of the <i>Rule of Life</i> and capitular orientations and decisions • unity amidst the diversity of nationalities and cultures • adaptation to the needs of the times in view of greater creative fidelity in the Church • greater vitality achieved through: <ul style="list-style-type: none"> ○ the solid formation of members of the Institute ○ fraternal life which strengthens the bonds between all Brothers ○ the impetus given to apostolic and missionary activity • prevention of abuse of all kinds. <p><i>208.1 The Brother Superior General oversees the animation of the Mennaisian Family and is the first person in charge of the Association of "Lay Mennaisian Associates" according to its Statutes.</i></p>	CIC 677, 2
Knowledge of the Institute	209. The Brother Superior General remains informed of the life of the communities, Provinces and Districts by visits and personal contact, as well as through the reports and briefings of the Brother Assistants and Brother Major Superiors.	

Reports	210. He provides the Holy See with required reports and transmits to it requests from the different parts of the Institute sent to him for that purpose.	
Substitution	211. The Brother Superior General may temporarily cede his powers to the Brother First Assistant in an emergency.	
Resignation	212. Only the Holy See can accept the resignation of the Brother Superior General. If physical or moral impediments prevented him from fulfilling his duties, the General Council would urge him to resign. In case of refusal, the Brother First Assistant, in agreement with the other Assistants, would refer the matter to the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life.	
	The Brother First Assistant	
Specific mission	213. The Brother First Assistant General is the first collaborator of the Brother Superior General. He replaces him in the day-to-day administration when the Superior General is absent or unable to act.	
Vacancy	214. In the event of a vacancy in the Generalate, the Brother First Assistant becomes by right Superior General of the Congregation and governs it until the next General Chapter. The new General Government then co-opts a new Brother Assistant and proceeds to elect one of its members as Brother First Assistant. If the posts of Brother Superior General and the Brother First Assistant were to become vacant at the same time, the other members of the Council would convoke a General Chapter to be held within the following twelve months; they would elect from among themselves a President of the Council for the time of the vacancy.	
	The Brother Assistants General	
Election	215. The General Council is made up of elected Brother Assistants for a mandate of six years. They must be at least thirty-five years old and have been perpetually professed for five years. They may be re-elected. Each time the Brother Superior General is elected, an election of new Brother Assistants takes place. <i>215.1 In the interval between two ordinary General Chapters, the Brother Superior General may add a new member to the General Council.</i> <i>By an initial collegial vote, the Brother Superior General and his Council will first decide on the advisability of adding a new Brother Assistant. Then, if agreed, they will proceed collegially to elect the new Brother Assistant by secret ballot and a two-thirds majority of the votes.</i>	

	<i>The newly elected Brother Assistant is a member of the Council until the next General Chapter.</i>	
Mission	<p>216. The mission of the Brother Assistants General is to give their consent or their necessary opinion on the validity of certain decisions of the Brother Superior General required by law. They assist him in the government and animation of the Institute by their fraternal collaboration and their sharing of information and suggestions.</p> <p><i>216.1. While respecting the inherent authority of the Brother Superior General, who is primarily responsible for the Congregation, the Brother Assistants help him, through the quality of their reflection and discernment, to develop the policies of the Institute, and to adopt major orientations and measures in fidelity to the Rule of Life and Chapter decisions.</i></p> <p><i>216.2. They ensure that they acquire a thorough understanding of the thought of the Founders, the spirit of the Rule of Life and the guidelines issued by the Holy See and the Episcopal Conferences.</i></p> <p><i>216.3. They give special attention to the spiritual, apostolic, and missionary animation of the Congregation and the Mennaisian Family. They co-ordinate activities relating to vocation ministry and formation and promote among the Brothers a better knowledge and greater love of the Founders.</i></p>	
Delegation	<i>216.4. The Brother Assistants are delegated by the Brother Superior General to receive the vows of the Brothers.</i>	
Visits et reports	<p><i>216.5. At the request of the Brother Superior General, the Brother Assistants visit the Provinces and Districts. They present to him periodic reports on life in the Brothers' communities. They inform him of the general orientations adopted or envisaged, the proposed projects, and the decisions taken.</i></p> <p><i>216.6. They contribute to the unity and the solidarity of the Institute by overseeing the implementation of Chapter guidelines and decisions of the Brother Superior General and his Council.</i></p>	
Replacement	<p>217. In case of death or resignation, or for any other major reason, the replacement of a Brother Assistant is assumed by the Brother Superior General and his Council.</p> <p>The Brother Assistant thus co-opted remains in office until the next General Chapter.</p>	
Resignation	218. The Brother Superior General, with the consent of his Council, is the competent authority to accept the resignation of a Brother Assistant. Their discussion on the matter does not take place on the day the resignation is submitted, nor in the presence of the one who is resigning. The vote is by secret ballot.	
Deposition	219. In the event of proven serious misconduct on the part of a Brother Assistant General, the Brother Superior General, together with the other members of the General Government, shall judge the	

	facts and pronounce, by collegial vote, either a suspension or a dismissal. A decision to depose a Brother Assistant must be confirmed by the Holy See.	
	The Services of the General Administration	
The Brother Secretary General	<p>220. The Brother Secretary General is appointed for three years by the Brother Superior General with the consent of his Council. His mandate is renewable.</p> <p>He is responsible for the organization and administration of the General Secretariat and of the General Archives.</p> <p>He acts as the secretary of the General Government. He is responsible for the reports and minutes of the meetings of the Council, for the official correspondence of the Institute, for certifications and other institutional documents, and for their conservation. He maintains close collaboration with the Brother Major Superiors of the Provinces and Districts.</p>	
The Brother Treasurer General	<p>221. The Brother Treasurer General is appointed for three years by the Brother Superior General with the consent of his Council. His mandate is renewable.</p> <p>The Brother Treasurer, under the authority and the control of the Brother Superior General,</p> <ul style="list-style-type: none"> • manages the finances of the General Administration • oversees the investments managed by the General Administration • works in close collaboration with the Provincial and District Brother Treasurers, receiving their financial reports, verifying their accounts, and sending them his comments • ensures the proper keeping of accounts • manages the conservation of records of titles and assets, of property transactions and other documents concerning contracts, credits, and obligations either in Provinces and Districts themselves, at the General Treasury or at the General Government • distributes financial aid to Provinces or Districts and other donations agreed by the General Government. <p>He renders to the General Government an account of his administration and reports on the financial status of the Congregation, according to a calendar set by the Brother Superior General.</p> <p>He prepares the balance sheet which, after being signed by the Brother Superior General and the members of his Council, is presented to the General Chapter.</p>	
Economic Affairs Council	<p>222. The Brother Treasurer General is assisted in his mission by an Economic Council appointed for three years by the Brother Superior General with the consent of his Council. Its mandate is renewable.</p>	ECM 61

	<p>The mission of this Council is to accompany the Treasurer General in the development, planning and implementation of a responsible management of the financial resources of the Congregation so as to better serve the charism and mission.</p> <p><i>222.1 Every six years, or whenever the General Government deems it necessary, the accounts of the General Administration are audited.</i></p>	ECM 67
The Brother Procurator to the Holy See	<p>223. The Brother Procurator to the Holy See is appointed for three years by the Brother Superior General with the consent of his Council. He may be re-appointed. His nomination is subject to the Holy See's approval.</p> <p>He officially represents the Institute to the Holy See. He is empowered, under the immediate direction of the Superior General, to deal with the affairs of the Congregation that come under the authority of the Roman Dicasteries.</p> <p>He carries out the necessary consultations and other actions required by the Superior General. He keeps him abreast of the decisions and guidelines of the Holy See concerning the Congregation.</p>	
The Brother Postulator	<p>224. The Brother Postulator for Causes of Beatification and Canonization is appointed for three years by the Brother Superior General with the consent of his Council. His mandate is renewable.</p>	
	The General Conference	
Composition and purpose	<p>225. The General Conference is the Assembly made up of the General Government and the Brother Major Superiors. It is a consultative body, aiming to maintain, in a synodal manner, close links between the different parts of the Institute and to strengthen its unity. It meets at least twice between two General Chapters.</p> <p><i>225.1 Following consultation with the Brother Major Superiors, It is the responsibility of the Brother Superior General, with the consent of his Council, to convene the sessions of the General Conference after having determined its modalities and established its program.</i></p>	

CHAPTER 15: Temporal Goods

<p>At the service of the charism and the mission</p>	<p>226. In the consecrated life, temporal goods are always at the service of the charism and mission. The Institute has the "responsibility to preserve and manage its goods with care, in the light of its mission of evangelization, and with particular concern for those in need".</p> <p style="padding-left: 40px;">Good management at all levels requires rigor, method, and transparency. In a world of constant and rapid change, it also requires the courage to discern and make the decisions necessary for creative fidelity to the charism.</p>	<p style="text-align: right;">ECM 2</p> <p style="text-align: right;">ECM 34</p>
<p>Public Juridical Persons and Legal Recognition</p>		
<p>Canonical status</p>	<p>227. As public juridical persons, the Institute as a whole, and its Provinces and Districts, each has the canonical right to acquire, own, administer and sell temporal goods, both movable and immovable goods. The ownership of goods is subject to the control of higher authorities, to which it reverts in case a subsidiary unit is dissolved.</p> <p style="padding-left: 40px;">Except in special circumstances, local communities are not empowered, legally speaking, to act as public juridical persons.</p> <p style="padding-left: 40px;"><i>227.1 The right to property is exercised in accordance with the practice of the different countries where the Institute is established. Regardless of the imposed or chosen regime, the code of civil law is strictly observed, with due respect to legal obligations concerning corporate ownership and management, accounting, and bookkeeping, etc.</i></p>	<p style="text-align: right;">CIC 634,1</p>
<p>Legal status</p> <p>Legal representative</p>	<p>228. In all countries where it is possible, Brother Major Superiors seek the official incorporation of the Institute as a public juridical person, with the power to act under statutes in conformity with the Constitutions of the Institute.</p> <p style="padding-left: 40px;"><i>228.1. In various situations, the Institute acts as a public juridical person through a duly appointed legal representative in both the canonical and civil spheres.</i></p> <p style="padding-left: 40px;"><i>The legal representative acts in the name and on behalf of the Institute, carrying out its will that is expressed, in writing, through the legitimate Superiors and competent bodies. The legal representative always acts solely within the limits of his mandate. He may perform acts of ordinary administration; for acts of extraordinary administration, he requires the written authorization of the competent Brother Superior.</i></p>	<p style="text-align: right;">ECM 69</p> <p style="text-align: right;">ECM 65 CIC 118</p>
<p>Stable patrimony</p>	<p>229. The stable patrimony consists of all the immovable and movable goods that by means of a specific assignment are destined to guarantee the economic security of the Institute. The Brother Superior General assigns such goods throughout the entire Institute with the consent of his Council.</p>	<p style="text-align: right;">ECM 38</p>

	Responsibility and Management	
Responsibility	<p>230. At all levels of government, the Brother Superiors are responsible for the administration of the temporal goods of the Institute.</p> <p>According to Canon Law, the Brother Provincial or Visitor, with his Council's consent, has the power to administer the temporal goods, and to perform and authorize all transactions allowed to religious institutes by ecclesiastical and civil legislation and which are not explicitly reserved to the Brother Superior General.</p> <p>For all declarations and formalities required by law, and for all civil transactions, the Province or District is represented by its Brother Major Superior or by another Brother officially mandated by him.</p> <p><i>230.1. With respect to liability, the following rules should be kept in mind:</i></p> <p><i>a) When a religious has contracted without valid authorization, he is personally responsible for the action, not the Institute, Province, District, or community.</i></p> <p><i>b) When a public juridic person has incurred debts or other obligations, even with proper authorization, he is responsible for the action.</i></p> <p><i>c) In any event, legal action can be taken against the person who was to benefit from the contract.</i></p>	CIC 639
Stewardship	<p>231. Brother Treasurers and others who, in various capacities, are assigned to the administration of temporal goods, consider themselves stewards of ecclesiastical property; they observe the norms and prescriptions of the Church and civil authorities, and the statutes of the Institute.</p> <p>They act as agents under the authority of their Brother Major Superior, assisted by his Council.</p> <p><i>231.1. As far as possible, and in agreement with the General Council, the Brother Treasurers adopt the accounting procedures and methods officially recognized by or in use in civil administrations.</i></p> <p><i>231.2. The General Government and Brother Major Superiors ensure the development of appropriate financial training among the Brothers, both from the perspective of the Church's social doctrine and from a more technical and administrative point of view. They pay particular attention to the training of Brother Treasurers and other members of the Institute with financial responsibilities.</i></p> <p><i>231.3. The main directives and guidelines for action, in keeping with the Institute's charism, mission and vow of poverty, are defined and specified in the Institute's Economic Directory.</i></p>	CIC 635, 1 ECM 64 ECM 97 ECM 58

<p>Extraordinary transactions</p>	<p>235. Requests for extraordinary expenses must mention the source of funds and specify the means to meet the proposed obligations.</p> <p><i>235.1 Transactions of an exceptional nature are the responsibility of the Brother Major Superiors with the consent of their Councils. Such are, among others:</i></p> <ul style="list-style-type: none"> • <i>the purchase or sale of real estate, construction projects, major repairs, major purchases of furniture items</i> • <i>long-term investments, loans and the acquisition of stocks and bonds.</i> <p><i>The need to perform these operations does not authorize Superiors or Treasurers to carry them out, but it does oblige them to apply to the appropriate authorities for the necessary authorizations.</i></p> <p><i>235.2 The Brother Superior General, after having consulted Brother Major Superiors and with his Council's consent, establishes limits on loans and expenditures which can be incurred without recourse to his authority.</i></p>	<p>CIC 638, 1</p> <p>ECM 58</p>
<p>Debts</p>	<p>236. Brother Superiors authorize debts only after ascertaining that they can be paid without undue delay.</p> <p>The validity of the authorization, even by indult, requires that requests to contract debts be accompanied by information on existing indebtedness.</p>	<p>CIC 639, 5</p>
<p>Alienation of property</p>	<p>237. Alienation includes not only the total and definitive transfer of title of property through sale, gift, or inheritance, but also the suspension of legal rights to the property in question, as in mortgages, easement, long-term leases, etc.</p> <p>Without the written permission of the competent Brother Superior given with his Council's assent, the alienation of property and all transactions which devalue the property of a corporate entity are invalid.</p> <p>For sums exceeding the limits set by the Holy See for each country, or for goods vowed to the Church or considered precious from the artistic or historical viewpoint, the permission of the Holy See is required.</p>	<p>CIC 638, 3</p>
<p>Commerce and financial speculation</p>	<p>238. It is forbidden for religious to hold commercial interests in the pursuit of financial gain, except in special circumstances acceptable to the local Ordinary. Financial speculation is also prohibited.</p>	<p>CIC 286</p>
<p>Available funds</p>	<p>239. Local communities hand over their available funds to the administration of the Province or District, according to the guidelines established by these bodies.</p> <p>Each Province or District makes an annual contribution to the General Administration, calculated according to the norms established by the Brother Superior General with the consent of his Council.</p>	

APPENDICES

Text for the Renewal of the Vows

In the name of the Most Holy Trinity,
Father, Son and Holy Spirit,
under the protection of the Blessed Virgin Mary,
Mother of God,
after having already committed myself for ever
to the imitation of Christ
in His way of life by the practice
of the evangelical counsels,
and in His mission by the Christian education of youth,
I pray God to strengthen me in my holy vocation,
and declare anew my complete submission
to the Rule of Life of the Brothers
of Christian Instruction.
Therefore, relying on the bounty of God,
freely and voluntarily,
I renew my vows of chastity,
poverty and obedience,
according to the Constitutions of the Congregation
and in the spirit which animated
our venerable Founders, Jean-Marie de la Mennais and Gabriel Deshayes
May God and his holy Mother help me.

Animés de l'amour

Refrain

Animés de l'amour dont on s'aime entre frères,
Qu'il est bon, qu'il est doux d'habiter un seul lieu:
Qu'il est bon, qu'il est doux, au sein de nos misères
De n'avoir qu'un seul coeur pour n'aimer qu'un seul Dieu.

1. Être unis par l'amour, quel sort plus désirable!
Que l'âme goûte en paix ce saint contentement!
Le monde n'en a point qui lui soit comparable;
Restons unis toujours, comme en ce doux moment.

2. Les Chrétiens autrefois étaient une seule âme;
On les reconnaissait à ce signe éclatant.
Qu'un exemple si beau de zèle nous enflamme;
Restons unis toujours, comme en ce doux moment.

Table of Abbreviations

	Authors	Document Titles	
AA	<i>Vatican II</i>	<i>Apostolicam Actuositatem</i> – The Apostolate of the Laity	
AG		<i>Ad gentes</i> – The Missionary Activity of the Church	
DV		<i>Dei Verbum</i> – Divine Revelation	
GE		<i>Gravissimum Educationis</i> – Christian Education	
GS		<i>Gaudium et Spes</i> – The Church in the Modern World	
IM		<i>Inter Mirifica</i> – The Mass Media and Communication	
LG		<i>Lumen Gentium</i> – The Church	
OT		<i>Optatam Totius</i> – The Training of Priests	
PC		<i>Perfectae Caritatis</i> – The Renewal of Religious Life	
PO		<i>Presbyterorum Ordinis</i> – The Ministry and Life of Priests	
SC		<i>Sacrosanctum Concilium</i> – The Sacred Liturgy	
CCC		<i>Church</i>	The Catechism of the Catholic Church
CIC			The Code of Canon Law
TMHS	The Truth and Meaning of Human Sexuality – Guidelines.		
EN	<i>Paul VI</i>	<i>Evangelii Nuntiandi</i> – Exhortation on Evangelization in the Modern World	
ET		<i>Evangelica Testificatio</i> - Exhortation on the Renewal of Religious Life	
CL	<i>John Paul II</i>	<i>Christifideles Laici</i> - Exhortation on the Vocation and Mission of the Lay Faithful	
EE		<i>Ecclesia de Eucharistia</i> – Encyclical on the Eucharist	
FC		<i>Familiaris Consortio</i> – Apostolic Exhortation on the Role of the Christian Family	
VC		<i>Vita Consecrata</i> – Apostolic Exhortation on the Consecrated Life	
VD	<i>Benedict XVI</i>	<i>Verbum Domini</i> – Apostolic Exhortation on the Word of God	
EG	<i>Francis</i>	<i>Evangelii Gaudium</i> – Exhortation: The Joy of the Gospel	
FT		<i>Fratelli Tutti</i> – Encyclical on Fraternity and Social Friendship	
LS		<i>Laudato Si'</i> – Encyclical on Care for our Common Home	
ECM	<i>DICLSAL</i>	The Economy at the Service of the Charism and Mission	
EERL		Essential Elements in the Church’s Teaching on Religious Life	
FLC		Fraternal Life in Community	
FRI		Formation in Religious Institutes	
IMRF		Identity and Mission of the Religious Brother in the Church	
NW		New Wine in New Wineskins	
SAC		Starting Afresh from Christ	
SAO		<i>Faciem Tuam</i> – The Service of Authority and Obedience	
GC		<i>Jean-Marie de la Mennais</i>	General Correspondence, Volumes I – VII, with page numbers
M			Memorial
S			Sermons, Volumes I – II, with page numbers
TU	Treaty of Union		
MS	<i>FIC</i>	Mennaisian Spirituality	
Rule		Rule of the Brothers of Christian Instruction, with the date of edition	
SMA		Spirituality of a Man of Action	
SLMA		Statutes of the “Lay Mennaisian Associates”	

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