



# REVISION OF THE CONSTITUTIONS

CONSULTATION ON THE SECOND DRAFT

MARIST BROTHERS  
General House, Rome  
February 2017



## XXI GENERAL CHAPTER

The 21st General Chapter addressed the theme of our present Constitutions. The capitulants expressed themselves in the following words: "The 21st General Chapter believes that for a new world, we need a conversion of heart. A thorough revision of the Constitutions and Statutes, with the full participation of the Brothers, can help to revitalise our vocation. To facilitate this, the 21st General Chapter recommends that the General Government appoint a commission to carry out this revision and that the new text be presented at the 22nd General Chapter." What we have, then, is an explicit recommendation from the Chapter.



## COMMISSION FOR THE REVISION OF THE CONSTITUTIONS

The current commission includes Brothers Josep María Soterias (General Councillor and coordinator of the commission), Tony Clark (Australia), Eduardo Navarro de la Torre (México Occidental), Albert Nzabonaliba (East Central Africa), Antonio Peralta (Santa María de los Andes) and Sebastião Ferrarini (Brasil Sul-Amazônia)



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# SECOND DRAFT OF THE CONSTITUTIONS

Rome, 2 February 2017

The attached document has been prepared to consult you regarding the second draft of our Constitutions. This time, you have the complete text with all the intended Chapters for the Constitutions and Statutes.

As we shall explain further on, the consultation on the first draft confirmed the proposal to simplify the Constitutions, retaining everything required by Canon Law, and to produce a complementary text containing items that go beyond such canonical requirements. The limited time available to us means that we are only able to present here the complete text of the Constitutions and Statutes.

During the months that the consultation is proceeding, the Commission will continue its work on the complementary text (what we called the “Rule of Life” in the first draft). Our intention is to present this text directly to the Chapter as a working document. Finally, in the light of this new consultation, a third draft of the Constitutions and Statutes will be prepared during the months of July and August.

## HOW TO WORK ON THIS SECOND DRAFT

Having the full text available makes it possible to have an overall view of it and hence to see how it all holds together. We are aware, however, that the work of reviewing the whole text could be tedious and that this could spoil the quality of inputs. So, we recommend that Provincial Councils work out which commissions of groups are best situated to work on the various chapters,

based on their area of competence or work (as formators, bursars, Provincial Council etc.).

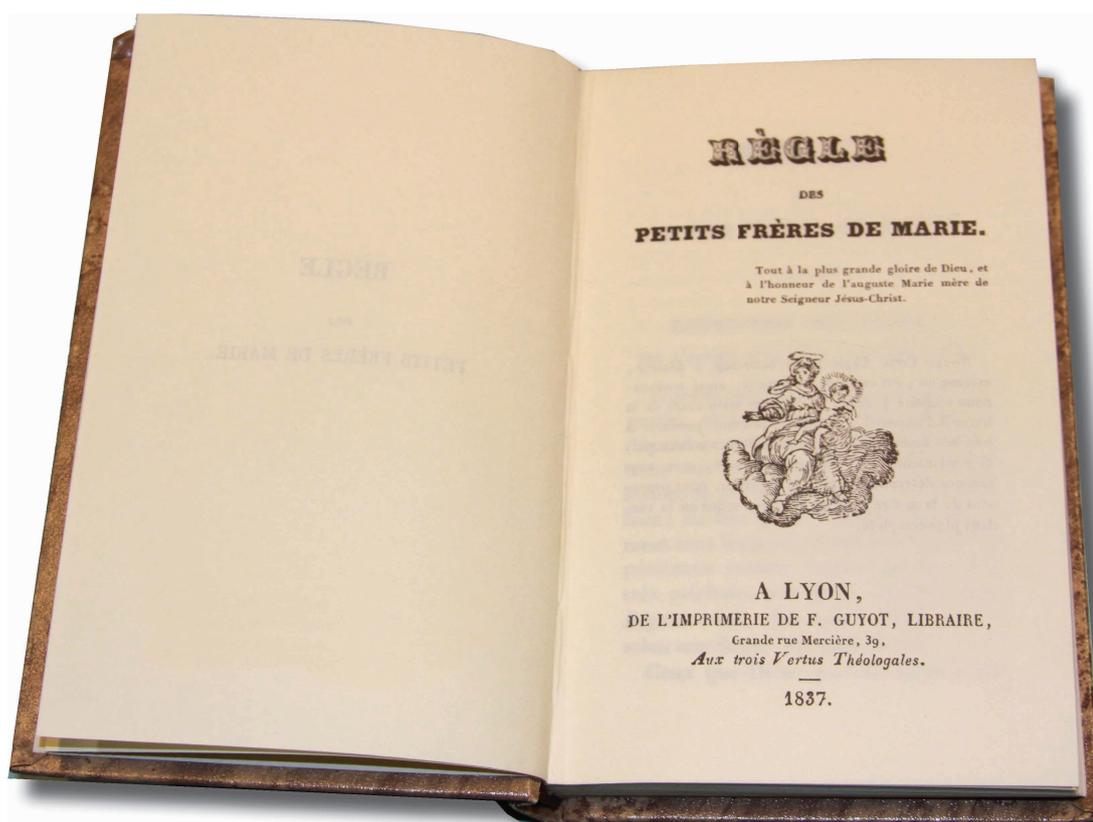
In concrete terms, we invite communities and other groups of brothers and laypeople who want to contribute, to focus on Chapter 3 which integrates community, spirituality and ministry. This Chapter contains the basic features of daily

Marist life (corresponding to Chapters 3, 4, and 5 of the present text).

At the end of this introduction, we make a simple proposal on how to proceed: (1) a prayerful moment of 30 minutes at the start for the community or group to welcome the new text; (2) after some days of personal work on the questions and the text, (3) a community meeting to

share each one's thoughts and to contribute together to the third Chapter.

All the other Chapters are available for personal study. Each person can send in suggestions, using a pdf copy of the consultation sheet and sending it by email to [const@fms.it](mailto:const@fms.it) before 15 June 2017.



## INTRODUCTION TO THE SECOND DRAFT

The text that we are submitting for your consideration was worked on in the light of the first consultation, “Stories around the fire” (February – September 2015) and suggestions made on the first draft (May – September 2016).

First of all, we want to express our gratitude for the quantity and quality of the suggestions we received. We believe that a good number of Brothers and Communities, together with lay-people, have made a significant contribution to the text revision. Besides the content, such effort and dedication is one more expression of profound love for Marist life and the charism of St Marcellin Champagnat.

In the last consultation, we received 237 reports, i.e. the equivalent of one for every 12 brothers. By language – 50 in English, 118 on Spanish, 209 in French, and 40 in Portuguese. The score regarding proposals on a scale of 5 regarding agreement or satisfaction was consistently greater than 4.02 (which corresponds to the question about returning to our original name). Similarly, the consultation showed a high level of acceptance of the proposal to have three complementary texts (Rule of Life + Constitutions + Statutes), with an average score of 4.23. The proposal that received the highest Support was the one to reduce the number of Chapters by combining related items (4.93).

Besides the consultation inputs, we have benefitted greatly from the International Council for Financial Affairs and the Secretariat for Mission for the topic of Government and the Administration of Material Goods (Chapter 5, of the new text).

This second draft is a text divided into 5 Chapters:

1. **Our Institute** of Religious Brothers (identity, nature and purpose), with 10 articles.
2. **Our way of Being** as Brothers (consecration and vows), with 19 articles.
3. **Our life** as Brothers (fraternity, prayer and ministry), with 30 articles.
4. **Our life journey** as Brothers (belonging), with 26 articles.
5. **Our organisation** as Brothers (government and administration), with 45 articles.

This time, the revision commission has focussed its attention on the final three Chapters. In the first two, only the articles that received a large number of suggestions in the consultation have been modified. In the third draft, use will be made of other contributions that have not yet been able to be taken into account. Spanish is the original of Chapters 2,3, and 5 while English is the original of Chapters 1 and 4.

### a) **Our Institute of Religious Brothers (Chapter 1) and Our way of Being as Brothers (Chapter 2) – Identity and Consecration -**

These two Chapters were presented in the first draft, and hence we can refer back to what was written to introduce them.

**b) Our life as Brothers (Chapter 3) – *fraternity, spirituality, mission* -**

In the third Chapter, we have tried to offer an integrated perspective on our daily living. We are called to live fraternity, spirituality and mission harmoniously and not as superimposed pieces (Chapters 3, 4, and 5 of the current text). For example, in our prayer, we are not just expressing our spirituality, but rather in many ways living our fraternity and the apostolic aspect of our lives. Likewise for the all the moments that frame our daily lives.

Compared to the current text, what remains can be seen to have shed a good number of articles to the complementary text – what we have called so far “Rule of Life”. The content of the new text becomes quite inspirational and fits perfectly with its purpose.

**c) Our life journey as Brothers (Chapter 4) – *formation, profession and belonging* -**

Here we deal with Chapters 6, 7, and 8 (and part of 11) of the current text. It brings together the key moments that mark the life journey of Brothers, beginning with formation, continuing through profession, vows and, as the case may be, leaving the Institute. What is finally approved will determine the next revision of the Formation Guide.

**d) Our organisation as Brothers (Chapter 5) – *government and administration* -**

Finally we brought together in this Chapter the material of Chapters 9 and 10 of the current text, in the hope of bringing out the unity of government and service. Following the general principles and standard items, the general, provincial and community levels are treated. Many

particular directives for the governance and management of apostolic works have been displaced to norms to be elaborated later.

In regard to the roll-out of new ways of animating, managing and governing in mission, the text is more exact in confirming the possibility of delegation of authority and roles to other Province groups or juridical entities. No unique concrete structure is proposed, precisely to enable further refining of these instruments to our real context and experience we are gaining.

“Regionalisation” appears with greater clarity as an association of Provinces and Districts. Also, provision is made for a new arrangement to allow for the union of two or more Units to create a single new Province, maintaining a degree of internal demarcation. The former Units would be converted into Vice-Provinces and have statutes similar to those of a District. This latter arrangement is an intermediate possibility between complete fusion and ordinary regional association.

With respect to laypeople, the text repeatedly acknowledges their presence and commitment to our mission at all levels; their desire to walk alongside Brothers in the evolution of Marist life is highlighted. For those who want to formalise some form of commitment to the Marist charism through their connection with the Institute, provision is made for personal promises. Also, lay associations, on their request, can be recognised by Provinces as expressions of the Marist charism. The ongoing development of these possibilities is still under study.

**Three concluding remarks.**

(1) The new text contains only internal citations or canon law; but the final text will be enriched with other external references.

(2) We have synthesized the articles dedicated to the school because in 1986 we did not have an official document as “In the Footsteps of Marcellin Champagnat”, which develops in greater

depth what the Constitutions only initiated.

(3) The numbering of the articles is provisional. The first digit indicates the chapter.

## Conclusion

We conclude this introduction thanking once again so many brothers and lay people for your participation and interest in collaborating in this revision of basic institutional texts. We encourage you to do the same with this consultation, alert to a spirit of fidelity to what is essential and which opens the pathway to our

future. Work in the Provinces and Districts will take place during Lent and Easter time, the heart of the Liturgical year. Such a coincidence can inspire us to live out our charism and vocation as a real-life embodiment of the Gospel and of the Christian life it arouses in all its diversity.

Comission for the Revision of the Constitutions:

- Albert Nzabonaliba (África Centro-Este)
- Antonio Peralta (Santa María de los Andes)
- Eduardo Navarro de la Torre (México Occidental)
- Josep Maria Soteras (General Councillor and coordinator of the commission)
- Sebastião A. Ferrarini (Brasil Sul-Amazônia)
- Tony Clark (Australia)



# PROPOSAL FOR FRATERNAL DIALOGUE ABOUT THE TEXT

## **A. PRAYER MOMENT TO START (30')**

(Suggestion: a song, psalm or hymn; Jn 15, 9–15; a ritual of welcoming the text; personal reflection and prayer of the faithful; prayers for the General Chapter).

## **B. PERSONAL READING AND REFLECTION TIME (around two weeks)**

Some questions for personal reflection and group sharing: \* Recall and contemplate a period in my life when I lived fraternity, spirituality, and mission (community, prayer, apostolate) most with balance and harmony. \* What can I learn from this experience? \* What phrases or articles of the proposed Constitutions best reflect my experience of a balanced Marist life? \* Which ones are less so? \* Personal reflections on one or other article ....

## **C. COMMUNITY SHARING**

Opening Prayer (5')

(Suggestion: a song; Mic 6, 8; a psalm or hymn)

### **Fraternal Dialogue**

- a) Share the time we lived the three aspects of our Marist life – fraternity, spirituality, and mission – in easy harmony.
- b) What do we notice and what can we learn from these shared experiences?
- c) Comments on the text:
  - Which articles or phrases best connect with our best experiences of a balanced Marist life?
  - Which articles or phrases are least connected?
  - Suggestions and comments from the whole group on one or other article.

(appoint a secretary to collect the comments, complete the pdf form and send it by email to [const@fms.it](mailto:const@fms.it) before the 15th June 2017).

# CONSTITUTIONS

Draft - February 2017

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p style="text-align: center;"><b>CHAPTER 1 and 11 THE IDENTITY OF THE MARIST BROTHER IN THE CHURCH VITALITY</b></p>	<p style="text-align: center;"><b>CHAPTER 1 OUR INSTITUTE OF RELIGIOUS BROTHERS</b></p>
	<p style="text-align: center;"><b>IDENTITY OF THE MARIST BROTHER IN THE CHURCH</b></p>
<p>1 On January 2nd, 1817, Marcellin Champagnat founded the lay religious Institute, or religious Institute of Brothers, under the name of Little Brothers of Mary. He saw it as forming a branch of the Society of Mary.</p> <p>In 1863 the Holy See approved us as an autonomous Institute of pontifical right. While respecting our original name, it gave us the title of Marist Brothers of the Schools (F.M.S.- Fratres Maristae a Scholis).</p>	<p>101 On 2nd January 1817, Marcellin Champagnat received into community the first two members of a Religious Institute of Brothers, which became known as the Little Brothers of Mary, or Marist Brothers. Marcellin intended his Brothers to be a branch of the Society of Mary.</p> <p>In 1863, the Holy See approved the Marist Brothers as an autonomous Institute of pontifical right, giving us the title of Marist Brothers of the Schools (F.M.S.- Fratres Maristae a Scholis).</p>
<p>3a The love which the Holy Spirit pours into our hearts gives us a share in the charism of Marcellin Champagnat and directs all our energies to this one aim: TO FOLLOW CHRIST AS MARY DID, in His life of love for the Father and for people. We live out this ideal in community.</p> <p>By profession of the vows of chastity, poverty, and obedience, we commit ourselves to live the evangelical counsels. This commitment makes</p>	<p>102 The love which the Holy Spirit pours into our hearts inspires us to share in the charism of Marcellin Champagnat, directing all our energies to realize this one aim: TO FOLLOW CHRIST AS MARY DID, in His life of love for the Father, for humanity and all creation. We witness to and live out this goal in fraternal community.</p> <p>By profession of the vows of chastity, poverty, and obedience, we commit ourselves to live the</p>



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<p>us witnesses to, and servants of the Kingdom of God.</p>	<p>evangelical counsels. This commitment compels us to be joyful and prophetic witnesses of the Gospel, promoters of communion and servants of the Kingdom of God.</p>
<p>3b Our vocation as Brother is a special call to live the brotherhood of Christ with everyone, especially with young people, loving them with a selfless love. Our Constitutions, approved by the Holy See, guide us in living out our consecration and in carrying out the intentions of the Founder</p>	<p>103 Our vocation as Brother is a specific call to be brothers of Christ, brothers to one another and brothers to everyone, especially young people who are most in need and poor, loving them with a selfless love. Our Constitutions, approved by the Holy See, guide us in living out our consecration and in carrying out the intentions of the Founder.</p>
<p>8a The Institute is made up of Brothers with temporary vows or perpetual vows. We become members by our religious profession. Brothers of the same family, we are united by charity and by obedience to the Constitutions. The novices, who are beginning their life in the Institute, share in the spiritual benefits of our religious family.</p>	<p>104 The Institute is made up of Brothers with temporary or perpetual vows. We become members by our religious profession. As Brothers, we are united by fraternal love and by obedience to our Constitutions. The novices, who are beginning their life in the Institute, share in the spiritual benefits of our religious family. We have a special association with lay people, clergy and other religious who seek to live Marcellin's charism, our spirituality and mission in communion. We give priority to promote opportunities where together we can share prayer, formation, fraternal life and responsibility for mission.</p>
<p><i>164.4 The Champagnat Movement of the Marist Family is an extension of our Institute; it is a movement for people who wish to share more fully the spirituality and sense of mission inherited from Marcellin Champagnat. In this movement, affiliated members, young people, parents, helpers, former students, and friends deepen within</i></p>	<p><i>104.1 The common house of the Marist charism joins brothers and lay people. This house integrates all those who want to live the fraternity, the spirituality and the inherited mission of Saint Marcellin Champagnat in order to share and radiate them. The movements or lay associations that partic-</i></p>

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<p><i>themselves the spirit of our Founder so that they can live it and let it shine forth. The Institute animates and co-ordinates the activities of this movement by setting up suitable structures.</i></p>	<p><i>ipate in this heritage, such as the Champagnat Movement of the Marist Family, congregate together with the brothers in a charismatic family of followers of Jesus in Mary's style. From this communion, the structures appropriate for each of the groups are created, as well as for the animation and coordination of the common activities and processes of this family.</i></p>
<p>8b Certain people can be affiliated to the Institute. In a similar way to the novices, they share in our spiritual benefits.</p>	<p><i>104.2 Those who demonstrate living the core Marist values and virtues can be affiliated to the Institute, or a Province. These people share in our spiritual benefits and fraternal care.</i></p>
<p>8c The Institute is made up of Provinces and Districts which, in turn, are made up of houses. Each Province or District is animated and governed by a Superior with his Council, under the authority of the Brother Superior General with his Council.</p>	<p>105 The Institute is made up of Provinces and Districts, which, in turn, are made up of religious houses. Each Province or District is governed and animated by a Major Superior with his Council, under the authority of the Brother Superior General with his Council. Strong regional collaboration is also a favoured form of helping animate, manage and keep vital the life and mission of the Institute.</p>
<p>9 The Institute, having spread across the world and taken root in different cultures, bases its unity on the spiritual heritage received from Father Champagnat and handed on by his followers. This unity calls for a union of prayer, a life of brotherhood, coordinated apostolic action, and the service that authority renders at all levels. We are drawn into unity around Mary, our Good Mother, as members of her family. We strive to be faithful to the Spirit of the risen Jesus, who gives to us, as to the believers in the</p>	<p>106 As an international Institute, extending to all five continents, and diverse cultures, our unity is based on the spiritual heritage received from Marcellin Champagnat and handed on by his followers. This unity calls for a communion of prayer, discernment, witness to international brotherhood, coordinated global apostolic action, and the service that authority renders at all levels. We are drawn into unity around Mary, our Good Mother, as members of her family. We strive to be faithful to the spirit of the Risen</p>



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<p>early Church, the grace of living one in heart and soul.</p>	<p>Jesus, who gives to us, as to the first believers, the grace of living one in heart and soul, sharing all things in common, and the courage to proclaim the Gospel and make disciples of all nations.</p>
<p>10a Religious consecration unites us in a special way to the Church and its mystery. In the midst of the People of God, we give prophetic and joyous witness of a life wholly dedicated to God and to people. True to the charism of the Institute, we collaborate in the pastoral action of the local Church.</p> <p>Like Marcellin Champagnat, we have a deep respect and love for the Pope, whom we recognize as our highest Superior. We express our faith, and contribute to the unity of Christ's Body by holding firmly to the teaching and directives of the Church.</p>	<p>107 Religious consecration unites us to the Church and its mystery. As members of the People of God, and of the wider Marist family, we strive to give prophetic and joyous witness to a life wholly dedicated to God and to people. Faithful to the charism of the Institute, we collaborate in the pastoral action of the local Church.</p> <p>Like Marcellin Champagnat, we have a deep respect and love for the Pope, whom, by obedience, we recognise as our highest Superior. We express our faith, and contribute to the unity of Christ's Body by striving to live in keeping with the teachings and directives of the Church.</p>
<p>10b In keeping with our Founder's express wish, we extend our charity to all other Institutes. There are, however, special bonds uniting us to the various groups that emerged from the Society of Mary. With them, we want to see the Church illuminated by the spirit of Mary that is common to us.</p>	<p>108 In keeping with our Founder's expressed wish, we extend our fraternal love to all other Religious Institutes.</p> <p>We share a special bond of unity with the other branches of the Marist family. With them, we seek to be the Marian face of the Church, through our Marist way of being and acting.</p>
<p style="text-align: center;"><b>The vitality of the Institute</b></p>	<p style="text-align: center;"><b>The vitality of the Institute</b></p>
<p>164 Our Institute, a gift of the Holy Spirit to the Church, is a grace forever relevant to the world. Our simple and fraternal communities are a</p>	<p>109 Our Institute, a gift of the Holy Spirit to the Church, is a grace forever relevant to the world. Our simple and fraternal communities are a</p>

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<p>call to live according to the spirit of the Beatitudes. The witness of our dedicated lives and our apostolic commitment reveal to everyone the meaning of human existence, and encourage those around us, particularly young people, to build a more just society.</p>	<p>call to live according to the spirit of the Beatitudes. The witness of our dedicated lives and our apostolic commitment reveal to everyone the meaning of human existence, and encourage those around us, particularly young people, to build a more just society.</p>
<p style="text-align: center;"><b>Living the Constitutions</b></p>	<p style="text-align: center;"><b>Living the Constitutions</b></p>
<p>169 As Marist Brothers, we look upon our Constitutions as the Gospel interpreted for us and as a sure guide in accomplishing God's will. They are a matter of obligation since, by our religious profession, we have pledged ourselves to live them. We read them frequently in a spirit of prayer, and we live by them with a deep inner freedom, docile to the Lord.</p> <p>Approved by the Holy See, which is their authentic interpreter, the Constitutions cannot be changed without its authorisation, and only after a two-thirds majority vote of the General Chapter.</p> <p>The Statutes may be changed by an absolute majority vote of the Chapter Assembly, with the exception of those which express the obligations of Canon Law.</p>	<p>110 As Marist Brothers, we look upon our Constitutions as the Gospel interpreted for us and as a sure guide in accomplishing God's will. They are a matter of obligation since, by our religious profession, we have pledged ourselves to live them. We read them frequently in a spirit of prayer, and we seek to live by them with a deep inner freedom, attentive to the calls that lie within.</p> <p>Approved by the Holy See, which is their authentic interpreter, the Constitutions cannot be changed without its authorization, and only after a two-thirds majority vote of the General Chapter.</p> <p>The Statutes may be changed by an absolute majority vote of the Chapter Assembly, with the exception of those which express the obligations of Canon Law.</p>
<p><i>169.1 At least once a year we read the Constitutions in their entirety. If possible, this is done in community, in the manner which the community decides.</i></p>	<p><i>110.1 We take time throughout the year to read the Constitutions in their entirety. If possible, this is done in community, in the manner which the community decides.</i></p>

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<p style="text-align: center;"><b>CHAPTER 2 CONSECRATION</b></p>	<p style="text-align: center;"><b>CHAPTER 2 OUR BEING AS RELIGIOUS BROTHERS</b></p>
	<p style="text-align: center;"><b>CONSECRATION AS BROTHERS</b></p>
<p>11 God chooses individual men and women and calls each of them by name. He leads them into the desert and there speaks to their hearts. Those who heed Him, He sets apart. By His Spirit, He transforms them constantly, leading them more deeply into His love in order to send them out on mission. Thus is born a covenant of love in which God gives Himself to the person, and the person to God - a covenant which the Scriptures speak of as a betrothal. From the heart of this covenant flows the whole dynamic of consecration.</p> <p>15a We respond to God, who consecrates us through the ministry of the Church, by profession of the evangelical counsels of chastity, poverty, and obedience.</p>	<p>201 God chooses us and calls each of us by name. He leads us into the desert and there speaks to our hearts. By His Spirit, He transforms us constantly, leading us more deeply into His love, setting us apart to send us on mission. Thus is born a covenant of love in which God gives Himself to us, and we to God.</p>
<p>15.1 We renew our religious profession in community once a year. This renewal is made at the annual retreat, on the feast of the Assumption, or on some other marial feastday.</p>	<p>202 In response to God's love we consecrate our lives as religious brothers, becoming signs of fraternity for our world and continuing the mission of Jesus. We express our consecration by the profession of the evangelical counsels of chastity, poverty and obedience. Our consecration has its roots in our Baptism and expresses our desire to live totally for God and other people (c 573.2; 598.2; 607.2; 654; 670; 1192.1).</p>
	<p><i>202.1 We renew our religious profession in community once a year.</i></p>

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	<p><i>202.2 The path of communion with Marist laity is built by the same way of following Jesus, the same faith, the same Gospel and the same baptism. Our specific identities are enriched and strengthened through this communion.</i></p>
<p>15b This profession is expressed in public vows made in the Church and accepted by the Superior. By it, we pledge ourselves to live according to the universal law and the law proper to the Institute. The Institute, in turn, welcomes us as members and ensures for us whatever is needed to attain the aim of our vocation.</p>	<p>203 Our profession of public vows, made with total freedom in the Church, and accepted by the Major Superior, is our commitment to live in accord with the Constitutions of the Institute. The Institute, in turn, accepts us as members and provides the means to fulfill our life and mission as Brothers. (c 573.2; 598.2; 607.2; 654; 670; 1192.1; cf 107; 502.1)</p>
<p><i>15.2 The Province provides what is needed by the Brothers, such as the initial and on-going formation that promotes human, spiritual, and professional development. It also provides whatever is needed for health and social security. (c 670; cf 161.8)</i></p>	<p><i>203.1 The Province provides for the Brothers what they need. It provides for their human, spiritual and professional formation, both initial and on-going. It also provides whatever is necessary for health and social security. (c 670; cf 531.4)</i></p>
<p>17a As consecrated men, we reach out to others, especially to young people, to make Jesus Christ known. Apostolic action is part of the very nature of our religious family. We keep alive the attitude of Father Champagnat, as did our first Brothers, by giving ourselves whole-heartedly to the task assigned to us by obedience - a task which must be consonant with the aim of the Institute and carried out in union with the Church.</p>	<p>204 Consecrated as religious Brothers, we are sent to “make Jesus Christ known and loved”, especially to children and young people most in need. The apostolic mission, in communion with the Church, forms part of the identity of our religious family. (c 677.1)</p>
<p>17b We take care to see that our apostolic action always flows out of our intimate union with God, and that it strengthens and promotes this union.</p>	<p>205 As Brothers passionately dedicated to the mission entrusted to us, we take care to see our apostolic life always flows out of our union with God. We try to become contemplatives in action and active in contemplation, so that our apostolic work may bear the abundant fruit. (c 677.1)</p>

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<p><b>THE EVANGELICAL COUNSEL OF CHASTITY</b></p>	<p><b>EVANGELICAL COUNSEL OF CHASTITY</b></p>
<p>20a By the evangelical counsel of chastity, Jesus calls us to live, as He did, a life wholly given to God and to people. Our accepting to be celibate “for the sake of the Kingdom of Heaven” is our response to His call, and a witness to this Kingdom. This acceptance brings into being a union with God that does not involve a human partner, and establishes us as brothers to all people.</p>	<p>206 In seeking to give ourselves totally to God with an undivided heart, we Brothers choose celibate chastity “for the sake of the Kingdom of Heaven”. Our consecrated celibacy anticipates the Resurrection. It is a reminder of the covenant of love between Christ and His Church. (c 598.1)</p>
<p>20b In professing the vow of chastity, we accept the gift of the Father, and we give ourselves to a love relationship with Christ and with Him alone, holding nothing back. We set aside married love and fatherhood, and we live out perfect continence in celibacy.</p>	<p>207 In following the chaste Christ, we commit ourselves to live celibate chastity whole heartedly by giving ourselves to a total love relationship with Christ. In this, our generous and free love we become “brothers to all”, especially poor children and young people. (c 598.1)</p>
<p>23a The members of our community are the first to share in that love of everyone to which we are committed. This love also finds expression in the welcome we give to those who visit us. Our love for our Brothers should be simple and whole-hearted. We should be sympathetic enough to sense their difficulties, humble enough to share their joys, and generous enough to give ourselves to each one of them.</p>	<p>208 Having committed ourselves to universal love, community is the primary ground where this grows. Our love for our brothers and sisters is simple and amiable, always attentive to sensing their difficulties. We humbly share their joys and generously give ourselves to all. (c 602)</p>
<p>23b Living together as Brothers is of great assistance in the maturing of our chastity. In times when the loneliness of celibacy weighs heavily on us, each of us ought to feel that he can rely on the sympathetic support of his Brothers. Their friendship helps us to keep our balance amid tensions. Mutual trust and the spirit of</p>	<p>209 Our fraternal life assists us in our development as persons and our chastity coming to maturity. In the moments of greater loneliness, we count on the help and empathy of our brothers. Their friendship brings joy to our hearts and helps to keep us balanced in difficult times. The spirit of faith and mutual trust</p>

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<p>faith help us to be open, to share, and, when need be, to challenge.</p>	<p>facilitate dialogue, and openness to being challenged. (c 602)</p>
<p><i>23.1 In community, we come to agreement on the manner of welcoming people in a simple and prudent way. Times must be reserved for prayer, work, and rest, as these are indispensable for community life. (cf 62)</i></p>	<p><i>209.1 In community, we agree on the manner of welcoming people. Times must be reserved for prayer, work and rest as these are indispensable for living a balanced community life.</i></p>
<p>25 To foster our love relationship with the Lord, we need to be faithful to meeting Him in prayer, especially in meditation. This makes it possible for us to be at peace with the solitude inherent in chastity. Receiving the Body of the Lord gives us strength to go on our way through difficulties, which vary with each culture, each temperament, and the different stages of life. In temptations and struggles, we open ourselves to the touch of Christ, who heals our wounds, delivers us from egoistic longings, and makes us children of the resurrection. Moreover, we take advantage of spiritual direction and that source of revitalised love, the sacrament of Reconciliation.</p>	<p>210 Chastity is the fruit of our intimacy with the Lord. It is a grace which we Brothers humbly seek in our regular personal prayer, in spiritual direction, at the Eucharist and in Reconciliation. In the Virgin Mary, we seek inspiration and support in learning to live chastely. In receiving her in our home, we learn to love all so as to become signs of the tenderness of the Father. (c 630.2)</p>
<p>26 Christian asceticism, by the renunciation inherent in it, helps us to mature in love. We are attentive to all that promotes physical and psychological well-being. We make an enlightened and prudent use of leisure activities and of the mass media. We shape our conduct to the dictates of a delicate conscience. We accept life's trials, uniting ourselves to Christ in His Passion. So that we can be wholly His and free to love those sent to us, we work to purify our hearts.</p>	<p>211 We adopt a healthy asceticism that gradually frees and purifies our hearts from false loves, so we can love Jesus Christ above all else. Uniting ourselves with Christ's Passion, we accept life's trials. We shape our conduct to the dictates of our conscience, informed by the Word of God, thus gradually acquiring wisdom of heart. (c 598.1; 666)</p>

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<p><i>26.1 So that we can achieve a mastery of our senses and heart, and live our vow of chastity in a balanced way, we take the necessary means, especially:</i></p> <p><i>1 an education and formation in the psychology of sexuality, affectivity, and human relationships;</i></p> <p><i>2 an open and balanced community life.</i></p>	<p><i>211.1 To practice healthy asceticism in our living celibate chastity in a mature and balanced way, we ensure that we:</i></p> <p><i>1 undertake psychological education and formation in the fields of Christian sexuality, affectivity and human relationships;</i></p> <p><i>2 live our relationships with others with integrity, openness, honesty, respect and reverence. We respect the physical and emotional boundaries appropriate to our relationships with adults and children;</i></p> <p><i>3 have recourse to counselling or spiritual direction when difficulties or tensions arise.</i></p>
<p><b>THE EVANGELICAL COUNSEL OF POVERTY</b></p>	<p><b>EVANGELICAL COUNSEL OF POVERTY</b></p>
<p>28 Christ, who, although rich, became poor for love of us, urges us to become one with Him in His poverty. He was born in deprivation, lived by the work of His hands, announced the good news to the poor and proclaimed them blessed. Knowing that He had received everything from the Father, He gave Himself freely into His hands and emptied Himself to the point of dying on a cross. Through love, we follow in the footsteps of Jesus to learn from Him how to live fully, in a spirit of detachment, our vow of poverty.</p>	<p>212 In His love for humanity, Christ, although rich, emptied himself to become poor like us. He invites us to become one with Him in His poverty. Out of love for Jesus, we follow in his footsteps and learn from Him how to live fully our vow of poverty in the spirit of joyful detachment.</p>
<p>29 Implicit in the evangelical counsel of poverty is living poorly, in fact as well as in spirit. We renounce the use and disposal, without authorization, of all money or of other material goods of value.</p> <p>We retain, nevertheless, the ownership of our goods, the right to acquire more, and to add to our possessions the profits accruing from them. We hand over the administration to others. With the Superior's permission, however,</p>	<p>213 By the vow of evangelical poverty we commit ourselves to being poor in spirit and in fact. We choose to renounce the use and disposal of money, or of any other material goods of value, without the proper authorization. Nevertheless, the Brothers can retain ownership of goods, the capacity to acquire others and add to our possessions the profits accumulating from them. We relinquish the administration to the rightful authority. With the Major Supe-</p>

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we may give away what we own.	rior's permission, we can give of our patrimony to others. (c 598.1; 600; 668.1; 668.4)
<i>29.1 The Brother is dependent on his immediate Superior in money matters, and gives a regular account of the money put at his disposal.</i>	<i>213.1 Concerning the use of money, the Brother is dependent on the Community, through its animator. The Brother regularly accounts for the money put at his disposal.</i>
<i>29.2 To make use of a gift, be it money or something of money value, the Brother needs the Superior's permission.</i>	<i>213.2 The Brother needs the Animator's permission to make use of any gift of money or something of monetary value received by him.</i>
<i>29.3 Before his profession, the novice must cede, once and for all, the administration of his goods to whomsoever he wills, and dispose freely of their use and enjoyment. (c 668, 1)</i>	<i>213.3 Before his profession, the novice must cede, once and for all, the administration of his goods to whomsoever he wills, and dispose freely of their use. (c 668, 1)</i>
<i>29.4 Before perpetual profession, the Brother must make a will that is valid in civil law. (c 668, 1)</i>	<i>213.4 Before perpetual profession, the Brother must make a will that is valid in civil law. (c 668.1)</i>
<i>29.5 To change these arrangements, the permission of the Brother Provincial is required, or, in urgent cases, that of the local Superior. (c 668, 2)</i>	<i>213.5 To modify his will, permission is required from the Brother Provincial or District Leader, or in an urgent case that of the Community Animator. (c 668.2)</i>
<i>29.6 Everything that a Brother acquires by his work or by reason of his belonging to the Institute, and whatever he receives from pensions, grants, insurance, salary, or social benefits belong to the Institute. (c 668, 3)</i>	<i>213.6 Everything that the Brother acquires by his work or by reason of belonging to the Institute, and what he receives from pensions, grants, insurance, salary or social benefits belong to the Institute. (c 668.3)</i>
<i>29.7 Whatever comes to a Brother from royalties belongs to the Institute. The Norms of the Province fix, in a way that is consonant with the laws of the country, the ways of regulating whatever concerns these royalties.</i>	<i>213.7 Whatever a Brother receives from royalties belongs to the Institute. The Norms of the Province, in conformity with the laws of the country, will regulate what concerns these royalties.</i>
<i>29.8 After ten years of perpetual profession, a</i>	<i>213.8 After ten years of perpetual profession, a</i>

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<p><i>Brother may renounce his possessions. To do this, he applies to the Brother Provincial, who forwards the request, along with his own recommendations and those of his Council, to the Brother Superior General, with whom the final decision rests. (c 668, 4; cf 150.1.4)</i></p>	<p><i>Brother may renounce his patrimony. To do this, the Brother makes application to the Provincial or District Leader, who with his opinion and that of his Council, forwards a recommendation to the Brother Superior General with whom the final decision rests. (c.668.4; cf 538.1.5)</i></p>
<p><i>29.9 Brothers should not, unless authorized by the Brother Provincial, accept the administration of goods belonging to others, be they individuals or juridical persons. They are not to act as surety, even concerning their own goods. (c 672; c 285, 4)</i></p>	<p><i>213.9 Brothers should not, unless authorized by the Provincial or District Leader, accept the administration of goods belonging to other persons, be they individuals or juridical persons. They are not to act as surety, even concerning their own goods. (c 285.4; 672)</i></p>
<p><i>29.10 A Brother should refuse to take advantage of opportunities offered to him personally - travel, holiday residence, valuable items. Even if these cost the community nothing, they can harm poverty and community life.</i></p>	<p><i>213.10 A Brother should refuse to take advantage of personal offers or gifts made to him, such as travel, residence outside the community or valuable items. Even if there is no cost to the community, they may harm the witness of poverty or fraternal life.</i></p>
<p><i>29.11 The Provincial Chapter should draw up Norms concerning those things which are allowed for personal use, as well as Norms relating to the money given to the Brothers for various purposes, such as studies, travel, holidays. (cf 151.1.3) Taking the local situation into account, the Chapter can also draw up other Norms which it deems necessary or useful concerning the practice of poverty. The Brother Provincial and his Council will then discuss these Norms with the Brother Superior General. (cf 150.2.10)</i></p>	<p><i>213.11 The Provincial Chapter should draw up Norms related to the use of money, which for different needs (studies, travel, holidays) is given to the Brothers. It will also draw up Norms related to the objects of personal use (cf 538.1.2). Considering the local situation, the Chapter can also draw up other Norms that it deems necessary or useful concerning the practice of poverty, considering the local situations. In this case, the Provincial or District Leader, with his Council will consult the Brother Superior General (cf 538.2.23).</i></p>
<p><i>32a We live out the reality of personal and community poverty in adopting a life of work and frugality, and in seeking only what is truly necessary.</i></p>	<p><i>214 We live personal and community poverty by adopting a simple and hard-working lifestyle. We take care to avoid being addicted to consumerism, or wasteful of resources. We value the small things of life. We are fully present to each person and all of creation. We actively commit ourselves in the care of the earth,</i></p>

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	which is our common home. (c 598.1)
<p><i>32.1 The community periodically evaluates the use it makes of its resources. It looks critically at its lifestyle and its accommodation in order to see how real is its witness to religious poverty. (cf PJ prop. 11)</i></p>	<p><i>214.1 The community periodically evaluates its use of its resources and examines how their lifestyle and accommodation gives witness to religious poverty.</i></p>
<p><i>32.2 Faithful to our Marist tradition and in a spirit of poverty and of solidarity with the poor, we perform the little manual tasks that arise in our houses.</i></p>	<p><i>214.2 Faithful to our Marist tradition, and in a spirit of poverty and of solidarity with the poor, we carry out, as far as possible, the normal household or manual tasks.</i></p>
<p>32b Our poverty is evidenced also by the simplicity that is to characterise our approach to life, our style of living, and our apostolic action. Poverty requires us to make good use of our talents, to share what we are and whatever we have at our disposal, especially the time we call our own.</p>	<p>215 In all aspects of our lives, we make apparent the value of simplicity, proper to our Charism. We make good use of our talents, sharing simply who we are and whatever we have with others, especially those in need. (c 598.1)</p>
<p><i>32.3 In what we buy, as in what we build, we are careful to preserve simplicity.</i></p>	<p><i>215.1 In what we buy, as in what we build, we are careful to maintain simplicity.</i></p>
<p>34 In being true to Christ and to our Founder, we love the poor. They are God's blessed ones; they draw down His gifts upon us and evangelize us. Attuned to the voice of the Church, and in touch with our own vocation, we stand in solidarity with the poor and their just causes. We give them first preference wherever we are and whatever be our task. We love the places and the houses which enable us to share their lot, and we take every opportunity to be in contact with the reality of their daily lives. Concern for the poor impels us to search out the root causes of their wretchedness, and to</p>	<p>216 In faithfulness to Christ, and to our Founder, we love the poor. They are God's blessed ones. We allow ourselves to be evangelized by them. In seeking to be in solidarity with the poor, we commit ourselves to be generous with them, to be advocates in eliminating the causes of their suffering, and to free ourselves from every prejudice, indifference or fear. Wherever we are, and whatever we do, we give preference to the poor. We take opportunities to be in personal contact with them. In so doing, we come to share and understand the reality of their daily lives.</p>

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<p>free ourselves from prejudice or indifference towards them. It makes us become more responsible in the use of our resources, which we must share with those among them who are most destitute. We avoid giving them the scandal of living in a way that is too comfortable. Our mission as educators of youth commits us to work to promote justice.</p>	<p>The Gospel guides the responsible use of our goods and resources. We generously share with those who are most destitute. We avoid offending or causing scandal by adopting attitudes and living in a way contrary to the spirit of the vow of poverty. As educators and evangelizers, we work with young people for the promotion of justice and care of the earth. (c 677.1)</p>
<p><i>34.1 At the beginning of his term of office, the Brother Provincial will draw up a plan that continues and, if possible, augments what the Province is doing to help the needy. He will make this plan known to the Brother Superior General. He will also evaluate how the Provincial Norms concerning poverty are being applied. (cf 150.2.6)</i></p>	<p><i>216.1 The Provincial or District Leader, with his Council, will develop structures and activities that promote education and the active involvement of Brothers in solidarity, advocacy, social justice and care of creation. This plan is shared with the Brother Superior General. The Provincial norms regarding the practice of poverty are to be reviewed at the Provincial Chapter.</i></p>
<p><i>34.2 In drawing up its annual budget, the community, in keeping with the steps taken by the Brother Provincial, will make provision for help to be given to the poor. The community looks for ways to increase this help by going without useful or even necessary things. (cf 58. 1; 162.3)</i></p>	<p><i>216.2 In drawing up the annual budget, the community will determine what amount of money is allocated to solidarity projects or helping those in need. To achieve this, the community may consider sacrificing useful, or even necessary things (cf 305.1; 541.12).</i></p>
<p><b>THE EVANGELICAL COUNSEL OF OBEDIENCE</b></p>	<p><b>EVANGELICAL COUNSEL OF OBEDIENCE</b></p>
<p>36 Jesus knew He was the Well-beloved of the Father, and His whole existence was centred on being one with the Father’s will. He responded to that love by putting Himself entirely at the service of the redeeming mission given to Him. His food was to do the will of the one who sent Him. He took on the condition of a slave and learnt, through suffering, the price of obedience.</p>	<p>217 As the Beloved Son, Jesus whole existence was to be in union with the Father’s will. He responded to that love by putting Himself entirely at the service of the redeeming mission given to Him. He took on the condition of a slave and learnt, through suffering, the price of obedience. Prompted by the Holy Spirit, we imitate the</p>

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<p>ence. Raised from the dead by God, He became the saviour of all people. Jesus is the perfect example that we try to follow. Prompted by the Holy Spirit, we seek to carry out the Father's will in all things, and, in this way, to enter into the Pascal Mystery of the Son.</p>	<p>obedient Jesus by seeking to carry out the will of God in everything we do. (Heb 10:7; Ph 2:8)</p>
<p>37 The evangelical counsel of obedience, undertaken in faith and love in following Christ, who was obedient even unto death, obliges us to submit to our lawful Superiors, who act in the place of God when they command in accordance with the Constitutions.</p>	<p>218 The evangelical counsel of obedience, lived in the spirit of faith and love in the following of Christ, obliges us to obey the Superior General, the Provincial or District Leader, when they make a command in conformity to the Constitutions. (c 598.1; 601)</p>
<p><i>37.1 A formal order invoking the vow can be given only by a major Superior, and only in exceptional cases.</i></p>	<p><i>218.1 A formal order invoking the vow can be given only by a major Superior, and only in exceptional cases.</i></p>
<p><i>37.2 When dealing with a serious offence by a Brother, the Superior, in exercising his pastoral care, has the duty of warning him in writing.</i></p>	<p><i>218.2 When dealing with a serious offence by a Brother, the Provincial or District Leader, in exercising his pastoral care, has the duty of warning him in writing.</i></p>
<p>40 Our love for God's will and our desire to carry it out throughout the whole of our lives, lead us to accept a series of mediations. Each of us is bound to obey the Pope by reason of our sacred bond of obedience. Among the other mediators are the hierarchy of the Church, and our religious family with its Constitutions, Chapters, and Superiors. We make use of these, especially when important decisions have to be made. Whether we be Superiors or not, we are all heirs to the Founder's charism, and hence it follows that we must all be mediators for one another, according to the grace and the role given us.</p>	<p>219 On our journey of discerning and following God's will, we freely accept in faith a series of mediations. By reason of this vow, we are obedient to the Pope. Among other mediators are Bishops, our Major Superiors, our Constitutions and Chapters. As heirs of the Founder's charism, all of us are mediators for one another, in accord with the grace and the role given us. (c 590.2; 598.1.2)</p>
<p><i>40.1 For the organisation of apostolic works, we are attentive to the voice of the pastors of the</i></p>	<p><i>219.1 We are attentive to the voice of the Pastors of the Church. We act in accordance with</i></p>

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<i>Church and act in harmony with the Bishop, in accordance with the Code of Canon Law. In this matter, we respect our own charism and the proper law of the Institute. (c 678)</i>	<i>the Bishop in conformity with the universal Law, in the organization of apostolic works, in accord with the Charism and the proper right of the Institute. (c 678)</i>
<i>40.2 A Brother will not accept any work or position outside the Institute unless authorized by the Brother Provincial. (c 671)</i>	<i>219.2 A Brother will not accept any work or position outside the Institute, unless authorized by the Provincial or District Leader. (c 671)</i>
<i>40.3 If a Brother is working in an apostolate outside the Institute, he is still under the authority of his Superiors and must be faithful to the discipline of the Institute. (c 678, 2; cf 89.1)</i>	<i>219.3 If a Brother is working in an apostolate outside the Institute, he is still under the authority of his Provincial or District Leader. He must be faithful to the discipline of the Institute. (c 678.2; cf 325.1)</i>



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<p style="text-align: center;"><b>CHAPTERS 3-4-5 MARIST COMMUNITY PRAYER LIFE APOSTOLIC LIFE</b></p>	<p style="text-align: center;"><b>CHAPTER 3 OUR LIFE AS BROTHERS LIFE IN THE INSTITUTE</b></p>
<p style="text-align: center;"><b>MARIST COMMUNITY</b></p>	<p style="text-align: center;"><b>LIVING TOGETHER AS BROTHERS The Marist Community</b></p>
<p>47 It is in the love of the Trinity that community life has its origin. The Father wants all people to form one single family in which all will be loved as brothers and sisters. Jesus established a community with the apostles and prayed that we might be one, as He and the Father are one. We answer the call of Christ by wanting to live together in a community of consecrated persons. Our unity shows that God is Love, and that this love, poured into our hearts by the Holy Spirit, is stronger than our human limitations.</p> <p>48. As was the case with the community of the apostles gathered together on Pentecost day, we are conscious of the presence among us of Mary, Mother of the Church. She helps us to live as brothers, bringing home to us the realisation that we make up one body in Christ.</p> <p>Like Mary at the Visitation and at Cana, we remain attentive to the needs of the commu-</p>	<p>301 The love within the Trinity is the fount of all community life. Our choice to live together as a community of consecrated persons is our way of responding to the call of Christ. Like the first community at Pentecost, we are conscious of the presence of Mary among us. Her experience is a call to us to live Marist fraternity and helps us understand that we form the community of Jesus. Around her we go about building up a Church with a Marian face.</p>

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<p>nity and of the world. Our life, like hers at Nazareth, is to be simple and hard-working.</p>	
<p>49 Father Champagnat formed the community of the first Brothers into a real family. He shared their life at La Valla and at the Hermitage, and he spent himself on their behalf. “You know,” he told them, “that I live only for you, that every day I ask God to give you everything that is genuinely good for you, and that I would give anything, even at the cost of the greatest sacrifices, to procure that for you.”</p> <p>In their turn, the Brothers loved him as their father. Living with him, living close to our Good Mother, they grew steadily in the sense of brotherhood, of devotedness, and of self-renunciation in the service of one another.</p> <p>Faithful to this heritage handed down by generations of Brothers, we live our community life in a great family spirit, thus fulfilling the wish of our Founder: “Love one another as Jesus Christ has loved you. May there be among you but one heart and one mind.”</p>	<p>302 The brotherhood we live is inspired by the family spirit of the Founder and the first Brothers.</p> <p>Our communities are homes where each one is helped to centre his life on Jesus and to grow in mutual love. In this way, the community is transformed into a place of companionship, simplicity, and a Gospel-based lifestyle, in the service of our mission.</p>
<p><i>49.1 To keep this family spirit alive,</i>  <i>1 we live our brotherly relationship with joy, mutual respect, and warmth</i>  <i>2 we offer a ready welcome to our confrères of the Province and of the whole Institute;</i>  <i>3 we express our sense of brotherhood especially on family celebration days -jubilees, birthdays, Province gatherings;</i>  <i>4 we willingly give time to the setting-up and to the maintenance of the house and property;</i>  <i>5 we take part in community recreation and leisure activities.</i></p>	<p><i>302.1 To keep this family spirit alive:</i>  <i>1 we live our brotherly relationship with joy, mutual respect, and warmth;</i>  <i>2 we offer a ready welcome to our confrères of the Province and of the whole Institute, as well as to our families and lay Marists;</i>  <i>3 we express our sense of brotherhood especially on family celebration days -jubilees, birthdays, Province gatherings;</i>  <i>4 we willingly give time to the setting-up and to the maintenance of the house and property;</i>  <i>5 we take part in community recreation and leisure activities.</i></p>

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<p>52 Within the community the Superior represents Jesus Christ. By his presence, his care for the Brothers, and his availability, he helps build up a climate of understanding and harmony among them. He gives stimulus to the common effort, co-ordinates it, and provides continuity and cohesion. The mediation and animation of the local Superior are the main factors in keeping the community united to the Province, so that it becomes a living cell of the Institute.</p>	<p>303 The Community Leader acts to make Christ and the Kingdom the centre of the community. By his presence, his care and availability, he helps build up a climate of understanding and harmony. He gives stimulus to the common effort, co-ordinates it, provides continuity and cohesion and promotes communion with the whole Institute. He exercises this ministry with a desire to serve his Brothers and in agreement with them.</p>
<p><i>52.1 The interview with the Superior makes for understanding and harmony in the community. It is a source of encouragement and spiritual growth. The Superior is to see each Brother regularly. (c 630, 5)</i></p>	<p><i>303.1 Fraternal dialogue with the Community Leader makes for understanding and harmony in the community. It is a source of encouragement and spiritual growth. The Leader will arrange to see each Brother regularly. (c 630, 5)</i></p>
<p>54 Following the Founder's example, the members of the community see the sick or suffering Brother as a source of blessings. They take care to see that he receives every care and spiritual help that his condition calls for. For his part, the Brother looks to the Lord and to Mary for strength, keeping in mind that by his sufferings, united with the Redeemer's, he "makes up in his own body the hardships that still have to be undergone by Christ for the sake of His body, the Church."</p> <p>55 The community will show a great and loving care for a Brother who has come to life's end. Each of its members gives the dying man the support and comfort of his presence and prayers. The Eucharist, received as Viaticum, helps him to complete the consecration he has lived. In this way, the Brother can experience the happiness of dying as a member of Mary's family. We frequently pray for our dead. In the communion of saints, we feel ourselves united to our Brothers who are already at home with the Father.</p>	<p>304 Following the Founder's example, the members of the community see the sick Brother as a source of blessings, show a great and loving care for a Brother who has come to life's end, and pray frequently for our dead.</p>



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<p>54.1 <i>All Brothers, especially the Superiors, will show every kindness and patience towards their sick confrères. They visit them, encourage them, and pray for them. The Marist community sees to it that the sick and elderly have the help of the Sacrament of Anointing. These Brothers will welcome this grace in faith, abandoning themselves to God's will. (Jas 5, 14)</i></p>	<p>304.1 <i>All Brothers, especially the Community Leaders, will show every kindness and patience towards their sick confrères. They visit them, encourage them, and pray for them. The Marist community sees to it that the sick and elderly have the help of the Sacrament of Anointing. These Brothers will welcome this grace in faith, abandoning themselves to God's will. (Jas 5, 14)</i></p>
<p>55.1 <i>On the death of the Brother Superior General or of a former Superior General, of a member or former member of the General Council, each community of the Institute will have a Mass celebrated and recite the Office of the Dead.</i></p>	<p>304.2 <i>On the death of the Brother Superior General, or of a former Superior General, each community of the Institute will have a Mass celebrated and recite the Office of the Dead.</i></p>
<p>55.2 <i>On the death of a novice or of a professed Brother, each community of the Province will have a Mass celebrated and recite the Office of the Dead.</i></p> <p>55.3 <i>On the death of a novice or of a professed Brother, his community will have thirty Masses celebrated and recite the Office of the Dead.</i></p> <p>55.4 <i>On the death of a parent of a Brother, his community will have a Mass celebrated and recite the Office of the Dead.</i></p> <p>55.5 <i>On the first Monday of the month, each community will have a Mass celebrated for the dead Brothers, parents of the Brothers, affiliated members, former pupils, helpers, and benefactors.</i></p> <p>55.6 <i>During the annual retreat, we celebrate a remembrance Mass and recite the Office of the Dead.</i></p> <p>55.7 <i>These suffrages for the dead may be added to by the Brother Provincial or the Brother Superior, according to local custom.</i></p>	<p>304.3 <i>The Province Norms will establish the suffrages for deceased Brothers, family members, lay Marists, and benefactors.</i></p>
<p>58 <i>The very fact that it gives witness to the brotherly love of consecrated people makes the community an evangelising force in the local</i></p>	<p>305 <i>The very fact of "being brother" and the witness we give of brotherly love as consecrated people, makes us a living reminder of Jesus and</i></p>

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<p>Church. Moreover, the community provides for its members suitable means for attaining the purpose of the Institute. The openness the community has for pastoral action leads it to accept as its own the apostolic work of each of its Brothers. They, for their part, whatever may be their occupation, participate fully in the community so that love may be strengthened.</p>	<p>his Gospel for the Church and society. This is our primary mission. The Marist community, engaged in various ministries, accepts as its own the apostolic work of each of its Brothers. They, for their part, whatever may be their occupation, participate fully in the life and mission of the community. In this we show the meaning we attach to communion.</p>
<p><i>50.1 An important way of building up Marist community is the plan for community life, which gives us the opportunity to exercise co-responsibility in the search for God's will. The Provincial Chapter decides whether the communities are obliged to draw up such a plan. This plan for community life deals with some points of the Constitutions in relation to the concrete situation of the community. It takes into account the priorities of the Province as proposed by the Chapter and made specific by the Brother Provincial. The plan is to be approved by the Brother Provincial. (cf 150.2.7)</i></p> <p><i>50.2 Where the plan for community life is not obligatory, the Provincial Chapter will find some suitable way of replacing it.</i></p> <p><i>58.1 At the beginning of each year, we examine the apostolic activities of our community to see whether we are true to our mission, and whether we take into account the priorities of the Province and the Founder's preference for those most in need.</i></p>	<p><i>305.1 An important way of building up Marist community is the plan for community life, which gives us the opportunity to exercise co-responsibility in the search for God's will. The Provincial Chapter decides whether the communities are obliged to draw up such a plan and, if this is not the case, will indicate what will take its place. This plan for community life deals with some points of the Constitutions in relation to the concrete situation of the community and the priorities of the Province and the Institute. The plan also considers the relationship between the community and the local Church and its involvement with the people around them. In the same way, in fidelity to our mission, we examine the apostolic activities of our community to see whether we are sufficiently true to the Founder's preference for those most in need. The plan is to be approved by the Brother Provincial. (cf 538.2.8)</i></p>
<p>60 Community recreation and the sharing of our views help to build up family spirit. When we share in all honesty, we offer to our Brothers what is best within us. The community meeting, by encouraging us to speak and to listen, is an effective way of helping community spirit to grow. We bring simplicity and good will to these meetings and take an active part in them. Realising that it takes</p>	<p>306 Informal conversations and relaxing together as a community help to build up family spirit. Community meetings are a privileged means of community building. We bring simplicity and good will to these meetings. When we communicate sincerely, we are sharing the best of ourselves with our Brothers: our experience of God, life and mission, joys and difficulties,</p>

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<p>time to create community, we do not allow ourselves to be discouraged when difficulties and tensions arise.</p>	<p>our experience in the community ...</p>
<p><i>60.1 The community decides how often it will hold community meetings. These provide opportunity for input or for exchange of ideas, based usually on the documents of the Institute. They likewise give the Brother a chance to reflect on his responsibilities to the community and to revitalise his apostolic spirit.</i></p>	<p><i>306.1 The community realises the importance of community meetings and decides how often they will be held.</i></p>
<p><i>60.2 We take our meals together in simplicity and joy, as an expression of our friendship and union. The food is plain and ordinary. We avoid being too particular, as foreign to our spirit of poverty. At times, we go without, so that we can share what we have with the poor.</i></p>	<p><i>306.2 We take our meals together in simplicity and joy, as an expression of our friendship and union. We eat healthy food and avoid any extravagance out of a spirit of poverty.</i></p>
<p>60 Community recreation and the sharing of our views help to build up family spirit. When we share in all honesty, we offer to our Brothers what is best within us. We value silence because it opens us to the mystery of others, thus preparing us for heart-to-heart communication and sustaining it. It leads us, out of love for our Brothers, to respect times for prayer, for work, and for rest.</p>	<p>307 We try to lead balanced and healthy lifestyles. We devote time to rediscover our oneness with creation and to contemplate the Creator who lives in us and in all that surrounds us. We cultivate silence which opens the way to our own inner life and to meaningful conversations with our Brothers. Silence adds depth to our communication and creates the environment necessary for prayer, work, and rest.</p>
	<p><i>307.1 We help one another live in the present moment and overcome any anxiety that makes us superficial, aggressive, or indulgent. (LS 225-227)</i></p>
<p><i>60.3 The times of silence are decided on by the community to encourage the interior life and to</i></p>	<p><i>307.2 The times of silence are decided on by the community to encourage the interior life and</i></p>

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<i>foster a spirit of charity. In the same way, we decide, after due reflection, how best to use the various forms of mass media.</i>	<i>respect for others. In the same way, we decide, after due reflection, how best to use information technology and mass media.</i>
60.4 Holidays are times to regain our strength and to draw closer together in our life as Brothers. Following what is laid down in the Norms of the Province, the community plans ahead for its holiday times, part of which is to be spent together. (cf 151.1.3)	307.3 Holidays are times to regain our strength and to draw closer together in our life as Brothers. Following the Norms of the Province, the community plans ahead for its holiday times, part of which is to be spent together. (cf 538.1.2)
56.1 Contact with the family, especially visits to the family, is defined by the Norms of the Province, account being taken of the differences in cultures and of the demands of Marist religious life. (cf 151.1.3)	307.4 Family visits are determined by the Norms of the Province, account being taken of differences in cultures, the types of community and of the demands of Marist religious life. (cf 530.2.3)
61 By the obligation of life in common, we are bound to live in our house and to leave it only with the Superior's permission. Our lodgings must meet the needs of community living. Whatever be the kind of house and wherever it may be located, the community premises should always be tidy, and furnished in a way that visibly reflects our poverty. Part of the premises is reserved to the community to provide the privacy needed for our life as Brothers.	308 Because of our chosen way of life, we live in the residence of the community. We ensure that our lodgings meet the needs of community living and reflect simplicity and poverty. Provision should be made as well for the community to have some space to be on their own.
61.1 For a just reason, the Brother Provincial, with the consent of his Council, can give permission for a prolonged absence. He will not give permission beyond a year, except for health reasons, for studies, or for an apostolate carried out in the Institute's name. (c 665, 1; cf 150.2.2)	308.1 For a just reason, the Brother Provincial, with the consent of his Council, can give permission for a prolonged absence of up to one year. Permission for a longer period requires the authorization of the Superior General. (c 665, 1; cf 538.2.2)
61 As a sign of our consecration and as a witness to poverty and Marist simplicity, we wear the habit of our Institute, as described in the Statutes.	309 Brothers dress with the customary simplicity that is expressive of our identity as Religious. Where circumstances are favourable, the Brothers wear the Marist habit.
61.3 Our habit is a soutane, with Roman collar or rabat, a cord, and, for the perpetually pro-	309.1 Our habit is a soutane, with Roman collar or rabat, a cord, and, for the perpetually

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<p><i>fessed, a crucifix. Alternatively, it may be a type of attire, such as a suit, which is appropriate for a member of an Institute of Brothers. The Norms of the Province fix the details of dress. (cf 151.1.3). Whatever way we are dressed, we are always careful to avoid vanity or negligence.</i></p>	<p><i>professed, a crucifix; or some sign that identifies us as Religious in an Institute of Brothers. The Norms of the Province fix the details. (cf 530.2.3)</i></p>
<p style="text-align: center;"><b>PRAYER LIFE</b></p>	<p style="text-align: center;"><b>CULTIVATING SPIRITUALITY</b> <b>Prayer life</b></p>
<p>64 Jesus, conversing with the Father, teaches us to listen to God and to respond to Him. Always attentive to the Father in accepting His condition as incarnate Son and in undertaking the plan of salvation given Him to accomplish, Jesus spoke to the Father of His longings and love, His praise and thanksgiving, His anguish, and His joy in the Spirit.</p>	<p>310 Jesus shows us how deeply God is touched by the needs and pain of people, especially the “little ones” of this world. This stance towards life, a combination of passion for God and compassion for humanity, is our spirituality at work in daily life.</p>
<p>Our life of prayer is the grace of being drawn into Christ’s own prayer. 77 Prayer is for us an absolute necessity. It cannot be thought of only as exercises of piety, nor is it to be identified with apostolic work. Prayer is being present to, and communing with God, who becomes more real to us as we show concern for others. Little by little, it unifies our whole life and tends to become continuous, affecting all that we do and influencing all those around us. Each one of us has the principal responsibility for his own prayer life and shares responsibility for that of the community.</p>	<p>311 As Brothers we are called to be seekers of the living God. Our faith, however, is not to be reduced to our experience of God in times of prayer. Rather we are alert to recognise God’s presence and to experience God’s love in all the events of our lives.</p>
<p>69 The heart of our consecrated life is the Eucha-</p>	<p>312 We experience union with Jesus in the</p>

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<p>rist. In it the community finds its union strengthened, and from it, the community draws its dynamism and lives in union with the Church, visible and invisible. Each day, as a community, we take part in the Eucharistic Sacrifice. We listen to the Word of God, receive the Body of Christ in communion, and adore the Lord Himself present in the Blessed Sacrament. Thus, we gradually become one with Jesus, who offers Himself continually to the Father. Like Jesus, we offer our lives for others.</p>	<p>Eucharist as an anticipated celebration of the dream of God for humankind: to gather us all around the table of the Kingdom. Each time we come together for this encounter with Jesus, we celebrate our faith come to life, nourished by the Word, and attested by our daily practice of charity. Fed in this way, we feel sent into life as “the body of Christ” to be sign and sacrament of brotherhood.</p>
<p><i>69.1 On those days when we cannot have Mass, we celebrate a liturgy of the Word during which we receive Holy Communion.</i></p>	<p><i>312.1 On those days when we cannot have Mass, we celebrate a liturgy of the Word during which we receive Holy Communion.</i></p>
<p><i>69.2 Attendance at a parish Mass on Sundays is strongly recommended in order to show our union with the People of God gathered around the Risen Christ.</i></p>	<p><i>312.2 As far as possible, we attend Mass in the parish on Sundays so as to show our union with the People of God gathered around the Risen Christ.</i></p>
<p>70 Christ promises that He will be in the midst of those gathered together in His name. In celebrating the Liturgy of the Hours, we make our prayer one with that of Jesus, especially in the psalms, which He Himself prayed. With the Church, we voice all creation’s praise to God, and add our intercession to that which the Son presents to His Father. This Liturgy, carried out in community, sustains and renews our personal prayer. When well celebrated, it has a witness value to those who pray with us.</p>	<p>313 When we gather for prayer in community we feel the presence of Jesus in our midst. With Him we express our thanks and praise to the Father, our struggles and delights in the Spirit, and our intercession for humankind and all of creation.</p>
<p><i>70.1 The community organises its prayer life in a creative and responsible way. For morning and evening prayer they may use the Liturgy of the Hours or some other prayer form.</i></p>	<p><i>313.1 The community organises its prayer life in a creative and responsible way. For morning and evening prayer they may use the Liturgy of the Hours or some other prayer form drawing on the Word and life itself.</i></p>

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<p>70.2 <i>We invite to our prayer those who share life and mission with us.</i></p>	<p>313.2 <i>We invite and welcome those lay Marists who share life and mission with us to join us for prayer. They can enrich our spirituality by their lay witness with their specific manner of encountering God.</i></p>
<p>61.2 <i>Each house has a chapel, which is the normal place for community prayer. Christ's eucharistic presence makes it the focal point of the community.(c 608)</i></p>	<p>313.3 <i>As far as possible, each house has a chapel, which is the normal place for community prayer. Christ's eucharistic presence makes it the focal point of the community. (c 608)</i></p>
<p>71a Our love relationship with Christ, who is Master and Lord of our lives, needs to be deepened each day. Likewise, the effectiveness of our apostolic work calls for us to be intimately united with the God who sends us out on mission. presence with us.</p>	<p>314 Each day we deepen our love relationship with Jesus and, from this intimacy with Him, we nourish the fruitfulness of our fraternal life and our ministry. This relation inspires and encourages us. In turn, our actions lead us back to prayer, which draws together all the joys and pains, the hopes and anxieties, that God places in our path.</p>
<p>71b In meditation, a personal encounter with the Lord, we learn gradually to see life, people, and events with the eyes of faith. This inspires and strengthens us to continue the work to which Jesus has called us. In its turn, the apostolate leads us back to prayer, which now embraces the joys and sorrows, the anguish and hopes of those whom God has put on our path.</p>	<p>315 In meditation, we learn to welcome the Word of God and to contemplate Creation, our life story, people, and events, with the eyes of faith. Through it, we foster interior silence that allows us to listen to God in the deepest parts of ourselves.</p>
<p>71c Knowing the tenderness of the Father, we persevere in meditation with faith and courage, despite the difficulties we may encounter there. We give at least a half-hour each day to it and continue this meditation during the day by keeping our hearts alert to God's <i>71.1 It falls to each community to create the conditions that encourage its members to use well the time of meditation.</i></p>	<p><i>315.1 In faith we persevere in meditation, meditating for at least a half-hour each day, and continuing this during the day by keeping our hearts alert to God's presence. Aware of God's calls to us, we feel the need to make more time for tuning our heart to the heart of God.</i></p>

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<p><i>71.2 During the course of the day we take the opportunities that present themselves for recollection, preferably before the Blessed Sacrament, in order to rekindle our love for Christ and our intimacy with Him. (Life 344-346; R 1837, II, 19; VIII, 1, 7)</i></p>	
<p>72a As prayer and self-discipline develop, they free our hearts from whatever holds us back from being entirely given to God. Each evening we take time to look back over the day, thanking the Father for the ways in which His love has manifested itself, asking pardon for our failings and renewing our desire to be faithful by giving ourselves to Him as His sons.</p>	<p>316 We engage in an ongoing conversion of heart from all that holds us back from being entirely given to God. On this journey, we pay special attention to our personal prayer, control of our hearts, the Review of the Day, and the celebration of Reconciliation.</p>
<p>72b This review of the day, as well as our community penitential celebrations, helps us to understand better the purpose of the Sacrament of Reconciliation. We frequently receive this sacrament in faith, and make this encounter with Christ an experience of conversion.</p>	<p>317 We need to be reconciled not only as individuals but also as communities. We reconcile with one another and with God so as to give concrete expression to our experience of being brothers and sons.</p>
<p><i>72.1 Penitential celebrations, made from time to time in community, are moments when we acknowledge our sinfulness. Together, we express our yearning to be reconciled to the Lord and to our Brothers.</i></p>	<p><i>317.1 We celebrate the sacrament of Reconciliation from time to time in community as a privileged way of acknowledging our weaknesses and, above all, acknowledging the mercy of God.</i></p>
<p>73 Spiritual and religious study, carried out in a spirit of prayer, are indispensable means of deepening our faith. They also enable us to enrich our spiritual culture and to equip ourselves for our catechetical role. Just as each has the right to sufficient time for them, so, too, each has the duty of devoting sufficient time to them. It is important for the growth of our spiritual life to be accompanied by another person. This is necessary to overcome the difficulties we en-</p>	<p>318 As Brothers we take the time and means we need to enliven and deepen our growth in the spirit. For this we make use especially of the following mediations: spiritual reading, personal accompaniment, and days of recollection.</p>

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<p>counter at certain stages of our life. The annual retreat offers each one the opportunity of renewing the spirit of his consecration. From time to time, days of recollection serve to renew the interior unity of our active life.</p>	
<p><i>73.1 Part of the community planning is to ensure that the time and the means are provided for spiritual and religious study.</i></p>	<p><i>318.1 Each Brother in his personal life plan and the community in its plan will ensure quality time each week for reading and study for spiritual and pastoral formation.</i></p>
<p><i>73.3 Traditionally in the Institute, Good Friday is a day of recollection and prayer. The last day of the year is devoted to asking pardon and to giving thanks. (Life 342; 320)</i></p>	<p><i>318.2 In keeping with the tradition of the Institute, at the end of the year and at other significant moments, we make time for review and giving thanks. (Life 342, 320).</i></p>
<p><i>73.2 Each year we make a week's spiritual retreat along the lines indicated by the Brother Provincial. The community or the Province decides on the days of recollection.(c 663, 5)</i></p>	<p><i>318.3 Each year we make a week's spiritual retreat along the lines indicated by the Brother Provincial. (c 663,5).</i></p>
<p>74 Our devotion to Mary, like that of the Church, is expressed in love, confidence, and admiration, and by trying to make our own Mary's attitude towards God and people. Like Father Champagnat, we go to Mary as a child to its mother. By prayer, and by studying what the Church is saying about Mary, we seek to deepen our relationship with her. Her great feastdays, especially the Assumption, which is the patronal feast of the Institute, are special times for intensifying our devotion to this Good Mother.</p> <p>75 Since we are his followers and his sons, we express our affectionate reverence for Father Champagnat by our love and by our confidence in his intercession. We study his life in order to understand his mind and heart, and to steep</p>	<p>319 Following the example of Father Champagnat, we turn to Mary as sons to their mother and we draw inspiration from her in our living as disciples of Jesus. We try to integrate mission and contemplation to deepen the apostolic and marian aspects of our spirituality. Her spirit nourishes us through prayer, and the study of Mariology.</p> <p>At the same time, we also cultivate the memory of Father Champagnat and trust in his intercession. We thank God for the gift of his life and charism, as well as for those who have gone before us. Our love extends to all the members and works of the Institute.</p>

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<p>ourselves in his spirit. His feast day is to be celebrated with fervour throughout the Institute, in thanksgiving to God, who endowed the Church with this apostle of youth.</p> <p>Our love for the Founder extends also to Brother François, to the Brothers who have gone before us, and to all the members and works of the Institute.</p>	
<p><i>70.3 In fidelity to our Marist tradition, we usually begin the day with the Salve Regina or another marial hymn. This is followed by the invocations in use in the Institute, and by the morning offering. (RC 1852, IX, 3. Life 364 )</i></p> <p><i>75.1 Each day, by means of the religious calendar, we recall the memory of our deceased Brothers and the important dates of the Institute, and we read some quotations from Marist documents.</i></p>	<p><i>319.1 In fidelity to our Marist tradition, we usually begin the day with the Salve Regina or another marial hymn. This is followed by the invocations in use in the Institute, the reading of the Calendar and the morning offering. (RC 1852, IX, 3. Life 364 )</i></p>
<p><i>74 Every day, we praise the Mother of God by reciting the Rosary, or by some other Marial prayer that reflects the mind of the Church.(4)</i></p>	<p><i>319.2 Every day, we praise the Mother of God by reciting the Rosary, or by some other Marial prayer. (c 663.4)</i></p>
<p><i>74.1 We make every effort to celebrate fittingly the marial feastdays in the spirit of the liturgy.</i></p>	<p><i>319.3 We celebrate marial feastdays in the spirit of the liturgy, in particular the Assumption, the patronal feast of the Institute. We also celebrate St Joseph, the principal patron of the Institute and ask him to help us share his love for Jesus and Mary.</i></p>
<p><i>74.2 We celebrate the month of May in community. If possible, we do so with the pupils or with other members of the faithful. (Life 356; R 1837, IV, 11)</i></p>	<p><i>319.4 We celebrate the month of Mary in community, and , if possible, with our students, lay Marists and other members of the faithful. (Life 356; R 1837, IV, 11)</i></p>
<p><i>75.2 Marcellin Champagnat's feast day, June 6th, is an excellent occasion for making people more aware of the man and his work. If possible, we celebrate it with our pupils, with members of other Marist Institutes, and with the local Church.</i></p>	<p><i>319.5 Marcellin Champagnat's feast day, June 6th, is an excellent occasion for making people more aware of the man and his work. If possible, we celebrate it with our students, with members of other Marist Institutes, and with the local</i></p>

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	<i>Church.</i>
<p><i>75.3 On January 2nd we celebrate the founding of the Institute, in gratitude to God for the gift of our religious family to the Church and for the grace of our own vocation.</i></p>	<p><i>319.6 On January 2nd we celebrate the founding of the Institute, in gratitude for the gift that our religious family is for the Church and for the grace of our own vocation.</i></p>
<p><i>75.4 On 22nd January we commemorate Brother François.</i></p>	<p><i>319.7 We commemorate the Brothers who are models of sanctity for us.</i></p>
<p><b>APOSTOLIC LIFE</b></p>	<p><b>SENT ON MISSION</b> <b>Apostolic Life</b></p>
<p>78 Jesus, sent by the Father, is the source and model of our apostolate. By His Incarnation, He makes Himself one in a special way with every human person. Consecrated and led by the Holy Spirit, He announced the Good News of the Kingdom. He made Himself the servant of His brethren even to laying down His life. He died in order to bring God’s family together in unity. Now risen from the dead, He consecrates the whole of creation and leads it to its fulfilment.</p> <p>79 In His turn, Jesus, the image of the Father, sends the Church, in which He is ever-present by His Spirit, so that she may continue His work, which is to reveal to everyone the face of God, who is Love, and to make known the meaning of life. By Baptism and Confirmation, we are all called to follow Christ and to continue His mission.</p>	<p>320 Jesus, sent by the Father, is the source and model of all mission. By His incarnation, He stands in solidarity with every human person. Consecrated and led by the Holy Spirit, He proclaimed the Good News of the Kingdom. He made Himself servant of His brethren even to laying down His life. He commissions the Church to continue His work.</p>
<p>81 Father Champagnat was alive with a zeal born of the Gospels and knew how to respond effectively to specific problems. He felt himself called to form religious for the</p>	<p>321 Father Champagnat, trusting in the presence of Mary, was alive with a zeal born of the Gospels and knew how to respond effectively to specific problems.</p>

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<p>Christian education of little country children whom no one bothered about. He saw the mission of the Brother as helping children and young people to become good Christians and good citizens. Being a man of faith, he believed that it was prayer above all that influenced the children to become gentle of heart. Good example and constant presence are other important elements of Marist pedagogy, which Father Champagnat summarised thus: “To bring up a child properly, you must love him.”</p> <p>As Marist Brothers, animated by the same zeal, we continue the charism of the Founder by responding to the expectations and needs of today’s young people.</p>	<p>The Brothers, in communion with lay Marists, inspired by an apostolic passion similar to his, continue his charism by responding to the expectations and needs of today’s young people.</p>
<p><i>85.1 In reviewing the needs of the local Church, the Provincial Chapter discerns those which the Province can meet. The Brother Provincial, with his Council, makes the necessary decisions. (c 677, 1; cf 151.2)</i></p>	<p><i>321.1 In reviewing the needs of the local Church, the Provincial Chapter discerns those which the Province can meet. The Brother Provincial, with his Council, makes the necessary decisions. (c 677, 1; cf 530.3)</i></p>
<p>80 The Church sends forth our Institute, which draws its life from the Holy Spirit. Faithful to Father Champagnat, it works to evangelise people, especially by educating the young, particularly those most neglected.</p> <p>Each of our communities, sent by the Institute, carries on its apostolate in union with the pastors of the local Church, and in collaboration with other religious and lay people dedicated to the same task.</p>	<p>322 Raised up by the Spirit, our Institute is sent forth by the Church to evangelise young people, especially the most neglected, through education and other services for the promotion of children and youth.</p> <p>Marist communities, sent by the Institute, accomplish their mission in union with the pastors of the local Church and in collaboration with other persons and bodies dedicated to serving young people.</p>
<p><i>80.1 To establish a house, or to close one, the Superiors require the previous consent, given in writing, or, in the latter, the consultation, of the Bishop of the diocese.</i></p>	<p><i>322.1 To establish a house, the Superiors require the previous consent, given in writing, of the Bishop of the diocese.</i></p>
<p><i>80.1 To establish a house, or to close one, the Superiors require the previous consent, given in writing, or, in</i></p>	<p><i>322.2 To close a house, the Bishop of the diocese must be consulted beforehand.</i></p>

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<i>the latter, the consultation, of the Bishop of the diocese.</i>	
<i>80.1 When making his visits to the local communities, the Brother Provincial will contact the leaders of the local Church.(c 609, 1;c 616,1; cf 137.3.1 ; 150.2.12)</i>	<i>322.3 When making his visits to the local communities, the Brother Provincial will contact the leaders of the local Church. (c 609, 1; 616,1; cf 526.2.5; 538.2.9)</i>
82 Ours is a community apostolate. It begins with the witness of the consecrated life that we live together. The community stands closely knit as one, and, in this bond, sustains and encourages the apostolic work of each of its members. The more united and welcoming our community, and the more dynamic its spirit of prayer and zeal(2), the more effective our apostolic work will be. When our life radiates Christian joy and hope, we awaken in young people the desire to give themselves to follow Christ.	323 With hearts warmed by the gift of God through the experience of contemplation, we live our brotherhood as a sign of the message we want to share. This union with God and our Brothers is a foretaste of a fruitful outcome of our spreading the Good News, in the style of Mary. Through our joyful friendliness, full of hope, young people can hear the voice of Jesus and commit themselves to follow Him.
<i>86.2 The questions and hopes of those we catechise, their language, and the symbols of their culture provide openings for the message of the Gospel.</i>	<i>323.1 In our work as evangelisers, the questions and hopes of those we are with, their language, and the symbols of their culture, provide openings for the message of the Gospel.</i>
<i>84.1 Faithful to our Marist tradition, we see to it that the young people are well instructed about Mary. (Life 362; RC 1852, VI, 11)</i>	<i>323.2 Our presence among children and youth is an extension of our Marist fraternity, and, faithful to our tradition, we look for ways to make Mary present as a source of inspiration and encouragement on life's journey. (Life 362; RC 1852, VI, 11)</i>
85 Open to any apostolate that is in harmony with its founding charism, the Institute sees the direct proclamation of the Word of God as an essential element of its mission.	324 Open to any apostolate that is in harmony with our founding charism, the Institute sees evangelization and the proclamation of the Word of God as the focus and priority of our apostolic activity.
<i>86.1 The young people in our care are to receive a systematic and precise religious instruction.</i>	<i>324.1 The children and youth in our care are to receive a solid religious formation, open to dia-</i>

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<i>We initiate them into the sacramental life and we help them to find their place in the Church community.</i>	<i>logue. We initiate those embarking on a faith journey into the practice of the sacraments and help them find their place in the Church community.</i>
<p>86.4 <i>The Institute collaborates, as far as it can, in the formation of catechists and Christian teachers for meeting the needs of the local Church.</i></p> <p>86.3 <i>Brothers working in the mass media are to</i></p>	<p>324.2 <i>The Institute collaborates, as far as it can, in the formation of catechists and Christian teachers for meeting the needs of the local Church.</i></p>
<i>be alert to seize opportunities that will enable them to make known the Good News of Jesus Christ. In all that pertains to their work, they act in conformity with Canon Law. (c 831)</i>	<p>324.3 <i>Brothers working in the mass media are to be alert to seize opportunities that will enable them to make known the Good News of Jesus Christ. In all that pertains to their work, they act in conformity with Canon Law. (c 831)</i></p>
<p>85 Engaged in schools or in other forms of education, we put our heart and soul into serving the human person for the sake of the Kingdom.</p>	<p>325 We Brothers devote our lives generously for the Kingdom, in the service of humanity, engaged in educational settings and works or projects serving children and youth, especially the most excluded or vulnerable.</p>
<p>89.1 <i>The Brother who is engaged in a work that is not controlled by the Institute is obliged to be a witness to Jesus Christ by the quality of his life and his service. In all such cases, his professional involvement must be in accord with his being a Marist religious. (cf 40, 3)</i></p>	<p>325.1 <i>The Brother who is engaged in a work that is not conducted by the Institute should witness to Jesus Christ by the quality of his life and his service. In all such cases, his professional involvement must be in accord with his being a Marist religious. (cf 219.3)</i></p>
<p>85 By the tasks they perform, Brothers employed in administration or in manual work co-operate in the apostolate of the Institute.</p>	<p>326 All of us Brothers, independently of our role, age, or health, are fully engaged in the mission of the Institute through our prayer, work, and the joyful witness of our lives. This commitment includes the brotherly and co-responsible support we give to lay people who share in Marist mission in our world.</p>

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<p><i>85.2 Each of us has the duty to acquire the theoretical and practical competence needed for the task given us by the Institute.</i></p>	<p><i>326.1 Each of us has the duty to acquire the theoretical and practical competence needed for the task given us by the Institute.</i></p>
<p>87 The Marist school, as envisaged by Father Champagnat, offers families an approach to education which draws faith, culture, and life into harmony. It is an approach which stresses the values of self-forgetfulness and openness to others, which presents culture as a way of drawing people together, and proposes knowledge as a duty of service.</p> <p>In our schools, which provide a particularly favourable setting for Christian education, we give priority to a pastoral care that is adapted to the needs of young people. While ready to serve them all, we give special attention to pupils who are in difficulty. Our schools, which are open to any family that accepts our educational approach, encourage dialogue between persons of different cultures and different beliefs.</p>	<p>327 The Marist school offers society an approach to education that helps young people grow as “good Christians and virtuous citizens”. This approach draws faith, culture and life into harmony, proposing knowledge as a duty of service, and culture as a way of bringing people together.</p> <p>The witness of the evangelising community of teachers and parents, is a reflection of the marian face of the Church for the students.</p>
<p><i>87.1 Each year, we set up a pastoral programme in our schools in concert with the local Church community. This programme provides especially for apostolic movements and for education in the Faith: catechesis, prayer, sacraments.</i></p>	<p><i>327.1 The Institute documents, “In the Footsteps of Marcellin Champagnat” and “Evangelisers in the midst of Youth” describe in a contemporary way the spirit, aims, and pathways of our way of educating.</i></p>
<p><i>87.2 We teach the Church’s social doctrine and awaken people’s consciences to the problems that affect society. We involve our pupils in charitable works that bring them into contact with situations of poverty. (PJ prop 2)</i></p> <p><i>87.3 We educate our pupils in the use of the mass media, giving particular attention to developing</i></p>	<p><i>327.2 We develop in youth a capacity for reflection and discernment, for them to grow as committed people, aware of the challenges facing our world, especially justice, peace, and the care of creation. Distinctive Marist features of such programs include the cultivation of an inner life, solidarity, and a simple lifestyle, in the style of Mary.</i></p>

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<p><i>their sense of critical judgement.</i></p> <p>87.4 <i>We maintain our contact with young people by means of activities associated with the school.</i></p>	
<p>88.3 <i>In our schools, we must give the staff we employ a just wage and the means of improving their human situation. The Brother Provincial and his Council will draw up a plan to this effect, taking into account the circumstances of the people involved. (c 1286, 2; cf 150.2.6; 156.2)</i></p>	<p>327.3 <i>In works that we govern, we must give the staff a just wage and the means of improving their human circumstances. (c 1286, 2; cf 513.3; 538.2.7)</i></p>
<p>86 Because of the strong bonds that link evangelisation and human development, we help those who are in need and co-operate with those who work for justice and peace.</p>	<p>328 The sensitivity of Marcellin Champagnat to the needs and suffering of the children of his day inspires us to respond to the new challenges facing humanity today. For this reason, we act to promote and defend children's rights in all the settings of our Institute. Along with other organisations, we defend these rights in international Bodies, States and other public and private institutions that impact on the dignity and well-being of children.</p>
	<p>328.1 <i>Our education centres and works on behalf of minors, are the primary sphere for promoting and defending their rights, ensuring that the interests of the children are the first priority.</i></p>
	<p>328.2 <i>Following the directives of the Institute, each Administrative Unit will establish policies on the promotion and defence of the Rights of the Child in accord with the principles of the Convention on these rights.</i></p>
	<p>328.3 <i>We teach children their rights and ensure that our educational centres and works on be-</i></p>

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	<i>half of minors are places where they feel safe and their rights put into practice.</i>
	<i>328.4 We regularly review our educational practices and policies on child protection to ensure that children are treated as adults-in-the-making, as having rights.</i>
<p>91 The Brothers whom the Lord sends out to spread the Good News as missionaries must prepare themselves carefully for their task. The Brothers are quick to recognise the gospel values already present in the diverse cultures, and, by their service and example, they help to purify whatever in these cultures is out of harmony with the Gospels. By the way they work to promote these values, they attest to the quality of each culture. In so doing, they gain new vigour in their Marist missionary spirit. The style of life they lead helps their integration into the country to which they have been sent. Like Mary, they withdraw as soon as their presence is no longer needed. Local Brothers are to be given the training they need, and are to be encouraged to assume gradually the full responsibility for their Province or District. It is through them that the inculturation of Marist life is to be achieved.</p>	<p>329 We contemplate the world through the eyes of poor children and youth. We remain attentive and available to go to new fields of mission where the most vulnerable and damaged young people need our brotherly solidarity.</p>
	<i>329.1 As brothers and lay, we collaborate with other bodies to address the needs of young people in crisis situations that are the result of wars and social conflicts or natural causes, such as refugees, migrants, those who have lost everything ...</i>
<p>80 In situations where religion is persecuted or society is in crisis, we remain in the country, if at all possible, through a sense of fidelity to our mission.</p>	<i>329.2 Out of a sense of solidarity with the people we are serving in our mission, we remain at their side in situations of crisis or social upheaval.</i>
<p>90 God wishes that all people be saved by the</p>	<p>330 Inspired by the missionary heart of Mar-</p>

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<p>Church, His sacrament of salvation for all. Our Institute, like the Church, is missionary, and we must have the heart of a missionary, as did Father Champagnat who exclaimed: “All the dioceses in the world enter into our designs.”</p> <p>The Institute has a deep and tender concern for countries not yet evangelised, and also for young Churches. Having come to an agreement with the local Church, we set up communities in places where the needs of the people call for a service that is in line with our charism.</p> <p>In de-christianised countries we lead young people and adults to discover the true face of Jesus Christ and of His Church.</p>	<p>cellin who exclaimed, “All the dioceses of the world enter into our designs”, we Brothers keep renewing the missionary dynamism of our vocation.</p>
<p><i>91.2 The Brothers see to it that the missionary spirit is aroused in young people. Each Marist aspirant must be told that he can become a missionary.</i></p> <p><i>91.3 Major Superiors promote the establishment of regional Marist centres specifically designed for the formation of Brothers from the young Churches.</i></p>	<p>330.1 As Marists we want to grow in global availability, prepared to go well beyond the customary bounds of our administrative units and regions and committing ourselves to international collaboration for mission.</p>
<p><i>91.4 During the first years of their missionary experience, Brothers must have the time and the means of studying the local language.</i></p>	<p><i>330.2 As Marists we want to become more intercultural through communities whose members from different cultures and religions live in harmony and value their diversity. The community integrates fully into its local context.</i></p>
<p><i>91.1 The Province has the duty of maintaining the missionary spirit of its members. When it has no mission area of its own, it frees some of its Brothers for work in the mission sectors of the Institute. The demanding nature of missionary life calls for a careful choice of the Brothers who are sent.</i></p>	<p><i>330.3 Each Province has the duty of fomenting the missionary spirit of its members and facilitates the formation and availability of those who feel called for the new missionary projects of the region and the Institute.</i></p>

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<p style="text-align: center;"><b>CHAPTER 6-7-8 (11) FORMATION ADMISSION AND PROFESSION SEPARATION</b></p>	<p style="text-align: center;"><b>CHAPTER 4 OUR JOURNEY AS BROTHERS</b></p>
<p style="text-align: center;"><b>FORMATION</b></p>	<p style="text-align: center;"><b>THE MARIST FORMATION</b></p>
<p style="text-align: center;"><b>Purpose of formation</b></p>	<p style="text-align: center;"><b>Purpose of our formative processes</b></p>
<p>95 The vitality of our religious family and its fidelity to its mission depend, to a great extent, on the formation of its members. The Institute takes great care to provide a formation that is well-based and adapted to the personalities and the cultures of its members. The different stages of formation should all be characterized by a common goal - to form men capable of vowing their entire life to God in an apostolic Marist community. Each one, led by the Holy Spirit and helped by the formation personnel, is the principal artisan of his own formation.</p>	<p>401 Marist formation is fundamental to the life and vitality of our Institute. The goal of all Marist formation is for each person to come to full maturity in his following of Jesus Christ in the way of Mary. At its heart, we are led by the Holy Spirit to totally consecrate ourselves to God as Marist Brothers for our entire lives, living fraternity and global availability in apostolic Marist communities, in service of the Marist mission.</p>
<p>110 In common with all baptised people, we grow towards adulthood in Christ. Because of this, our on-going formation needs to be life-long and to cover all aspects of our life. We have, therefore, the serious responsibility of continuing the work of our formation in order to respond to the ever-renewed calls of God and to live our vocation more authentically with our Brothers. To work at this, we make use of the ordinary means at our disposal - personal study, perse-</p>	<p>402 Our formation as Brothers is a life-long journey of grace, conversion, transformation toward holiness. It occurs in the context of personal freedom, responsible collaboration, communal discernment and conversion. All formation needs to be appropriated and personalized to individuals, communities and ministries. While each Brother is responsible for his own formation, the primary responsibility for overseeing all formation rests with the major Superiors of the Institute.</p>

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<p>vering prayer, and the review of our life in the light of the Gospels and of our own experience. In addition, we have recourse to dialogue with Superiors, spiritual direction, and the opportunities that community provides for mutual enrichment.</p>	
<p><i>95.1 Each Province examines the questions arising from the work of encouraging vocations and from that of initial and on-going formation. In accordance with the Formation Guide, the Brother Provincial and his Council draw up a plan of action and see that it is carried through.</i></p>	<p><i>402.1 The Provincial and District Superior will oversee the development and evaluation of a systematic, well-coordinated and integrated plan for promoting vocations and initial and ongoing formation.</i></p>
<p><i>(c 659, 2; cf 150.2.6)</i>  <i>109.1 The Brother Provincial sees to it that each Brother has the opportunities needed for his on-going formation. The Formation plan provides for programmes suited to the different groups and adapted to local cultures. (c 661)</i></p>	<p><i>402.2 In devising formation programs (or itineraries,) care will be taken to ensure that they are open, flexible, adapted to the culture, needs and life circumstances of individuals and groups, and the priorities of the Institute, and the Administrative Unit or region.</i></p>
	<p><i>402.3 Major Superiors will see to it that where appropriate, joint formation opportunities are provided for candidates, Brothers and Lay Marists.</i></p>
<p><b>Pastoral concern for vocations</b></p>	<p><b>The Pastoral concern for vocations</b></p>
<p>92 God has a loving plan for each human being, which He makes known in a series of calls. For each of us, Christ is always the way we must follow. Within the Church we come to learn the ideals of the Gospel and to bring them to life.</p>	<p>403 Our pastoral work in vocations ministry is grounded in the awareness of the dignity and purpose of each person's vocation, and the call of the Gospel for people to assist the Church, and our Institute, in the work of the new evangelization and building a church with a Marian face.</p>



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<p>94 Every Brother in the Province should feel deeply the need to encourage vocations. The most persuasive invitation to follow Christ comes from the witness given by our consecration, and by our life of simplicity and joy lived in a community which is in solidarity with the poor. We call young people to discover our life of brotherhood and apostolic action, and we invite them to commit themselves to this life. We pray the Lord of the harvest to send labourers to spread the Gospel. Mary is our inspiration in the work of encouraging vocations, as she was for Marcellin Champagnat. We ask her to sustain and develop what she has begun.</p>	<p>404 Together with lay Marists, we Brothers work to cultivate a “vocations culture” in our communities and places of ministry in our prayer, by the witness of our lives, through promotional activities and vocational accompaniment.</p>
<p>93 Aware that each person is called to holiness, we help young people to develop the grace of their baptism by a more radical commitment for the sake of the Kingdom - as lay people, as consecrated persons, or as priests. We encourage them to be aware of the needs of others, to open their hearts to the will of the Father, and to make more and more their own Mary’s readiness to be of service.</p>	<p>405 We assist young people, in particular, to develop the grace of their baptism by a more radical commitment for the sake of the Kingdom as single or married lay people, as consecrated persons, or as priests. We encourage them to be aware of the needs of others, to open their hearts to the will of the Father, and to make more and more their own Mary’s readiness to be of service. We call young people to discover our Marist life of apostolic action, specifically as Brothers or Lay Marists, and we invite them to commit themselves to this life.</p>
<p><i>94.1 The Brother Provincial has the primary responsibility for the work of encouraging vocations in the Province. With the help of his Council, he sets up the necessary structures. (cf 150.2.6)</i> <i>95.2 This plan will provide criteria for the admission of candidates.</i></p>	<p><i>405.1 The Provincial or District Superior will give special attention to the animation of vocations ministry. He will encourage the active collaboration of Brothers and lay Marists. He will ensure vocations ministry is well coordinated, planned, resourced and evaluated in accordance with the Formation Guide. (cf 538.2.7)</i></p>
	<p><i>405.2 Major Superiors will ensure appropriate formation and training is provided to those</i></p>

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	<i>Brothers and lay Marists involved in the vocations ministry animation and accompaniment.</i>
<p>94.2 <i>We willingly undertake to be the confidants and counsellors of young people who are searching for their vocation. We encourage them by inviting them to our communities and welcoming them in a warm brotherly spirit.</i></p>	<p>405.3 <i>As part of its annual Life Project, each community will determine how it will collaborate toward building a positive “vocations culture” that attracts and welcomes young people to living the Marist charism and spirituality and engages them in fraternal service.</i></p>
<p>93.1 <i>The work of encouraging vocations needs to be organised in close liaison with the diocese and with an awareness of the Church’s needs. Such work extends to families, who are invited to reflect on the different states of life and to pray that vocations may emerge.</i>            93.2 <i>We give direction and life to apostolic movements in which young people may find a spirit that favours their response to the Lord.</i></p>	<p>405.4 <i>Our approach to vocations ministry involves working in close liaison with families, parishes, dioceses, and apostolic movements</i></p>
<p>95.3 <i>If the work is to be truly effective, it is vital that there be close harmony between formation personnel and those engaged in the work of encouraging vocations.</i></p>	<p>405.5 <i>Those responsible for Marist Vocations Ministry within the Institute need to work in harmony with the formation personnel involved with other phases or stages of initial formation.</i></p>
<p><b>Pre-novitiate</b></p>	<p><b>The Pre-novitiate</b></p>
<p>96 <i>To the young men who show an interest in our way of life, we offer a deepening of their experience of human and Christian life. We help them to come to a knowledge of themselves, to accept themselves, to transcend themselves, and to be converted to the Gospel.</i>  <i>We accompany them and arrange suitable ways and means of making them more sensitive to the Lord’s call. We make a discernment with them to see whether they have the qualities and disposi-</i></p>	<p>406 <i>Marist Pre-novitiate formation offers those who feel called to the vocation of becoming a Marist Brother:</i>            1 <i>to come to a better knowledge of themselves as they deepen their experience of human, Christian and Marist life;</i>            2 <i>to engage in a process of accompaniment that helps them to listen attentively to the Lord’s calls, and to accept and transcend themselves in being converted to the Gospel;</i></p>

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<i>tions needed to become Marist Brothers.</i>	<i>3 to discern with them to see whether they have the qualities and dispositions needed to become Marist Brothers.</i>
<i>96.1 This pre-novitiate has two stages - a time of enquiry, and a time of postulancy.</i>	<i>406.1 This pre-novitiate has two phases - a time of enquiry and initial discernment, and a time of Postulancy.</i>
<i>96.2 The pre-novitiate is usually made in one's own country. This enables the candidate to remain in contact with his cultural environment, and to be in a position to adapt better to its apostolic needs.</i>	<i>406.2 The initial phase is usually made in one's own country. This enables the candidate to remain in contact with his cultural environment, and to be in a position to adapt better to its apostolic needs.</i>
<i>96.3 The candidate must be assured of the conditions necessary for him to make a free and responsible decision.</i>	<i>406.3 The candidate must be assured of the conditions necessary for him to make a free and responsible decision.</i>
<i>96.5 During the postulancy the candidate prepares himself to separate from some aspects of his environment, and experiences some time of community living. At the same time, the Brother directing him helps the postulant's family to understand the Marist vocation.</i>	<i>406.4 During the Postulancy the candidate prepares himself to separate from some aspects of his environment, and experiences some time living in community. At the same time, the Brother directing him helps the postulant's family to understand the Marist vocation.</i>
<i>96.6 The postulancy lasts at least six months.</i>	<i>406.5 The Postulancy lasts at least six months.</i>
<i>96.7 The postulancy usually takes place in a house distinct from the novitiate. The Provincial plan determines how it will be organized.</i>	<i>406.6 The Postulancy usually takes place in a house distinct from the novitiate. The Provincial plan determines how it will be organized.</i>
<p><i>96.8 When the postulancy is made in a community, the Brother Provincial appoints a perpetually-professed Brother to take a more direct charge of the postulants' formation. The other Brothers of the community take an active part in this formation work.</i></p> <p><i>96.9 As the time of the postulancy draws to a</i></p>	<p><i>406.7 When the Postulancy is made in a community, the Brother Provincial appoints a perpetually-professed Brother to take a more direct charge of the postulants' formation. The other Brothers of the community take an active part in this formation work.</i></p> <p><i>406.8 As the time of the Postulancy draws to a</i></p>

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<p><i>close, the candidate writes to the Brother Provincial, giving the motivation for his application for entry into the novitiate. The formation personnel supplement this with a report on the suitability of the postulant. Once a favourable reply has been received from the Brother Provincial, the postulant can begin his novitiate. (cf 165.1)</i></p>	<p><i>close, the candidate writes to the Brother Provincial, giving the motivation for his application for entry into the novitiate. The formation personnel supplement this with a report on the suitability of the postulant. Once a favourable reply has been received from the Brother Provincial, the postulant can begin his novitiate.</i></p>
<p><b>Novitiate</b></p>	<p><b>The Novitiate</b></p>
<p>97 The novitiate is a time of initiation in the requirements of Marist religious life. The novice, helped by the Master and his team, discerns God’s will for him and tests his motivation and aptitudes in light of the commitment that he is contemplating. By living the evangelical counsels, he sets out to follow Christ in the manner of Mary. He experiences the kind of life lived in the Institute and learns to live according to the Constitutions. The choice of topics in the study of Church doctrine is designed to deepen his faith and to bring him to a loving encounter with God. This time of formation prepares the novice for his religious profession, seen as a response to God’s call.</p>	<p>407 The Marist novitiate aims to accompany the novice as he discerns his call to follow Christ in the manner of Mary by consecrating himself to God as a Marist Brother. He is initiated in living Marist religious life in accordance with the Constitutions. The novitiate process is designed to help deepen the novice’s faith, to bring him to a loving encounter with God, and to clarify his motivations and suitability. This time of formation prepares the novice for his religious profession.</p>
<p><i>97.1 The novice is not to be engaged in work or studies that do not contribute directly to his formation. (c 652, 5)</i></p>	<p><i>407.1 The novice is not to be engaged in work or studies that do not contribute directly to his formation. (c 652, 5)</i></p>
<p>98 The novice works at developing both human and Christian virtues. He schools himself to sacrifice and to a complete self-giving to God and to people. He begins to live in intimacy with God, helped by spiritual reading, by meditation, and by sharing reflections on scripture. The celebration of</p>	<p>408 The novice focuses on the development and integration of human, Christian and Marist virtues in his life. He schools himself to the complete gift of self to God and to people through living the evangelical counsels. He continues to deepen his intimacy with God through meditation, spiritual reading, sharing</p>

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<p>the Eucharist, of the Sacrament of Reconciliation, and of the Liturgy of the Hours gives him additional spiritual assistance. By having someone to accompany him on his journey to God, the novice is encouraged to open his heart and to interiorise gospel values. He grows to be more sensitive to the action of the Holy Spirit in his life.</p>	<p>on the Word of God, celebrating the Eucharist, sacrament of Reconciliation, and the Liturgy of the Hours. Accompanied by the Director of Novices (or Novices Master), the novice gradually opens his heart and interiorizes Gospel values. He grows to be more sensitive to the action of the Holy Spirit in his life.</p>
<p>99 In the person and work of Marcellin Champagnat, the Marist spirit is clearly revealed to the novice, who tries to make it his own and to give it his heart's allegiance. He takes as model for his community living the simple life of the first Brothers. Manual work, carried out in the spirit of these first followers of Champagnat, adds its own contribution to a balanced formation. A thorough study is made of the Constitutions, seen as the application of the Gospel to Marist life.</p>	<p>409 In learning about the person and work of Marcellin Champagnat, the character and spirit of the Institute, its purpose, its history and life, the novice tries to make Marist charism and spirituality his own and give his heart to it. The early Brothers are a model for how he can live a simple and fraternal life. Manual work, carried out in the spirit of these first followers of Champagnat, adds its own contribution to a balanced formation. A thorough study is made of the Constitutions, seen as the application of the Gospel to Marist life.</p>
<p>100 The novitiate, under the direction of the Master of Novices, is made in a house established by a written decree of the Brother Superior General. The novitiate lasts at least eighteen months or, at the most, twenty-four months. For it to be valid, twelve months are to be spent in the novitiate community. An absence that goes beyond three months, whether continuous or not, makes the novitiate invalid. An absence that goes beyond a fortnight has to be made good.</p>	<p>410 The novitiate, under the direction of the Director of Novices (or Novices Master), is made in a house established by a written decree of the Brother Superior General. The novitiate lasts at least eighteen months or, at the most, two years. For it to be valid, twelve months are to be spent in the novitiate community. An absence that goes beyond three months, whether continuous or not, makes the novitiate invalid. An absence that goes beyond a fortnight must be made good.</p>
<p><i>100.1 The novitiate house is to be set up in surroundings that are favourable to attaining the goal of this period of formation. It is to be a simple and hospitable place, suited to quiet reflection, to prayer, and to life in community.</i></p>	<p><i>410.1 The novitiate house is to be set up in surroundings that are favourable to attaining the goals of the novitiate. It is to be a simple and hospitable place, suited to quiet reflection, to prayer, and to life in community.</i></p>

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<p><i>100.2 The Brother Provincial can authorise the group of novices to live, for a certain period, in another specified house of the Institute. (c 647, 3)</i></p>	<p><i>410.2 The Brother Provincial can authorize the group of novices to live, for a certain period, in another specified house of the Institute. (c 647, 3)</i></p>
<p><i>100.3 In particular cases, the Brother Provincial can prolong the time of novitiate, but not for more than six months. (c 653, 2)</i>  <i>100.4 The way in which an inter-provincial novitiate is to be conducted is agreed on by the Brothers Provincial concerned.</i></p>	<p><i>410.3 In particular cases, the Brother Provincial can prolong the time of novitiate, but not for more than six months. (c 653, 2)</i>  <i>410.4 The way in which an inter-provincial novitiate is to be conducted is agreed upon by the Brothers Provincial concerned.</i></p>
<p>101 With the consent of the Brother Provincial, the Director of Novices can organize one or more periods of apostolic activity outside the novitiate house.</p>	<p>411 With the consent of the Brother Provincial, the Director of Novices (or Novices Master) can organize one or more periods of community and apostolic activity outside the novitiate house.</p>
<p><i>101.1 At least six months are to be spent in the novitiate before any apostolic activity is undertaken. This work must end at least three months before first profession.</i></p>	<p><i>411.1 At least six months are to be spent in the novitiate before any apostolic activity is undertaken. This work must end at least three months before first profession.</i></p>
<p><i>101.2 To ensure the success of these periods, care must be taken to see to the following:  1 the kind of work engaged in is in harmony with the aim of the Institute, and is adapted to the age and maturity of the novice; 2 the community receiving the novice understands the objectives of this stage of formation, and contributes to them; 3 this stage is made under the direction of the Master of Novices.</i></p>	<p><i>411.2 To ensure the success of these periods, care must be taken to see to the following:  1 the kind of work engaged in is in harmony with the aim of the Institute, and is adapted to the age and maturity of the novice; 2 the community receiving the novice understands the objectives of this stage of formation, and contributes to them; 3 this stage is made under the direction of the Director of Novices (or Novices Master).</i></p>
<p>102 As the novitiate draws to a close, the novice writes to the Brother Provincial, asking to be admitted to profession. The novitiate ends with temporary profession preceded by a retreat.</p>	<p>412 As the novitiate comes to an end, the novice writes to the Brother Provincial, asking to be admitted to profession. In preparation for his profession the novice undertakes a retreat. The novitiate ends with temporary profession.</p>
<p><i>102.1 Three months before the end of the novi-</i></p>	<p><i>412.1 The novice makes his request to be admitted</i></p>

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<p><i>tiate, the novice, in his request to be admitted to profession, gives an account of his life-experience. He sets out the reasons that lead him to give himself to God in the Institute. Along with this request, a report is submitted by the Brother Master of Novices and his team.</i></p>	<p><i>to profession three months before the end of the novitiate. His request gives an account of his life-experience. He sets out the reasons that lead him to give himself to God in the Institute. Along with this request, a report is submitted by the Brother Director of Novices (or Novices Master) and his team.</i></p>
<p><i>102.2 The Brother Provincial fixes the duration of the retreat and the place where the first profession is to be made.</i></p>	<p><i>412.2 The Brother Provincial fixes the duration of the retreat and the place where the first profession is to be made.</i></p>
<p><i>102.3 The Brother Provincial can admit to profession a novice in danger of death. The juridical effects of this profession lapse if the novice recovers.</i></p>	<p><i>412.3 The Brother Provincial can admit to profession a novice in danger of death. The juridical effects of this profession lapse if the novice recovers.</i></p>
<p style="text-align: center;"><b>Post-Novitiate</b></p>	<p style="text-align: center;"><b>The Post-Novitiate</b></p>
<p>103 Until perpetual profession the Brother's formation must be continued in a systematic and balanced way. It is organized with a view to the needs of the Church and of people; it is adapted to the personal capacities of the Brother; and it is in keeping with the charism of the Institute. Throughout this time the Brother steadily deepens PC 18, 1 c 659, 2</p>	<p>413 The aims of Marist Post-Novitiate formation:</p> <ul style="list-style-type: none"> <li>1 to continue to consolidate and deepen the newly professed Brother's sense of his religious consecration, integrated within the reality of his personality, life situation and call to mission;</li> <li>2 to wholly engage the young Brother in a personal, spiritual and professional formation process that prepares him for active involvement in the Marist mission, based in a formative community;</li> <li>3 to undergo the discernment process that leads him to making perpetual profession.</li> </ul>
<p><i>103.1 After the novitiate the formation of the Brother in temporary profession is continued in two stages:</i> <i>1 in a community specifically designed for this</i></p>	<p><i>413.1 Post-novitiate formation occurs in two phases:</i> <i>1 preparation for mission in a formative community specifically constituted for this purpose,</i></p>

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<p><i>purpose, under the direction of a Brother named by the Brother Provincial; 2 in an apostolic community, for the period before perpetual profession.</i></p>	<p><i>under the direction of a Brother named by the Brother Provincial; 2 apostolic apprenticeship, in an apostolic community, for the period before perpetual profession.</i></p>
<p><i>103.3 When circumstances are such that other arrangements have to be made, the Brother Provincial and his Council will examine what is the best way to achieve the objectives aimed at in each stage.</i></p>	<p><i>413.2 The Brother Provincial, or District Superior, and his Council will examine how best to achieve the aims of each phase in determining the appointment of formators, and approving how formation itineraries will be appropriated in the Province or District.</i></p>
<p><b>The First Stage</b></p>	<p><b>The First Phase Formation for mission</b></p>
<p>104 The first stage following the novitiate is directed towards formation for mission. To benefit from this stage, the young Brother has to be capable of harmonising both his studies and his apostolic activities with the life of prayer and with community life. When his life is integrated in this way, the ideal of religious consecration will become more and more a lived reality for him.</p>	<p>414 This first phase focuses on the temporary professed Brother's formation for mission. The process aims to help him to further consolidate the lived reality of his religious consecration learned during the novitiate. He engages himself in a systematic, integrated program of human, Christian, cultural and social learning. In all of this he strives to find a healthy balance between his personal, prayer and community life, his studies and apostolic activities.</p>
	<p><i>414.1 The Provincial or District Superior, and formators will dialogue with each temporary professed Brother to discern how his formation itinerary will be personalized and appropriated.</i></p>
<p><i>104.1 This stage must provide the Brother in temporary profession with courses of theological and professional studies designed to give him competence for the apostolic works of the Institute.</i></p>	<p><i>414.2 The Provincial or District Superior will ensure sufficient time is given for the temporary professed Brother to continue his human, theological, and Marist formation prior to beginning his apostolic apprenticeship. This period will in-</i></p>

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	<i>clude gaining the necessary professional qualification required to competently contribute to the Marist mission.</i>
<i>104.2 During this time the Brother is not to engage in any work nor accept any function that could interfere with his formation. The Superiors are to be attentive to this. (c 660, 2)</i>	<i>414.3 The Superiors are to be attentive that the temporary professed Brother does not engage in any work, nor accept any function, that could interfere with achieving the aims of this phase of formation. (c 660, 2)</i>
<i>104.3 A Brother who is attending formation courses in a Province other than his own, follows the directives agreed on by the Brothers Provincial concerned.</i>	<i>414.4 A Brother who is attending formation in a Province other than his own, follows the directives agreed upon by the Brothers Provincial concerned.</i>
<b>The second Stage</b>	<b>The second Phase Apostolic Apprenticeship</b>
<p>105 The first years of apostolic activity are especially important for the Brother in temporary profession. Living in a suitable community and sharing fully in its life and mission, he continues the work of his own formation in a responsible way.</p> <p>The Brother prepares earnestly for his perpetual profession. He must be assured of personal guidance throughout this stage.</p>	<p>415 Undertaking an apostolic apprenticeship in the Marist mission, the Brother continues the work of his formation by:</p> <ol style="list-style-type: none"> <li>1 applying what he has learned during his preparation for mission;</li> <li>2 reflecting on and learning from his lived experiences;</li> <li>3 developing new insights and skills.</li> </ol> <p>The Provincial or District Superior needs to take care in choosing a suitable formative community for the young Brother that supports and accompanies his period of apostolic apprenticeship.</p> <p>This phase concludes with the Brother preparing for and then choosing to make perpetual profession.</p>
<i>105.1 The Brother Provincial can appoint a Brother who is not the local Superior to accompany the young Brother during this stage. The</i>	<i>415.1 The Brother Provincial can appoint a Brother who is not the local Superior to accompany the young Brother during this stage. The</i>

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<i>community into which he is received must also feel responsible for his formation.</i>	<i>community into which he is received must also feel responsible for his formation.</i>
<i>105.2 Before perpetual profession a suitable time should be given to a more intensive spiritual preparation.</i>	<i>415.2 Before perpetual profession a suitable time (e.g. 3 to 6 months) should be given to a more intensive spiritual preparation.</i>
<b>Formation Personnel</b>	<b>The Formators</b>
<p>106 Each Brother of the Province should show concern for the young men in the formation houses, and for Brothers in temporary profession in the communities. Each gives evidence of his own fidelity by prayer and by an exemplary life. The primary responsibility for formation rests with the major Superiors.</p> <p>107 Since theirs is such a vital role, the Brothers engaged in formation must be competent men, gifted with a rich human and spiritual maturity. They need to be open, able to work as a team, and able to win the confidence of young people. In carrying out their task, they need to stay closely in touch with the Province and the Institute. They choose Mary as the one who can inspire them in their mission. From her, they learn how to accompany those confided to their care - with love, perseverance, and discretion.</p> <p>108 Brothers engaged in formation, especially the Master of Novices, should be men of prayer, skilled in spiritual discernment, and gifted for the work of forming young men to Marist life. Major Superiors are to make sure that these men have suitable preparation and, from time to time, periods of renewal so that they can carry out their task well.</p>	<p>416 Every Brother needs to be conscious of how he can best support and encourage those involved in initial formation, especially through his prayer, presence and the witness of authentically living Marist brotherhood.</p> <p>Because formators play such a vital role in accompanying the formation of candidates, novices or young Brothers, the Provincial or District Superior needs to give special attention to their selection, preparation, pastoral care, and provision of necessary resources and time for renewal.</p>
<i>108.1 The Master of Novices and the Brother who has charge of the post-novitiate stage are to be free of any responsibility that would impede</i>	<i>416.1 The Director of Novices (or Novices Master) and the Brother in charge of Post-novitiate formation must be perpetually professed.</i>

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<p><i>them in carrying out their task. They must be at least ten years perpetually professed. (c 651)</i></p>	<p><i>Formators need to be free of any responsibility that would impede them in effectively carrying out their role. (c 651)</i></p>
<p><b>Ongoing Formation</b></p>	<p><b>The Ongoing Formation</b></p>
	<p>417 Throughout his live, it is the responsibility of each Brother to give priority to his ongoing formation to attend to:</p> <ol style="list-style-type: none"> <li>1 the ever-renewed calls of God that arise in the authentic living out of our vocation in the world and in the Church;</li> <li>2 the issues associated with our different life stages and fraternal life;</li> <li>3 the further development of competencies, understandings and skills associated with the mission.</li> </ol> <p>The process of ongoing formation is personal and communal. Formation occurs in the context of communal discernment where the aim is to bring about change in the whole community and not just individuals.</p>
<p><i>110.1 Community is the best setting for the exercise of co-responsibility in the on-going formation of each of its members. The mutual support given here encourages each Brother in his efforts to develop.</i></p>	<p><i>417.1 A process of dialogue and discernment will need to take place between a Brother and the Provincial or District Superior when opportunities arise for further specialized study, training, renewal or ongoing formation.</i></p>
<p><i>110.2 True to the Church's mission and to the mission of the Institute, we ensure that on-going formation stresses three priorities: catechesis, work for justice, and the cultural reality of the mass media in society today.</i></p>	<p><i>417.2 True to the mission of the Church and our Institute, we ensure that on-going formation stresses four priorities:</i></p> <ol style="list-style-type: none"> <li><i>1 Spirituality and contemplative living;</i></li> <li><i>2 Education, catechesis &amp; evangelization;</i></li> <li><i>3 pastoral ministry &amp; social work;</i></li> </ol>

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	<i>4 justice, advocacy and children's rights.</i>
<p><i>164.2 In the different countries and cultures where we are active in the apostolate, we keep up to date our knowledge of the Founder, of the first Brothers, and of the history of the Institute, so that we can maintain, deepen, and develop our spiritual heritage. The Brothers Provincial and the Superiors of Districts have a special responsibility in this regard. (c 578)</i></p>	<p><i>417.3 In the different countries and cultures where we are active in the apostolate, we keep up to date our knowledge of the Founder, of the first Brothers, and of the history of the Institute, so that we can maintain, deepen, and develop our spiritual heritage. The Brothers Provincial and the Superiors of Districts have a special responsibility in this regard. (c 578)</i></p>
<p><i>164.3 Personally, or in community, we read the publications and documents of the Institute, especially the Circulars of the Superiors. Such reading helps us to know and love our religious family better.</i></p>	<p><i>417.4 Personally, or in community, we read the publications and documents of the Institute, especially the Circulars of the Superiors. Such reading helps us to know and love our religious family better.</i></p>
<p>109 Marcellin Champagnat devoted himself to developing the gifts and talents of the first Brothers. Following his lead, the major Superiors must make available to each Brother the suitable means of furthering or updating his formation in spiritual, doctrinal, and professional fields.</p>	<p>418 It is very important that Major Superiors make available to each Brother the suitable means of furthering or updating his formation in spiritual, doctrinal, and professional fields, in accordance with the priorities of the Institute..</p>
<p><i>109.1 The Brother Provincial sees to it that each Brother has the opportunities needed for his on-going formation. The Formation plan provides for programmes suited to the different groups and adapted to local cultures. (c 661)</i></p>	<p><i>418.1 Each Administrative unit will develop an ongoing formation plan that seeks to achieve the aims of this stage. The plan is to be adapted to the local cultures, needs and priorities of different individuals and groups. (c 661)</i></p>
<p><i>109.1 The Brother Provincial sees to it that each Brother has the opportunities needed for his on-going formation. The Formation plan provides for programmes suited to the different groups and adapted to local cultures. (c 661)</i></p>	<p><i>418.2 The Brother Provincial ensures that each Brother has the opportunities and resources needed for his on-going formation.</i></p>
<p><i>109.2 Major Superiors have a duty to provide the</i></p>	<p><i>418.3 Major Superiors will be attentive to pro-</i></p>

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<p><i>formation required by men who serve in a position of authority.</i></p>	<p><i>viding the formation required for those who serve in the roles of community and ministry leadership.</i></p>
<p><i>109.3 In a process of discernment with the Brother Provincial, and in accord with him, the Brother selects the area of specialization or study that best suits his talents and the apostolic mission of the Province.</i></p>	<p><i>418.4 The Brother Superior General and his Council periodically organises international programs for certain roles and services within the Institute. Where appropriate these programs will offer an experience of shared formation between Brothers and lay Marists.</i></p>
<p><i>109.4 Marist Centres of spirituality offer the Brothers the chance to rediscover their Marist vocation and to renew their apostolic enthusiasm. These Centres must respond to the needs of the times and the current hopes of the Church.</i></p> <p><i>109.5 The Brother Superior General, with his Council, organizes periodically specific courses for certain functions and services.</i></p> <p><i>109.6 Our Lady of the Hermitage is the shrine of our Marist origins. The Centre d'Accueil offers the Brothers and laity the opportunity of experiencing a renewal in the spirit of the Founder and of the first Brothers.</i></p>	<p><i>418.5 The Superior General and his Council will resource Centres of Marist spirituality that offer Brothers and Lay Marists the opportunity to renew or deepen their Marist vocations and sense of mission, and relive the journey of the Founder and the early Brothers.</i></p> <p><i>These Centres will regularly evaluate their service how best to respond to the needs of the times and the priorities of the Institute.</i></p>
<p><i>164.1 To promote a better knowledge of our origins and of our spirituality, the Brother Superior General and his Council promote and coordinate research into the life, work, and times of the Founder, and into the history of the Institute. (PC 2, 1; cf 137.10)</i></p>	<p><i>418.6 To promote a better knowledge of our origins and of our spirituality, the Brother Superior General and his Council promote and co-ordinate research into the life, work, and times of the Founder, and into the history of the Institute. (cf 137.10)</i></p>

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<b>ADMISSION TO THE INSTITUTE AND TO RELIGIOUS PROFESSION</b>	<b>ADMISSION TO THE INSTITUTE AND TO RELIGIOUS PROFESSION</b>
<p>111 In admitting candidates to the Institute, we follow the prescriptions of the Code of Canon Law. The Brothers assigned to admit candidates use their prudent judgement in giving entry to those who give evidence of an authentic call from God and of a sincere desire to respond. Those who admit candidates do so in accordance with the criteria of the Formation Guide.</p>	<p>419 In admitting candidates to the Institute, we follow the prescriptions of the Code of Canon Law. The Brothers responsible for admitting candidates, choose those who give evidence of an authentic call from God and a sincere desire to respond to that call, in accordance with the criteria of the Formation Guide.</p>
<b>Admission to the Novitiate</b>	<b>Admission to the Novitiate</b>
<p>112 Permission to enter the novitiate is given by the Brother Provincial. He needs to be satisfied that the postulant has good judgement, sufficient health, a feeling for religion, and the ability to live in community, as well as the other dispositions needed to become a Marist Brother.</p>	<p>420 Permission to enter the novitiate is given by the Brother Provincial. He needs to be satisfied that the postulant has good judgement, satisfactory health, practicing faith, the ability to live in community, and is free of any financial debts or other obligations. The candidate needs to have the dispositions and maturity needed to undertake the life of a Marist Brother.</p>
<p><i>112.1 To enter the novitiate, the postulant must be a layman, and must be at least seventeen years of age.</i></p>	<p><i>420.1 To enter the novitiate, the postulant must be at least seventeen years of age, and a layman.</i></p>
<p><i>112.2 The Master of novices decides on the practical details connected with the beginning of the novitiate. At this time the new novice is given a copy of the Constitutions.</i></p>	<p><i>420.2 The Director of Novices (or Novices Master) decides on the practical details connected with the beginning of the novitiate. At this time, the new novice is given a copy of the Constitutions</i></p>
<b>Admission to Profession</b>	<b>Admission to Profession</b>
<p>113 The Brother Provincial, with the consent of his Council, grants admission to temporary or perpetual profession. This must be confirmed</p>	<p>421 The Brother Provincial, after a vote of his council, grants admission to temporary or perpetual profession. This must be confirmed by</p>

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<p>by the Brother Superior General. Temporary profession is made for one or three years. The period of temporary profession must last at least four years. It terminates in perpetual profession.</p>	<p>the Brother Superior General. (c 656; 658) Temporary profession is made for one or three years. The period of temporary profession must last at least four years. It terminates in perpetual profession. (c 655) When the period for which the temporary profession was made has been completed, the Brother who freely asks, and is judged suitable, is to be admitted to a renewal of profession; otherwise, the Brother is to leave.</p>
<p><i>113.1 Before profession the novice or Brother makes a written application to the Brother Provincial for admission, giving reasons for his request. If it is possible, the Brother Provincial makes known his reply in a personal interview.</i></p>	<p><i>421.1 Before profession the novice or Brother makes a written application to the Brother Provincial for admission, giving reasons for his request. If it is possible, the Brother Provincial makes known his reply in a personal interview</i></p>
<p><i>113.2 For temporary profession to be valid:</i>  <i>1 the novice must be at least eighteen years old;</i>  <i>2 he must have made a valid novitiate;</i>  <i>3 the admission must have been made freely by the Brother Provincial and his Council;</i>  <i>4 the profession must be expressly stated and made without force, grave fear, or deceit;</i>  <i>5 it must be received by the Brother Provincial or his delegate in the name of the Brother Superior General. (c 656)</i></p>	<p><i>421.2 For temporary profession to be valid:</i>  <i>1 the novice must be at least eighteen years old;</i>  <i>2 he must have made a valid novitiate;</i>  <i>3 the admission must have been made freely by the Brother Provincial and his Council;</i>  <i>4 the profession must be expressly stated and made without force, grave fear, or deceit;</i>  <i>5 it must be received by the Brother Provincial or his delegate in the name of the Brother Superior General. (c 656)</i></p>
<p><i>113.3 For perpetual profession to be valid, in addition to the requirements listed in the previous statute, the following are needed:</i>  <i>1 the Brother must have completed at least his twenty-fourth year;</i>  <i>2 the Brother has been in temporary profession for at least four years.</i></p>	<p><i>421.3 For perpetual profession to be valid, in addition to the requirements listed in the previous statute, the following are needed:</i>  <i>1 the Brother must have completed at least his twenty-fourth year;</i>  <i>2 the Brother has been in temporary profession for at least four years.</i></p>

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<i>Perpetual profession may be anticipated by the Brother Provincial, but not by more than three months. (c 658)</i>	<i>Perpetual profession may be anticipated by the Brother Provincial, but not by more than three months. (c 658)</i>
<i>113.4 The Brother must spend at least two years of apostolic life in a Marist community before he is admitted to perpetual profession.</i>	<i>421.4 The Brother must spend at least two years of apostolic life in a Marist community before he is admitted to perpetual profession.</i>
<i>113.5 When a Brother in temporary vows asks to renew his profession or to make a life-long commitment, the Brothers who know him, especially those of his own community, give their impressions of him in writing, sending their report to the Brother Provincial at the appropriate time. They should comment on the external aspects of the personal life of the Brother, his life in community and in the apostolate. (cf 150.2.1;165.1)</i>	<i>421.5 When a Brother in temporary vows asks to renew his profession, or to make Perpetual profession, the Brothers who know him, especially those of his own community, give their impressions of him in writing, sending their report to the Brother Provincial at the appropriate time. They should comment on the external aspects of the personal life of the Brother, his life in community and in the apostolate. (cf 538.2.1)</i>
<i>113.6 A year of temporary profession is generally calculated as the time from one annual retreat to the next. For any other situation, the authorization of the Brother Provincial is required.</i>	<i>421.6 A year of temporary profession is generally calculated as the time from one annual retreat to the next. For any other situation, the authorization of the Brother Provincial is required.</i>
<i>113.7 In exceptional cases, the Brother Superior General can prolong the period of temporary profession up to nine years. (c 657,2)</i>	<i>421.7 In exceptional cases, the Brother Superior General can prolong the period of temporary profession up to nine years. (c 657,2)</i>
<i>113.8 Records of admission to the novitiate and to the different professions must be sent to the Secretary General without delay. The Secretary General will supply the appropriate forms.</i>	<i>421.8 Records of admission to the novitiate and to the different professions must be sent to the Secretary General without delay. The Secretary General will supply the appropriate forms.</i>
<i>113.9 At the request of the Brother Provincial and his Council, the Brother Superior General can, without requiring that the novitiate be made over again, re-admit a member of the Institute who, at the end of his novitiate or after profession, has legitimately left us. The Brother Superior General</i>	<i>421.9. At the request of the Brother Provincial and his Council, the Brother Superior General can, without requiring that the novitiate be made over again, re-admit a member of the Institute who, at the end of his novitiate or after profession, has legitimately left us. The Brother Superior General</i>

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<p><i>will decide on the length of probation time needed before temporary profession is made, and also on the length of time to be spent in temporary vows before perpetual profession. (c 690; cf 137.3.8)</i></p>	<p><i>will decide on the length of probation time needed before temporary profession is made, and also on the length of time to be spent in temporary vows before perpetual profession. (c 690; cf 526.2.1)</i></p>
<p><b>Profession and vows</b></p>	<p><b>Profession and vows</b></p>
<p>114 The profession formula will contain the following elements: I, Brother .... freely and voluntarily, make into your hands, Brother Superior General, (OR Brother ....., delegate of Brother Superior General) profession of the evangelical counsels by the vows of chastity, poverty, and obedience, for one year (OR for three years, OR for my whole life), according to the Constitutions of the Institute of the Little Brothers of Mary (OR the Marist Brothers of the Schools). If the Brother wishes to add a personal introduction and/or conclusion to this formula, such addition must be approved beforehand by the Brother Provincial.</p>	<p>422 The profession formula needs to contain the following elements: I, Brother .... freely and voluntarily, make into your hands, Brother Superior General, (OR Brother ....., delegate of Brother Superior General) profession of the evangelical counsels by the vows of chastity, poverty, and obedience, for one year (OR for three years, OR for my whole life), according to the Constitutions of the Institute of the Little Brothers of Mary (OR the Marist Brothers of the Schools). If the Brother wishes to add a personal introduction and/or conclusion to this formula, such addition must be approved beforehand by the Brother Provincial.</p>
<p>170 When we arrive at an age when we see more clearly the harmony between our personal vocation and our belonging to the religious family that has nourished us with its life, we may ask, when the Holy Spirit so moves us, to make the vow of stability. This step expresses our longing to reproduce in our own lives the fidelity that God shows towards us, and to express our gratitude to the Virgin Mary and to the Institute. We also wish to re-affirm, in the presence of our Brothers, our desire to live the Marist ideal with generosity. By this vow, we commit ourselves to mark our fidelity to the Lord by an even closer attachment to Him, and to do all that we can to make our communities more fraternal, more fervent, more favourable to the spiritual growth of our Brothers and to the awakening of vocations. We</p>	<p>423 When we arrive at an age when we see more clearly the harmony between our personal vocation and our belonging to the religious family that has nourished us with its life, we may ask, when the Holy Spirit so moves us, to make the vow of stability. This step expresses our longing to reproduce in our own lives the fidelity that God shows towards us, and to express our gratitude to the Virgin Mary and to the Institute. We also wish to re-affirm, in the presence of our Brothers, our desire to live the Marist ideal with generosity. By this vow, we commit ourselves to mark our fidelity to the Lord by an even closer attachment to Him, and to do all that we can to make our communities more fraternal, more fervent, more favourable to the spiritual growth of our Brothers and to the awakening of vo-</p>

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<p>also commit ourselves to do all that we can to lead the Institute to follow the direction of the Founder’s charism. In addition, we undertake to persevere, even in circumstances of greatest difficulty for ourselves and our religious family.</p>	<p>cations. We also commit ourselves to do all that we can to lead the Institute to follow the direction of the Founder’s charism. In addition, we undertake to persevere, even in circumstances of greatest difficulty for ourselves and our religious family.</p>
<p><i>170.1 We may take the vow of stability after ten years of perpetual profession. We ask permission of the Brother Provincial, who informs the Brother Superior General so that he may confirm it. (cf 150.1.1)</i></p>	<p><i>423.1 We may take the vow of stability after ten years of perpetual profession. We ask permission of the Brother Provincial, who informs the Brother Superior General so that he may confirm it. (cf 538.1.6)</i></p>
<p><i>170.3 The vow of stability is made during a Eucharist attended by all the community. Before receiving Holy Communion, the Brother pronounces the following formula, or one like it: “Lord Jesus, I adore you here present in the Eucharist. I wish to mark my perseverance by an ever-deepening attachment to the Father; to work to create communities that encourage the spiritual growth of my Brothers and serve to awaken vocations; to make your Mother known and loved; to uphold the aim and spirit of my religious family, according to its Constitutions. In this spirit, I MAKE THE VOW OF STABILITY IN THE INSTITUTE OF THE LITTLE BROTHERS OF MARY (or THE MARIST BROTHERS OF THE SCHOOLS). Lord Jesus, by your Body and Blood, which I am about to receive, be pleased to accept the vow I have just made.”</i></p>	<p><i>423.2 The vow of stability is made during a Eucharist attended by all the community. Before receiving Holy Communion, the Brother pronounces the following formula, or one like it: “Lord Jesus, I adore you here present in the Eucharist. I wish to mark my perseverance by an ever-deepening attachment to the Father; to work to create communities that encourage the spiritual growth of my Brothers and serve to awaken vocations; to make your Mother known and loved; to uphold the aim and spirit of my religious family, according to its Constitutions. In this spirit, I MAKE THE VOW OF STABILITY IN THE INSTITUTE OF THE LITTLE BROTHERS OF MARY (or THE MARIST BROTHERS OF THE SCHOOLS). Lord Jesus, by your Body and Blood, which I am about to receive, be pleased to accept the vow I have just made.”</i></p>
<p><b>LEAVING THE INSTITUTE</b></p>	<p><b>LEAVING THE INSTITUTE</b></p>
<p>116 Once the time of his profession has expired, a Brother in temporary vows is free to leave the Institute. He should do so only after due prayer and reflection. If, during the time of his temporary profession,</p>	<p>424 Once the time of his profession has expired, a Brother in temporary vows is free to leave the Institute. He should do so only after due prayer, discernment and dialogue with his Provincial or District Leader.</p>

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<p>a Brother asks to leave the Institute for some serious reason, he can obtain an indult to leave from the Brother Superior General, with the consent of his Council.</p> <p>The Brother Provincial, after consulting his Council, can, for just reasons, exclude a Brother from making a subsequent profession on the completion of a temporary profession.</p> <p>A Brother in perpetual profession must not ask for a dispensation except for very grave reasons that have been maturely thought over in the presence of the Lord. He then makes his request to the Brother Superior General, who passes it on to the Holy See, with his advice and that of his council. (cf 137.2)</p>	<p>If, during the time of his temporary profession, a Brother asks to leave the Institute for some serious reason, he can obtain an indult to leave from the Brother Superior General, with the consent of his Council. The Brother Provincial, after consulting his Council, can, for just reasons, exclude a Brother from making a subsequent profession on the completion of a temporary profession. A Brother in perpetual profession must not ask for a dispensation except for very grave reasons that have been maturely thought over in a process of prayer, discernment and dialogue. He then makes his request to the Brother Superior General, who passes it on to the Holy See, with his advice and that of his council. (cf 526.1.1)</p>
<p><i>116.1 A Brother who has reached the point of wanting to leave the Institute will arrange matters through his Brother Provincial.</i></p>	<p><i>424.1 A Brother who has reached the point of wanting to leave the Institute will arrange matters through his Brother Provincial.</i></p>
<p><i>116.2 An indult to leave, legitimately granted and notified to the Brother, carries with it, by virtue of the law itself, the dispensation from vows and from all obligations arising from profession, unless it be rejected by the Brother at the time of notification. (c 692)</i></p>	<p><i>424.2 An indult to leave, legitimately granted and notified to the Brother, carries with it, by virtue of the law itself, the dispensation from vows and from all obligations arising from profession, unless it be rejected by the Brother at the time of notification. (c 692)</i></p>
<p><b>Other Cases of Separation</b></p>	<p><b>Other Cases of Separation</b></p>
<p>117 In matters concerning separation from the Institute, we follow the prescriptions of Canon Law. The separation may be by transfer to another Institute, by exclaustation, by leaving, or by being sent away.</p>	<p>425 In matters concerning separation from the Institute, we follow the prescriptions of Canon Law. The separation may be by transfer to another Institute, by exclaustation, by leaving, or by dismissal.</p>
<p><i>117.1 An exclaustated Brother provides for his own needs. If difficulties arise, he should make his situation known to the Brother Provincial, who, with his Council, decides on how the Province can help.</i></p>	<p><i>425.1 An exclaustated Brother provides for his own needs. If difficulties arise, he should make his situation known to the Brother Provincial, who, with his Council, decides on how the Province can help.</i></p>

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<p><i>117.2 The Institute should not overlook its duty of charity towards those who have left us. Although such Brothers cannot ask for any recompense for the services they have given, the Institute will help them, materially and spiritually, to establish themselves in some other way of life. We should maintain bonds of friendship with former members of the Institute. (c 702)</i></p>	<p><i>425.2 The Institute should not overlook its duty of charity towards those who have left us. Although such Brothers cannot ask for any recompense for the services they have given, the Institute will help them, materially and spiritually, to establish themselves in some other way of life. We should maintain bonds of friendship with former members of the Institute. (c 702)</i></p>
	<p><b>Dismissal of Members</b></p>
	<p>426 In following the prescriptions of Canon Law, a Brother can be dismissed from the Institute if he habitually neglects the obligations of consecrated life; repeatedly violates his sacred bonds; obstinately disobeys the lawful orders of Superiors in grave matters; causes grave scandal arising from his culpable behavior; or the obstinate attachment to, or diffusion of, teachings condemned by the magisterium of the Church.</p>
	<p><i>426.1 In the case of the dismissal of a Brothers, the Provincial or District Leader is to follow the process prescribed in Canon Law:</i></p> <p><i>1 the Brother being dismissed is to be notified in writing and in person of the process, and his right to a defence (cf 538.1.4);</i></p> <p><i>2 all the acts and appropriate documentation are to be sent to the Superior General (cf 538.2.3);</i></p> <p><i>3 the Brother Superior General, with a secret vote of his Council, will decide whether the Brother is to be dismissed (cf 526.3.9);</i></p> <p><i>4 if it is decided to dismiss the Brother, a decree of dismissal is to be drawn up and sent to the Holy See to be confirmed.</i></p>

<b>CURRENT TEXT (1986 - 2009)</b>	<b>NEW PROPOSAL 2017</b>
<p style="text-align: center;"><b>CHAPTER 9-10 GOVERNMENT ADMINISTRATION</b></p>	<p style="text-align: center;"><b>CHAPTER 5 OUR ORGANIZATION AS BROTHERS THE GOVERNMENT OF THE INSTITUTE</b></p>
<p style="text-align: center;"><b>GOVERNMENT OF THE INSTITUTE</b></p>	<p style="text-align: center;"><b>SERVING MARIST LIFE AND MISSION</b></p>
<p style="text-align: center;"><b>Service of authority</b></p>	<p style="text-align: center;"><b>The authority as Service</b></p>
<p>118. Christ, our principle of unity and peace, received all authority from the Father, yet He chose to take the form of a slave. He, in turn, transmitted His authority to the Church through the Apostles. From the ranks of the People of God, some are chosen for the role of teaching, sanctifying, and governing, so that everyone may be helped to fulfil the plan of God.</p> <p>Our Superiors share in this role in the Church by exercising the service of authority, which draws the efforts of the Brothers into unity, and which inspires, directs, and sometimes corrects these efforts to make them accord with the purpose of the Institute.</p>	<p>501 Christ, who received all authority from the Father, took on the form of a slave and washed the feet of his disciples, leaving them a new model of authority as service.</p> <p>Like Mary in the early Church, Marcellin accompanied the first Brothers with personal interest, sensitivity, and equanimity.</p> <p>Brothers among their Brothers, those called to exercise this service seek, like the Lord Himself, “to serve rather than be served”, in accord with the purposes of the Institute. In this spirit, they have the right to command when it is necessary to do so. But above all his role is to promote listening and fraternal dialogue, to build up genuine brotherhood, sowing the Good News.</p>
<p style="text-align: center;"><b>Co-responsibility and Subsidiarity</b></p>	<p style="text-align: center;"><b>Co-responsibility, subsidiarity and solidarity</b></p>
<p>119 By our religious profession, we become co-responsible for the Institute. This co-responsibility finds expression in the different tasks entrusted to us, and develops within the structures set up by our proper law.</p> <p>By the principle of subsidiarity, the limits of the</p>	<p>502 In our communities with their brotherly and apostolic spirit, we all feel co-responsible for the life and mission of the Institute. We contribute our skills and talents, our competence and creativity in the various levels and structures of shared leadership of the Institute.</p>

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<p>powers proper to each level are defined and respected. The governing body makes the decisions that lie within its competence, as defined by the Constitutions. Only when a situation demands it, will a higher level of authority intervene. In this way, the rights and duties of people and of communities are respected. Such a way of acting encourages our participation in carrying out the mission of the Institute.</p>	<p>Our proper law defines the powers of each level of authority. Governing bodies take decisions that lie within their competence, respecting the roles of others, and always remaining open to collaboration. Only when a situation requires it, will a higher level of authority intervene.</p>
<p><i>Explanatory Note I on the PROPER LAW of the Institute (cf 119)</i>  <i>In the Institute, the legislative bodies are the General Chapter and the Provincial Chapter. They establish the law, either directly or through a major Superior. The proper law is made up of the Constitutions approved by the Holy See, and the Statutes, Norms, and Rules of Procedure approved by the authorities of the Institute.</i></p>	<p><i>502.1 In the Institute, the legislative bodies are the General Chapter and the Provincial Chapter. They establish the law, either directly or through a major Superior. The proper law is made up of the Constitutions approved by the Holy See, and the Statutes, Norms, and Rules of Procedure approved by the authorities of the Institute. (cf 515.3 and 4; 526.3.14; 530.2; 538.2.16)</i></p>
<p><b>The Superiors</b></p>	<p><b>The services of government and animation</b></p>
<p>123 The major Superiors are the Brother Superior General, the Brother Vicar General, and the Brothers Provincial.</p>	<p>503 The Major Superiors are the Brother Superior General, the Brother Vicar General and the Brothers Provincial.</p>
<p><i>123.1 In those Provinces that have received the explicit approval of the Brother Superior General, (cf 143.7) the Brothers Vicar provincial and District Superiors with ordinary vicarial jurisdiction are also Major Superiors (c 620).</i></p>	<p><i>503.1 In those Provinces that have received the explicit approval of the Brother Superior General, (cf 532.3) the Brothers Vicar provincial and District Superiors with ordinary vicarial jurisdiction are also Major Superiors (c 620).</i></p>
	<p><i>503.2 For the better conduct of their mission, Superiors might delegate some roles and responsibilities to other people, bodies, and entities. Proper law will describe the delegation with its respective roles and powers.</i></p>

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	<i>503.3 In matters of life and mission shared with lay people, they may be delegated as legal of-fice-holders.</i>
	<b>Community Leaders</b>
	<i>503.4 Community Leaders fulfil the roles that Canon Law assigns to the Superior of a community. (c 608)</i>
<b>Those in charge of apostolic works</b>	<b>Leaders of apostolic works</b>
<p><i>153.2 The Director of an apostolic work is a person at the service of the mission and the members of the educational community, who offers to each his/her collaboration, advice and the support of his/her authority.</i></p> <p><i>The Director governs with the aid of a Council and other leaders. All are the principal animators of the apostolic spirit of the work and of Marist values.</i></p> <p><i>The Brother Provincial decides on the manner of appointment, the term of the mandate, and the powers to be allocated. The same holds true for other posts of responsibility, such as economer, councillor, and others (cf 150.2.16).</i></p> <p><i>These persons take care that the work functions well, avoid ostentation, and see to it that Marist simplicity is in evidence.</i></p> <p><i>They keep in mind that their decisions may involve the responsibility of the Institute. They act with all necessary prudence and within the strict limits of the powers given them.</i></p> <p><i>Those of them who are Brothers are subordinate to the Superior of their community in everything that concerns their state as religious.</i></p>	<p><i>503.5 The Director of an apostolic work is a person at the service of the mission and the members of the educational community, who offers to each his/her collaboration, advice and the support of his/her authority.</i></p> <p><i>The Director governs with the aid of a Council and other leaders. Together they are the principal animators of the apostolic spirit of the work and of Marist values.</i></p> <p><i>The Brother Provincial decides on how the Director is appointed, the term of the mandate, and the powers to be allocated. The same holds true for other posts of responsibility, such as finance officer, councillor, and others. (cf 538.2.17)</i></p> <p><i>These persons take care that the work functions well, avoid ostentation, and see to it that Marist simplicity is in evidence.</i></p> <p><i>They keep in mind that their decisions may involve the responsibility of the Institute. They act with all necessary prudence and within the strict limits of the powers given.</i></p> <p><i>Those of them who are Brothers are subordinate to the Community Leader in everything that concerns their state as religious.</i></p>
124 The Superiors have a Council which they	504 The Superior General, Brothers Provin-

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<p>must convene at regular intervals. With the help of their Council, they govern according to Canon Law and the law proper to the Institute. The Statutes indicate the cases where they act collegially with their Council, and those where they cannot act without the consent or advice of this Council.</p>	<p>cial and Community Leaders have a Council which they must convene at regular intervals. With the help of their Council, they animate and govern according to Canon Law and the law proper to the Institute. The Statutes indicate the cases where they act collegially with their Council, and those where they cannot act without the consent or advice of this Council.</p>
<p><i>Explanatory Note II on the Superior and his Council (cf 124)</i>  <i>It is always the Superior who performs the juridical act. He can do this in several ways:</i>  <i>1 He can act alone, if the act lies within the limits of his own powers.</i>  <i>2 If the Law requires the advice of his Council, the Superior must seek this advice. Although he is not obliged to follow such advice, nevertheless, except for serious reasons, he must not act against advice unanimously agreed on by his Council.</i>  <i>Except when important matters are treated, he does not need to convoke the Council, but he must consult every member.</i>  <i>3 When the Law requires that the Superior needs the consent of his Council, he must convoke it. When the question has been examined, the Council's decision is normally taken by an absolute majority of the votes of the Councillors present. The Superior does not vote, since it is understood that he is asking for the Council's consent.</i>  <i>4 When the Law prescribes that the Superior act collegially with his Council, he must convoke it. The act is collegial when the Superior and the Councillors act together with equal right. The decision is taken by an absolute majority of the votes of those present. In matters other than elections, if, after two ballots, the votes remain equally divided, the Superior, as president of the</i></p>	<p><i>504.1 It is always the Superior who performs the juridical act. He can do this in several ways:</i>  <i>1 He can act alone, if the act lies within the limits of his own powers.</i>  <i>2 If the Law requires the advice of his Council, the Superior must seek this advice. Although he is not obliged to follow such advice, nevertheless, except for serious reasons, he must not act against advice unanimously agreed on by his Council.</i>  <i>Except when important matters are treated, he does not need to convoke the Council, but he must consult every member.</i>  <i>3 When the Law requires that the Superior needs the consent of his Council, he must convoke it. When the question has been examined, the Council's decision is normally taken by an absolute majority of the votes of the Councilors present. The Superior does not vote, since it is understood that he is asking for the Council's consent.</i>  <i>4 When the Law prescribes that the Superior act collegially with his Council, he must convoke it. The act is collegial when the Superior and the Councilors act together with equal right. The decision is taken by an absolute majority of the votes of those present.</i>  <i>In matters other than elections, if, after two ballots, the votes remain equally divided, the Superior, as president of the college, can break the tie</i></p>

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<i>college, can break the tie with a casting vote. (c 113-128; c 617-631)</i>	<i>with a casting vote. (c 113-128; c 617-631)</i>
	<i>504.2 Besides these Councils, there should be other bodies to involve people and gain their advice, making them feel co-responsible for the running of the Institute. (c 632-633)</i>
<b>ADMINISTRATIVE UNITS</b>	<b>UNITS OF LIFE AND MISSION</b>
128 In addition to its function as a structure of government, an administrative unit constitutes a broad community of life, of prayer, and of apostolic work. It brings the presence of the Institute into local Churches, and remains united to the Brother Superior General who links it to the universal Church.	505 More than its function as a structure of government, an administrative unit constitutes a broad community of life, of prayer, and of apostolic work. It brings the presence of the Institute into local Churches, and remains united to the Brother Superior General who links it to the universal Church.
125 Our Institute is divided into Provinces and Districts set up by the Brother Superior General and his Council.	506 Our Institute is divided into Provinces and Districts set up by the Brother Superior General and his Council. (cf 526.3.10)
	<i>506.1 The administrative units of a particular geographic area constitute a Region, officially instituted by the Brother Superior General with his council (cf. 526.3.10). Within the Region, the Administrative Units establish close links of collaboration, solidarity and interdependence, and to extend their brotherhood to other areas of the Institute in order to fashion, along with the General Government, an Institute that lives and operates as an international body, present and engaged in each local context.</i>
<i>125.1 Provinces and Districts which have common interests are free to work together. This may require the drawing up of Statutes, which, if nec-</i>	<i>506.2 Provinces and Districts which have common interests are free to work together. This may require the drawing up of Statutes, which, if nec-</i>

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<p><i>essary, will be approved by the Brother Superior General in the case of aspects which are not clearly in accord with the Constitutions and the Statutes. (cf 137.4.13)</i></p>	<p><i>essary, will be approved by the Brother Superior General. (c 526.3.12)</i></p>
<p><i>125.2 If the number of Brothers in an administrative unit becomes too small, the Brother Superior General, after having consulted those in charge, may take the initiative of joining it to another, or of bringing it under the General Administration. (cf 137.4.1)</i></p>	<p><i>506.3 For the sake of their vitality, administrative units may join with another unit or become dependent on the General Government, with the prior agreement of the respective leaders, either at the initiative of the Brother Superior General or at the request of the Provincial and his Council. (cf 526.3.10)</i></p>
<p>126 The Province is an administrative unit composed of a number of houses whose personnel and material resources are sufficient to assure an autonomous existence. It is governed by a Provincial Superior.</p>	<p>507 A Province is an administrative unit composed of a number of houses whose personnel and material resources are sufficient to assure an autonomous existence. It is governed by a Provincial Superior. (</p>
	<p><i>507.1 With the approval of the Brother Superior General, a Province may contain Vice-provinces, as internal demarcations (cf 526.3.10). A Vice-Province is governed by a Provincial Vicar, according to the statute approved by the Brother Superior General with his council. (cf. 526.3.12, 538.2.13)</i></p>
<p>127 The District is an administrative unit comprising a group of houses bound by common interests, but not having the requirements necessary to become a Province. It depends directly on the Superior General or on the Provincial Superior, and is governed by a District Superior.</p>	<p>508 The District is an administrative unit comprising a group of houses bound by common interests, but not having the requirements necessary to become a Province. It depends directly on the Superior General or on the Provincial Superior, and is governed by a District Superior.</p>
<p><i>127.1 The District Superior governs according to the Statute approved by the Brother Superior General. (cf 137.4.13; 150.2.19)</i></p>	<p><i>508.1 The District Superior governs according to the Statute approved by the Brother Superior General. (cf 526.3.12; 538.2.13)</i></p>

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	<p><i>508.2 At the administrative level, the Brothers and houses of a District constitute a unit at the level of the Institute, and are considered part of the Region where they are geographically.</i></p>
<p>129 The community is the basic cell of the Institute. It lives in a house lawfully established by the Brother Provincial with the written consent of the Bishop of the diocese. The community is directed by a Superior. The closing of a house requires the assent of the Brother Superior General, after consultation with the Bishop.</p>	<p>509 The community is the basic cell of the Institute. It lives in a house lawfully established by the Brother Provincial with the written consent of the Bishop of the diocese. The community is directed by a Community Leader. The closing of a house requires the assent of the Brother Superior General, after consultation with the Bishop.</p>
	<p><i>509.1 In Canon Law, the term “house” is linked to a “religious community” with the “apostolic work” it conducts. By analogy, the procedures as described also apply to:</i></p> <p><i>1 a “house” where a religious community resides but with no associated apostolic work;</i></p> <p><i>2 and a “house”, the seat of an apostolic work of the Institute without any specific local community, for whatever reason.</i></p>
<p><i>129.1 Whenever a house is established, a contract will be drawn up between the Province, or the District dependent on the Brother Superior General, and the other authorities responsible for the foundation. (cf 150.2.14)</i></p>	<p><i>509.2 For the foundation of a house together with another institution, a contract is established between the Province, or the District dependent of the Brother Superior General, and the responsible authorities of the other institution. (cf 538.2.18)</i></p>
<p><i>129.2 Certain houses depend directly on the General Administration and do not form part of any Province. Their immediate major Superior is the Brother Superior General. They have a special Statute approved by the Brother Superior General. (cf 137.4.13)</i></p>	<p><i>509.3 Certain houses depend directly on the General Government and do not form part of any Province. Their immediate major Superior is the Brother Superior General. They have a special Statute approved by the Brother Superior General. (cf 526.3.12)</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>129.3 In agreement with the Brother Provincial concerned, the Brother Superior General chooses, each for a specified time, the Brothers who make up the communities of these houses. Such Brothers remain members of their Provinces, retaining active and passive voice in elections for the General Chapter and for the consultation for the nomination of the Brother Provincial. During the time that they are at the service of the General Administration, they forego their passive voice for any other election made in their Province. The Brother Provincial can request an exception, which will be left to the decision of the Brother Superior General.(cf 137)</i></p>	<p><i>509.4 In agreement with the Brother Provincial concerned, the Brother Superior General chooses, each for a specified time, the Brothers who make up the communities of these houses. Such Brothers remain members of their Provinces, retaining active and passive voice in elections for the General Chapter and for the consultation for the nomination of the Brother Provincial. During the time that they are at the service of the General Government, they forego their passive voice for any other election made in their Province. The Brother Provincial can request an exception, which will be left to the decision of the Brother Superior General. (cf 526)</i></p>
	<p><b>THE ADMINISTRATION OF TEMPORAL GOODS</b></p>
	<p><b>Use of our resources as inspired by the Gospel</b></p>
	<p>510 In the management and use of the Institute's resources, we always draw our inspiration from the principles of justice, fraternity, generosity, and selflessness that form the basis of a Gospel approach to finances. We use our resources well, and employ administrative practices that are transparent, low risk, sustainable and co-responsible. We do everything possible for Institute resources to be at the service of evangelisation, solidarity, and communion, in accord with our particular charism.</p>
	<p><i>510.1 All of us Brothers feel responsible for the goods of the Institute, even though we delegate some roles to Brothers and lay people who help to administer and manage them, with a human touch and an apostolic and professional spirit.</i></p>

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	<p><i>510.2 Those who take on this task are not owners but rather administrators of the goods of the Church. They exercise their role as a service and not in a controlling fashion. They are generous and prudent to ensure the availability of resources for mission. They seek to combine justice with charity and to balance healthy human prudence with daring confidence in Providence.</i></p>
<p><b>The Temporal Goods of the Institute</b></p>	<p><b>Temporal Goods of the Institute</b></p>
<p>155 The Institute, the Provinces, and the Districts have the right to acquire, possess, alienate, and administer material goods, according to their respective powers. Houses cannot own nor alienate property.</p>	<p>511 Only the Institute, the Provinces and the Districts, have the right to acquire, possess, alienate, and administer material goods, according to their respective powers.</p>
<p><i>158.2 Surpluses that a community may have, and the returns from the Brothers' works belong to the Institute. The surpluses from apostolic works are also returned to the Institute unless contractual arrangements specify otherwise. (c. 681,2)</i></p> <p><i>162.4 When the ordinary administration has been provided for, the houses send their surplus to the Provincial Fund, in the manner indicated by the Brother Provincial.</i></p> <p><i>155 Houses cannot own nor alienate property.</i></p>	<p><i>511.1 Canonically, all the assets of a Province or District, as well as the resources of communities and apostolic works, along with the returns of the work of Brothers and their pensions, belong to the Institute. (c 681.2)</i></p> <p><i>Province Norms determine what should happen with resources and surpluses of houses. Provision for transfer of funds to the Province will be written into any civil statutes. (cf 538.2.15 and 18)</i></p> <p><i>Houses cannot own nor alienate property.</i></p>
<p><i>159 Only the Institute and the Provinces can augment capital. Capitalisation should be in keeping with social and economic responsibilities and should be carried out prudently. The Brothers responsible, aware of their commitment to poverty and sensitive to the needs of the world, will direct some of the surplus funds to help poorer Provinces, missions, and works for the poor.</i></p>	<p><i>511.2 Only the Institute and the Provinces can augment capital, in keeping with their social and financial responsibilities. Those responsible, aware of our commitment to poverty and sensitive to the needs of the world, will direct some of the surplus funds to help poorer Provinces, missions, and works for the poor. The Brother Superior General and his Council</i></p>

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	<p><i>set criteria affecting all administrative Units for them to discern an appropriate level of capitalization. At the same time, sharing resources across all levels of the Institute is encouraged. (cf 506.2; 526.3.14)</i></p>
<p><i>155.1 In order to safeguard better the interests of the Institute, it may be advisable for the Institute, the Provinces, and the Districts, as well as their works, to be set up as juridic persons in civil law. Approval must be sought from the next level of competent authority. (cf 137.4.12, 150.2.20) In setting up these juridic persons, no alienation of patrimony nor transactions, whereby the patrimonial condition of the Institute may be adversely affected, may take place. (c.1295; 638 §3)</i></p>	<p><i>511.3 In order to safeguard better the interests of the Institute, where appropriate, it is recommended that the Provinces, and the Districts, as well as Vice-provinces and their works, to be set up as juridic persons in canon and/or civil law. Approval must be sought from the next level of competent authority. (cf 526.3.12; 538.2.12 and 14)</i>  <i>If the establishment of such juridic persons needs to involve some alienation or transaction, this requires the authorisation of the competent authority. (c 1295; 638,3)</i></p>
	<p><i>511.4 Civil societies and juridic entities linked to the Institute or Provinces are to consider their assets as “goods of the Church” and manage them in accordance with Canon Law and the guidelines of the Institute and the Provinces. (cf 525.4; 526.3.13; 537.4; 538.2.12)</i></p>
<p><i>155.2 The assets of the Institute include short term assets, investments and fixed assets. The Brother Econome administers the short term assets and investments according to the policies adopted by Brother Superior General or Brother Provincial, as may be the case. This is what is known as ordinary administration. It is Brother Provincial’s responsibility to administer the stable patrimony of the Institute within the limits set by Canon Law and the ceiling authorised for the Province. The General Administration will request from the Holy See whatever permissions may be needed. This is known as</i></p>	<p><i>511.5 The assets of the Institute include short term assets, investments and fixed assets. The short-term assets and investments are administered by the Finance Officer and his advisors according to the policies adopted by Brother Superior General or Brother Provincial, as may be the case. This is what is known as ordinary administration. It is Brother Provincial’s responsibility to administer the stable patrimony in his Province or District within the limits set by Canon Law and the ceiling authorised for the Province. The General Government will request from the</i></p>

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<p><i>extraordinary administration. A record of this stable patrimony must be on file in the Province offices. (c. 638; cf 137.3.11; 150.2.8)</i></p>	<p><i>Holy See whatever permissions may be needed. This is known as extraordinary administration. (c 638; cf 526.2.8; 538.2.20)</i>  <i>The Secretary General and Province Secretary must keep a record of what constitutes the stable patrimony of the Institute and the Province. (cf 528.1; 531.7)</i></p>
<p><i>155.3 When several Provinces together take responsibility for an apostolic work, they must, by common agreement, draw up Statutes concerning it.</i></p>	<p>511.6 When several Provinces together take responsibility for an apostolic work, they must, by common agreement, draw up written Statutes concerning it. The same holds for when works are shared with other bodies.</p>
<p><b>The Use and Management of Goods</b></p>	<p><b>Governing the goods of the Institute</b></p>
<p>158 The General Chapter gives directives for the administration of the goods of the Institute. It makes an examination of the financial operations of the General Administration.            At each level of government, it is the Superior who, following the general directives and taking into account any special circumstances, decides how the assets are to be used and how they are to be administered. He also supervises the financial operations.</p>	<p>512 The General Chapter provides guidelines and directives for the administration of the goods of the Institute. It makes an examination of the financial operations of the General Finance Office. At each level of government, it is the Superior who, following the general directives and considering any special circumstances, decides how the assets are to be used and how they are to be administered. He also supervises the financial operations.</p>
<p><i>158.1 The Brother Superior General determines the maximum amount that a Province or a District dependent on him can dispose of without authorisation. At the request of the Brother Provincial or of the Brother Superior of a District, and after an examination of the financial situation of the administrative unit concerned, this amount may be changed. (cf 137.4.10)</i></p>	<p><i>512.1 In agreement with what is set by the Holy See, the Brother Superior General determines the maximum amount that a Province or a District dependent on him can dispose of without authorisation. At the request of the Brother Provincial or of the Brother Superior of a District, and after an examination of the financial situation of the administrative unit concerned, this amount may be changed. (cf 526.3.15)</i></p>

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<p><i>157.1 Internal controls, in accord with good banking and accounting practices, should apply to all financial transactions. These controls are to be established and reviewed regularly by the respective finance commissions. Final approval lies with the competent authority.</i></p> <p><i>The exact methods and procedures of these transactions are approved by the competent authority. All bank accounts, whether cheque or savings, must be able to be accessed by more than one person.</i></p>	<p><i>512.2 Internal controls, in accord with good banking and accounting practices, should apply to all financial transactions. These controls are to be established and reviewed regularly by the respective finance commissions. Final approval lies with the competent authority.</i></p> <p><i>The exact methods and procedures of these transactions are approved by the competent authority.</i></p> <p><i>All bank accounts, whether cheque or savings, must be able to be accessed by more than one person.</i></p>
<p><b>The Brother Econome</b></p>	<p><b>The Finance Officers</b></p>
<p>156 Brothers appointed to administer the assets of the Institute are administrators, not owners, of the goods of the Church. In their management, they show great concern for the common good, for justice, for poverty and charity, and they keep in close touch with the apostolic ministry of the Brothers. Their method of management will respect the Canon Law.</p>	<p>513 Those responsible for the assets of the Institute are administrators of the goods of the Church. In their management, they show great concern for the common good, for justice, for poverty, charity, and the mission of the Institute. Their method of management will respect the Canon Law as well as the civil law of each country.</p>
<p>157 Brothers Econome have the power to make their own decisions in the day-to-day matters of their administration. They refer extraordinary matters to their respective Superiors.</p>	<p><i>513.1 Finance officers act in accord with their assigned competences in the day-to-day matters of their administration (c 638.2). They refer extraordinary matters to their respective Superiors.</i></p>
<p><i>156.1 To allow the Brother Econome to fulfil his function properly, it is essential that there be close collaboration between the Brother Econome and the Brother Provincial in all their workings.</i></p>	<p><i>513.2 For Finance officers to fulfil their function properly, it is essential that they collaborate closely with their respective Superiors in financial matters, be it at the General, Province or local level.</i></p>
<p><i>156.2 As a matter of justice, Brothers who are responsible for administering the goods of the Insti-</i></p>	<p><i>513.3 As a matter of justice, those responsible for administering the goods of the Institute</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>tute should see to it that all our employees receive a salary that at least meets the requirements of the laws of the country and that they are also covered by standard social benefits. (c.1286,2; cf 88.3)</i></p>	<p><i>should see to it that all our employees have good working conditions, receive a salary that at least meets the requirements of the laws of the country and that they are also covered by standard social benefits. (c 1286,2; cf 327.3)</i></p>
<p><b>GENERAL GOVERNMENT</b></p>	<p><b>GENERAL GOVERNMENT</b></p>
<p><b>The General Chapter</b></p>	<p><b>The General Chapter</b></p>
<p>138 The General Chapter is an assembly representative of the whole Institute. It is an expression of the participation of all Brothers in the life and mission of the Institute, as well as of their co-responsibility in its government. It exercises the highest extraordinary authority. The Brother Superior General convokes it and presides over it. He convokes the ordinary General Chapter every eight years. For grave reasons and with the consent of his Council, he can also convoke an extraordinary General Chapter.</p>	<p>514 The General Chapter is an assembly representative of the whole Institute. It is an expression of the participation of all Brothers in the life and mission of the Institute, as well as of their co-responsibility in its government. It exercises the highest extraordinary authority. The Brother Superior General convokes it and presides over it. He convokes the ordinary General Chapter at the end of his mandate. For grave reasons and with the consent of his Council, he can also convoke an extraordinary General Chapter.</p>
<p><i>138.1 Not only Provinces and local communities, but also any Brother or group of Brothers, are free to make their wishes and suggestions known to the General Chapter. These contributions are signed and sent to the Preparatory Committee, which passes them on to the capitulants.(c 631, 3)</i></p>	<p><i>514.1 Not only Provinces and local communities, but also any Brother or group of Brothers and Laypeople, are free to make their wishes and suggestions known to the General Chapter. These contributions are signed and sent to the Preparatory Committee, which passes them on to the capitulants. (c 631, 3)</i></p>
<p><b>The Functions of the Chapter</b></p>	<p><b>The Functions of the General Chapter</b></p>
<p>139 The ordinary General Chapter has the following functions: 1 to elect the Brother Superior General, the Brother Vicar General, and the members of the</p>	<p>515 The ordinary General Chapter has the following functions: 1 to elect the Brother Superior General, the Brother Vicar General, and the members of the</p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>General Council, as prescribed in the proper law of the Institute;                      2 to deal with major issues concerning the nature, aim, and spirit of the Institute, and to further their renewal and adaptation, preserving all the while the spiritual heritage of the Institute;                      3 to draw up Statutes for the whole Institute;                      4 to put before the Holy See the modifications that may be needed on some points of the Constitutions.</p>	<p>General Council, as prescribed in the proper law of the Institute;                      2 to deal with major issues concerning the nature, aim, and spirit of the Institute, and to further their renewal and adaptation, preserving all the while the spiritual heritage of the Institute;                      3 to draw up Statutes for the whole Institute and its own Rules of Procedure;                      4 to put before the Holy See the modifications that may be needed on some points of the Constitutions.</p>
<p><b>Composition of the Chapter</b></p>	<p><b>Composition of the Chapter</b></p>
<p>140 The General Chapter is made up of members by right and of members elected by the Provinces and Districts. The number of those elected must be greater than the number of those who are members by right. The Institute's proper law determines who are members by right, and lays down the way in which the elections are carried out.</p>	<p>516 The General Chapter is made up of members by right and of members elected by the Provinces and Districts. The number of those elected must be greater than the number of those who are members by right. The Institute's proper law determines who are members by right, and lays down the way in which the elections are carried out.</p>
<p><i>140.1 Members by right in the General Chapter are:</i>  <i>1 the Brother Superior General;</i>  <i>2 the former Brother Superior General;</i>  <i>3 the Brother Vicar General and the Councillors General who are in office at the time the Chapter opens;</i>  <i>4 the Brothers Provincial.</i></p>	<p><i>516.1 Members by right in the General Chapter are:</i>  <i>1 the Brother Superior General</i>  <i>2 the former Brother Superior General;</i>  <i>3 the Brother Vicar General and the Councillors General who are in office at the time the Chapter opens</i>  <i>4 the Brothers Provincial.</i></p>
<p><i>140.2 The total number of Brothers elected as delegates to the General Chapter will be fifteen more than the total number of members by right. Among the elected delegates, there will be:</i>  <i>1 One elected from each administrative unit. In a District dependent on a Province, the number of professed Brothers in the District is subtracted from that of the Province in calculating the num-</i></p>	<p><i>516.2 The total number of Brothers elected as delegates to the General Chapter will be fifteen more than the total number of members by right. Among the elected delegates, there will be:</i>  <i>1 One elected from each administrative unit. In a District dependent on a Province, the number of professed Brothers in the District is subtracted from that of the Province in calculating the</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>ber of delegates the Province is entitled to. 2 Other Brothers elected from the units with the highest number of Brothers. This is how these elections will be carried out:</i></p> <p><i>For each administrative unit, the coefficient of representation, that is, the ratio of the number of capitulants already determined to the total number of Brothers in that unit, will be calculated. For this calculation, only the Brothers Provincial will be counted among the members by right. All the administrative units will then be arranged according to their coefficient, in ascending order. One delegate will be added to the number of elected delegates in the first unit on the list. The list will be rearranged, and the process repeated, until the stated number of elected delegates has been reached.</i></p>	<p><i>number of delegates the Province is entitled to. 2 Other Brothers elected from the units with the highest number of Brothers. This is how these elections will be carried out:</i></p> <p><i>For each administrative unit, the coefficient of representation, that is, the ratio of the number of capitulants already determined to the total number of Brothers in that unit, will be calculated. For this calculation, only the Brothers Provincial will be counted among the members by right. All the administrative units will then be arranged according to their coefficient, in ascending order. One delegate will be added to the number of elected delegates in the first unit on the list. The list will be rearranged, and the process repeated, until the stated number of elected delegates has been reached.</i></p>
<p><i>140.3 Brothers who, in the course of the Chapter, are elected Superior General, Vicar General, or Councillors General become members of the Chapter if they are not already present. If the elected Brother Superior General is not present, the Chapter must await his arrival before continuing its work.</i></p>	<p><i>516.3 Brothers who, in the course of the Chapter, are elected Superior General, Vicar General, or Councillors General become members of the Chapter if they are not already present. If the elected Brother Superior General is not present, the Chapter must await his arrival before continuing its work.</i></p>
<p><b>Brothers eligible for Election</b></p>	<p><b>Brothers eligible</b></p>
<p>141 All Brothers perpetually professed, except those exlaustrated or those in the process of joining another Institute, are eligible as delegates to the General Chapter.</p>	<p>517 All Brothers perpetually professed, except those exlaustrated or those in the process of joining another Institute, are eligible as delegates to the General Chapter.</p>
<p><b>Brothers with the Right to Vote</b></p>	<p><b>Brothers with the Right to Vote</b></p>
<p>142 Those with the right of electing delegates to the General Chapter are: all Brothers, whether in temporary or perpetual profession, except those exlaustrated</p>	<p>518 Those with the right of electing delegates to the General Chapter are: all Brothers, whether in temporary or perpetual profession, except those ex-</p>

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<p>ed or those in the process of transferring to another Institute.</p>	<p>claustrated or those in the process of transferring to another Institute.</p>
<p><b>Brother Superior General</b></p>	<p><b>Brother Superior General</b></p>
<p>130 As successor to the Founder, the Brother Superior General gathers all the Brothers of the Institute around Christ. He guides them and accompanies them in their fidelity to their commitment. He discerns with them the best way to adapt their apostolate to the needs of the times, according to the charism of the Institute. He has direct authority over all Brothers, houses, Districts, and Provinces. He can, for a time, dispense a Brother, a community, or a Province from particular points of discipline of the Constitutions.</p>	<p>519 As successor to the Founder, the Brother Superior General gathers all the Brothers of the Institute around Christ. He guides them and accompanies them in their fidelity to their commitment. He discerns with them the best way to adapt their apostolate to the needs of the times, according to the charism of the Institute. He oversees fidelity to our mission in all presences of the Institute, communities and works, and uses his authority to ensure that this mission is at the service of children and youth, especially the most vulnerable. He has direct authority over all Brothers, houses, Districts, and Provinces. He can, for a time, dispense a Brother, a community, or a Province from particular points of discipline of the Constitutions.</p>
<p><i>130.1 The Brother Superior General must visit the Provinces and Districts at least once during his term of office, either in person or by his Vicar, his Councillors, or other delegated Brothers (c 628)</i></p>	<p><i>519.1 The Brother Superior General must visit the Provinces and Districts at least once during his term of office, either in person or by his Vicar, his Councillors, or other delegated Brothers. (c 628)</i></p>
<p>131 He is elected by the General Chapter in accordance with Canon Law, by a secret ballot, and by an absolute majority of the Brothers present. At the time of his election he must be perpetually professed for at least ten years. The term of his mandate is eight years. He can be re-elected consecutively only once. His resignation or his deposition is reserved to the Holy See. The election is carried out in the following manner: After three ballots have not given a</p>	<p>520 He is elected by the General Chapter in accordance with Canon Law, by a secret ballot, and by an absolute majority of the Brothers present. At the time of his election he must be perpetually professed for at least ten years. Prior to his election, the Chapter itself will set the term of his mandate. He can be re-elected consecutively only once. His resignation or his deposition is reserved to the Holy See. The election is carried out in the following manner: After three ballots have not given a</p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>result, only the two candidates who have the highest number of votes are eligible. If there are more than two with the same number of votes, the oldest two are taken. If, after a fourth ballot, there is still an equality, the older Brother will be considered elected.</p>	<p>result, only the two candidates who have the highest number of votes are eligible. If there are more than two with the same number of votes, the oldest two are taken. If, after a fourth ballot, there is still an equality, the older Brother will be considered elected.</p>
<p><i>131 The term of his mandate is eight years.</i></p>	<p><i>520.1 The term of his mandate is eight years.</i></p>
<p><b>Brother Vicar General</b></p>	<p><b>The Vicar General</b></p>
<p>132 The Brother Vicar General is the closest collaborator of the Brother Superior General, replacing him in his absence, and when the Superior finds himself unable to carry out his task in whole or in part.</p>	<p>521 The Brother Vicar General is the closest collaborator of the Brother Superior General, replacing him in his absence, and when the Superior finds himself unable to carry out his task in whole or in part.</p>
<p><i>132.1 The Brother Vicar General cannot be, at the same time, Econome General.</i></p>	<p><i>521.1 The Brother Vicar General cannot be, at the same time, Econome General.</i></p>
<p>133 He is elected or re-elected by the General Chapter under the same conditions and in the same way as the Brother Superior General.</p>	<p>522 He is elected or re-elected by the General Chapter under the same conditions and in the same way as the Brother Superior General.</p>
<p>134 If it becomes impossible for him to fulfil his role during his term of office, a new Vicar General will be elected by the Brother Superior General and his Council.</p>	<p>523 If it becomes impossible for him to fulfil his role during his term of office, a new Vicar General will be elected by the Brother Superior General and his Council.</p>
<p>135 If it becomes impossible for the Brother Superior General to fulfil his role during his term of office, the Brother Vicar General becomes Superior General and continues to govern the Institute until the following General Chapter. If he has been elected by the Brother Superior General and his Council, he must convoke the Chapter within a year.</p>	<p>524 If it becomes impossible for the Brother Superior General to fulfil his role during his term of office, the Brother Vicar General becomes Superior General and continues to govern the Institute until the following General Chapter. If he has been elected by the Brother Superior General and his Council, he must convoke the Chapter within a year. (cf 526.3.1; 526.3.18)</p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>135.1 The Brother Superior General and the Brother Vicar General normally reside at the General House. If both have to be absent at the same time, the Brother Superior General or his Vicar, according to circumstances, will appoint the Councillor who is to take his place. (c 629)</i></p>	<p><i>524.1 The Brother Superior General and the Brother Vicar General have their official residence at the General House. (c629)</i></p>
<p><b>The General Council</b></p>	<p><b>The General Council</b></p>
<p>136 The General Council is made up of the Brother Vicar General and of Brothers called Councillors General, who, with the Brother Superior General, form a community. The General Chapter decides on the number of General Councillors (at least four) whom it is to elect, and on the way they are to be elected. At the time of their election, they must be at least ten years perpetually professed. Their term of office lasts from one ordinary General Chapter to the next.</p>	<p>525 The General Council is made up of the Brother Vicar General and of Brothers called Councillors General. The General Chapter decides on the number of General Councillors (at least four) whom it is to elect, and on the way, they are to be elected. At the time of their election, they must be at least ten years perpetually professed. Their term of office lasts from one ordinary General Chapter to the next.</p>
<p><i>137.1 The Brother Superior General will convoke his entire Council at least once a year, to assess the situation of the Institute, to define the overall policy of his administration, and to examine questions of pressing urgency. (cf 137.4)</i></p>	<p><i>525.1 The Brother Superior General will convoke his entire Council at least once a year, to assess the situation of the Institute, to define the overall policy of his administration, and to examine questions of pressing urgency. Other matters are dealt with in ordinary sessions. (cf 526)</i></p>
<p><i>137.1 For decisions taken to be valid, the presence of at least 4 members of the Council is required</i></p>	<p><i>525.2 For decisions taken to be valid, the presence of at least 4 members of the Council is required.</i></p>
<p><i>136.1 Should circumstances call for it, the Brother Superior General and his Council can elect one or two other Councillors. (cf 137.4.2)</i></p>	<p><i>525.3 Should circumstances call for it, the Brother Superior General and his Council can elect one or two other Councillors. (cf 526.3.1)</i></p>
	<p><i>525.4 The Brother Superior General and his Council define the strategic direction for the life and mission of the Institute and establish the</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
	<i>internal groups and juridic entities it considers opportune for the animation, coordination and accompaniment of all the administrative Units, and most especially, their leaders. (cf 511.3 and 4; 526.3.13)</i>
<b>Brother Superior General and his Council</b>	<b>The Brother Superior General and his Council</b>
137 The Brother Vicar General and the Councillors General are the direct collaborators of the Brother Superior General in governing the Institute. They are available to the Brother Superior General for any task that he may entrust to them. He consults them on the important matters concerning the Provinces and the Districts.	526 The Brother Vicar General and the Councillors General are the direct collaborators of the Brother Superior General in governing the Institute. They are available to the Brother Superior General for any task that he may entrust to them. He consults them on the important matters concerning the Provinces and the Districts.
	<i>Decisions after the prior consultation of the Council</i>
	<i>526.1 Matters on which the Brother Superior General must ask the advice of his Council:</i>
<i>137.2 When a perpetually professed Brother asks for an indult to leave the Institute, the Brother Superior General will forward the request to the Holy See, together with his advice and that of his Council (c 691,1)</i>	<i>1 to forward the request of a perpetually professed Brother asks for an indult to leave the Institute, together with his personal opinion and that of his Council (c 691,1);</i>
<i>5 the transfer of a perpetually professed Brother to another Institute, and the admission of a perpetually professed religious coming from another Institute (c 684);</i>	<i>2 the transfer of a perpetually professed Brother to another Institute (c 684);</i>
<i>6 granting an indult of exclaustation to a perpetually professed Brother, the maximum length of time being three years (c 686);</i>	<i>3 granting an indult of exclaustation to a perpetually professed Brother, the maximum length of time being three years (c 686);</i>
<i>7 granting to a Brother in temporary profession an indult to leave the Institute (c 688, 2);</i>	<i>4 granting to a Brother in temporary profession an indult to leave the Institute (c 688, 2);</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
	<i>Decisions after the prior consent of the Council</i>
<i>137.3 The Brother Superior General cannot act without the consent of his Council for:</i>	<i>526.2 The Brother Superior General cannot act without the consent of his Council for:</i>
<i>8 re-admission into the Institute (c 690, 1; cf 113.9);</i>	<i>1 re-admission into the Institute (c 690, 1; cf 421.9);</i>
<i>5 the transfer of a perpetually professed Brother to another Institute, and the admission of a perpetually professed religious coming from another Institute (c 684);</i>	<i>2 the admission of a perpetually professed religious coming from another Institute (c 684);</i>
<i>4 authorising a candidate, in a particular case and by way of exception, to make his novitiate in a community of the Institute other than that of the novitiate, under the care of an experienced Brother, who takes the place of the Master of Novices (c 647, 2);</i>	<i>3 authorising a candidate, in a particular case and by way of exception, to make his novitiate in a community of the Institute other than that of the novitiate, under the care of an experienced Brother, who takes the place of the Master of Novices (c 647, 2);</i>
<i>9 affiliating someone to the Institute;</i>	<i>4 affiliating someone to the Institute and its revocation when called for;</i>
<i>1 closing a house, on the request of the Brother Provincial (c 616, 1; cf 150.2.13);</i>	<i>5 closing a house, on the request of the Brother Provincial (c 616, 1; cf 538.2.10);</i>
<i>2 setting up, transferring, or closing a novitiate house (c 647, 1);</i>	<i>6 setting up, transferring, or closing a novitiate house (c 647, 1);</i>
<i>3 permission to establish several novitiates in the same Province or District;</i>	<i>7 permission to establish several novitiates in the same Province or District;</i>
<i>11 authorising construction work, borrowings, loans, purchases, the disposing of property or of objects of special value, - beyond the limit fixed for the Provinces, - with the permission of the Holy See, if this is needed (c 638, 3; cf 161. 11 and 14 and 15);</i>	<i>8 authorising construction work, borrowings, loans, purchases, the disposing of property or of objects of special value, - beyond the limit fixed for the Provinces, - with the permission of the Holy See, if this is needed (c 638,3; cf 512.1; 529.2; 538.2.20; 541.8);</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>12 approving the Norms established by the Provincial Chapter (cf 151.1.3);</i>	<i>9 approving the Norms established by the Provincial Chapter (cf 530.2.3);</i>
<i>13 the convocation of an extraordinary Chapter, cf 138</i>	<i>10 the convocation of an extraordinary Chapter (cf 514);</i>
<i>14 other cases which, because of the universal law of the Church or the proper law, require the consent of the Council.</i>	<i>11 other cases which, because of the universal law of the Church or the proper law, require the consent of the Council. (cf 532.3)</i>
	<b>Collegial decisions</b>
<i>137.4 The Brother Superior General acts collegially with his Council in certain matters. Decisions are taken by an absolute majority of those present. The matters are:</i>	<i>526.3 The Brother Superior General acts collegially with his Council in certain matters. Decisions are taken by an absolute majority of those present. The matters are:</i>
<i>2 electing the Brother Vicar General and Councillors General outside the time of a General Chapter;</i>	<i>1 electing the Brother Vicar General and Councillors General outside the time of a General Chapter;</i>
<i>15 appointing Brothers Provincial and the Superiors dependent on the Brother Superior General;</i>	<i>2 appointing Brothers Provincial and the Superiors dependent on the Brother Superior General;</i>
<i>17 extending the term of office, for not more than six months, of a Provincial Superior or a Superior of a District dependent on the Brother Superior General;</i>	<i>3 extending the term of office, for not more than six months, of a Provincial Superior or a Superior of a District dependent on the Brother Superior General;</i>
<i>4 appointing the Brother Secretary General, the Brother Econome General, the Brother Procurator General, the Brother Postulator General, and the other Brothers chosen to work in the general services</i>	<i>4 appointing the Secretary General, the Econome General, the Procurator General, the Postulator General, and the others chosen to work in the general services;</i>
<i>5 appointing the members of the International</i>	<i>5 appointing the members of the International</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>Council for Economic Affairs and of the Finance Committee of the Institute (c 1280; cf 160.4, 160.5);</i>	<i>Council for Economic Affairs and of the Finance Committee of the Institute (c 1280; cf 529.2 and 3);</i>
	<i>6 appointing the members as foreseen of the groups and bodies dependent on the General Government, according to their respective norms if they exist (cf 526.3.13);</i>
<i>7 appointing the members of the Preparatory Committee of the General Chapter; 8. appointing the members of the Committee to verify the credentials of the capitulants; 9. appointing the members of the Provisional Committee of the General Chapter;</i>	<i>7 appointing the members of the Preparatory Committee of the General Chapter, the Committee to verify the credentials of the capitulants, and the Provisional Committee of the General Chapter;</i>
<i>3 the resignation or the removal from office of the Brother Vicar General or of a Councillor General; 16. the resignation or the removal from office of the Brothers referred to above;</i>	<i>8 the resignation of the Brother Vicar General, a General Councillor, or other person mentioned in this article 526.3, or their removal from office;</i>
<i>137.5 The Brother Superior General acts collegially with his Council when there is question of dismissing a Brother from the Institute, in accordance with procedures of Canon Law (c 699)</i>	<i>9 dismissing a Brother from the Institute, in accordance with procedures of Canon Law (c 699; cf 426 and 426.1.3 and 4);</i>
<i>1 the setting up, modifying, or suppressing of Provinces and Districts (c 581; c 585);</i>	<i>10 the setting up, modifying, or suppressing of Provinces and Districts, as well as of Vice-provinces and Regions (c 581; 585; cf 506; 506.1; 507.1);</i>
<i>12 approving the legal statutes of Provinces and Districts;</i>	<i>11 approving the legal statutes of Provinces and Districts, as well as of Vice-provinces and Regions (cf 511.3);</i>
<i>13 approving the Statutes of Districts, of groups of Provinces or Districts, and of houses dependent on the General Administration;</i>	<i>12 approving the Statutes of Districts, of Vice-provinces, of groups of Administrative units, and of houses dependent on the General Government;</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
	<i>13 establishing internal groups and juridic entities to assist the General Government in the animation, accompaniment, coordination and government of Marist life and mission and, as the case may be, the approval of their statutes (cf 525.4);</i>
	<i>14 approving norms and rules of procedure that form part of our proper law recognised by the Church (c 587.4; cf 502.1);</i>
<i>10 fixing the maximum amount that a Province or District can dispose of without authorisation, and the raising of that limit;</i>	<i>15 fixing the maximum amount that a Province or District can dispose of without authorisation, and the raising of that limit, in agreement with the directives of the Holy See (cf 512.1);</i>
<i>11 approving the financial report of the General Administration, presented each year by the Brother Econome General (cf 160.1);</i>	<i>16 approving the annual budget of the General Government (cf 529.4) and the corresponding management and financial report, presented each year by the Econome General (cf 529.5);</i>
<i>14 interpreting the decisions of the General Chapter</i>	<i>17 interpreting the decisions of the General Chapter;</i>
<i>6 fixing the date of the General Chapter;</i>	<i>18 fixing the place and date of the General Chapter.</i>
	<b><i>Participatory and consultative bodies</i></b>
	527 Besides the General Council, the Brother Superior General convokes participatory and consultative groups that he judges as helpful in encouraging the co-responsibility of all in the running of the Institute. (c 632-633; cf 504.2)

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>The General Conference</i></p>	<p><i>The General Conference</i></p>
<p>137.11 <i>The General Conference is a consultative assembly, made up of the Brother Superior General, the Brother Vicar General, the Councillors General, the Brothers Provincial and, if the Statutes of the Districts provide for it, the Superiors of Districts.</i></p> <p><i>The Brother Superior General convokes the General Conference in the period between two General Chapters. If he judges it opportune, he can invite other persons to attend. c 632. 633,1</i></p> <p><i>The aim of the General Conference is,</i></p> <p><i>1 to strengthen the unity of the Institute, and to enable the Superiors to have direct contact with the Brother Superior General, the members of his Council, and with one another,</i></p> <p><i>2 to study questions of general concern and to propose ways of answering them.</i></p>	<p>527.1 <i>The General Conference is a consultative assembly, made up of the Brother Superior General, the Brother Vicar General, the General Councillors, the Brothers Provincial and, if the Statutes of the Districts provide for it, the Superiors of Districts.</i></p> <p><i>The Brother Superior General convokes the General Conference in the period between two General Chapters. If he judges it opportune, he can invite other persons to attend.</i></p> <p><i>The aim of the General Conference is:</i></p> <p><i>1 to strengthen the unity of the Institute, and to enable the Superiors to have direct contact with the Brother Superior General, the members of his Council, and with one another;</i></p> <p><i>2 to study questions of general concern and to propose ways of answering them.</i></p>
	<p><b><i>International Mission Assembly</i></b></p>
	<p>527.2 <i>The Marist International Mission Assembly is a consultative body for considering matters of Marist life and mission, common to Brothers and Laypeople.</i></p> <p><i>It is an assembly that is representative of the whole Institute in which Brothers and Laypeople participate without distinction and in similar numbers.</i></p> <p><i>The Brother Superior General convokes and presides such an event at least once during his mandate.</i></p> <p><i>The Marist International Mission Assembly has the following functions:</i></p> <p><i>1 to take the pulse of mission in our various contexts and share significant experiences related to the development of Marist life and mission;</i></p> <p><i>2 to discern priorities for Marist life and mission</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
	<p><i>for the coming years, aligned to the calls of the Church and the signs of the times.</i>  <i>3 to propose strategies in line with these priorities.</i></p>
	<p><b><i>Extended General Councils</i></b></p>
	<p><i>527.3 An extended General Council is a meeting of the whole General Council with the Provincial and District Superiors with their respective Councils, convoked by the Brother Superior General. He can invite others to attend if he thinks this will prove helpful.</i>  <i>The letter of convocation defines the administrative Units concerned, whether it is by topic to be discussed or geographic region.</i>  <i>As a consultative assembly, it is a means of accompanying the Superiors of administrative Units and their Councils, of getting to know their context and situation better, and of exercising co-responsibility in the animation and government of the Institute.</i></p>
<p><b><i>General Services</i></b></p>	<p><b><i>The General Administration</i></b></p>
<p>137.8 The Brother Secretary General has charge of the Secretariate of the General Council. He is responsible for the minutes of the General Council meetings, and handles the official correspondence in the name of the Institute.</p>	<p>528 The Secretary General has charge of the Secretariate of the General Council. He is responsible for the minutes of the General Council, and handles the official correspondence in the name of the Institute, certifications and other institutional documentation, also overseeing their proper conservation. He relates closely with Province Secretaries. In addition to the Secretary General, other personnel within the General Administration assist the Brother Superior General and his Council in the work of animating and governing the Institute.</p>
<p><i>137.6 The Brother Procurator General is the In-</i></p>	<p><i>528.1 The Procurator General is the Institute's</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>stitute's representative accredited to the Holy See. He provides the Brother Superior General and his Council with information from the Church and with material concerning Canon Law for Religious.</i></p>	<p><i>representative accredited to the Holy See. He provides the Brother Superior General and his Council with information from the Church and with material concerning Canon Law for Religious.</i></p>
<p><i>137.7 The Brother Postulator General is the official in charge of the Institute's causes of beatification and canonisation. He prepares the documents dealing with these causes, and works to make known whatever could bring them to a successful conclusion.</i></p>	<p><i>528.2 The Postulator General is the official in charge of the Institute's causes of beatification and canonisation. He prepares the documents dealing with these causes, and works to make known whatever could bring them to a successful conclusion.</i></p>
<p><i>137.10 Other persons provide services connected with the General Administration, in particular, commissions, secretariates, formation courses, archives, statistical information, research into the history of the Institute, and communications.</i></p>	<p><i>528.3 Other persons provide services connected with the General Administration, in particular, commissions, secretariates, formation courses, archives, statistical information, research into the history of the Institute, and communications.</i></p>
<p>160 The Brother Econome General has charge of the finances of the General Administration. While respecting the limits of the powers given him, he arranges the use of the Institute's resources so that they give a reasonable return. He exercises his mandate under the direction of the Brother Superior General and under the control of his Council.</p>	<p>529 The Econome General has charge of the economic and financial sustainability of the Institute with any eye to Marist life and mission, and, in particular, to the finances and administration of the resources of the General Government. He oversees the management of resources by the administrative Units and promotes their coordination. He exercises his mandate under the direction of the Brother Superior General and under the control of his Council.</p>
<p><i>137.9 The Brother Econome General administers the finances and goods of the General Administration. If he is not a General Councillor, he is called in when the Council treats of financial matters.</i> <i>160.5 The Brother Superior General appoints three experts, or more, to constitute with the</i></p>	<p><i>529.1 His mandate lasts for three years and may be renewed. If he is not a General Councillor, he is called in when the Council treats of financial matters. He works with a team, counting on the contribution of others and professionals, to provide brotherly and competent service, the fruit of their combined effort.</i></p>
<p><i>Brother Econome General, a Finance Commit-</i></p>	<p><i>529.2 The Brother Superior General and his</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>tee. This Committee helps the Brother Econome General in his tasks, and studies requests involving finance that are submitted to the Brother Superior General for approval. Before making a decision, the Brother Superior General takes heed of the Committee's recommendations (c 1280; cf 137.4.5).</i></p>	<p><i>Council appoints three experts, or more, to constitute with the Econome General, a Finance Committee. This Committee helps the Brother Econome General in his tasks, and studies requests involving finance that are submitted to the Brother Superior General for approval. Before making a decision, the Brother Superior General takes heed of the Committee's recommendations. (c 1280; cf 526.2.8; 526.3.5)</i></p>
<p><i>160.4 The Brother Superior General names an International Council for Economic Affairs, composed of at least four experts, to help the Brother Econome General in the application of the financial policies of the Institute. The mandate of the members of this Council will follow a mandate of the Brother Econome General. Brother Econome General is its president. This Council will meet as often as necessary, but at least once a year (c 1280; cf 137.4.5).</i></p>	<p><i>529.3 The Brother Superior General and his Council names an International Council for Economic Affairs, composed of at least four experts, to help the Econome General in the application of the economic and financial policies of the Institute. (c 1280; cf 526.3.5)</i></p>
<p><i>160.6 Before the beginning of the financial year, the Brother Econome General, with the help of the Finance Committee, draws up the provisional budget of the General Administration. He submits it to the Brother Superior General and his Council for approval.</i></p>	<p><i>529.4 Before the beginning of the financial year, the Brother Econome General, with the help of the Finance advisory groups, draws up the provisional budget of the General Government. He submits it for the approval of the Brother Superior General and his Council. (cf 526.3.16)</i></p>
<p><i>160.1 Each year the Brother Econome General presents the financial statement of the General Administration to the Brother Superior General for approval.</i></p>	<p><i>529.5 At the end of the financial year, the Econome General prepares the management and financial report of the General Government and presents it for the approval of the Brother Superior General and his Council. (cf 526.3.16)</i></p>
	<p><i>529.6 The Brother Superior General is responsible for requesting an external audit annually or every two years of the accounts of the General Government.</i>  <i>529.7 If in the opinion of the Econome Gener-</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>160.3 <i>If in the opinion of the Brother Econome General circumstances in Provinces or Districts warrant it, he may require from the Province or District certified copies of title deeds of properties of the Institute. (cf 161.6)</i></p>	<p><i>al circumstances in Provinces, Districts, or their entities held in common, warrant it, he may will require certified copies of title deeds of properties of the Institute. (cf 541.6)</i></p>
<p>160 <i>He asks the Brother Provincial Econome to send him whatever documents he may need for the management of the Institute's assets.</i></p>	<p>529.8 <i>The Econome General asks the Provincial Economes to send him whatever documents he may need for overseeing the management of the Institute's assets, especially the Province economic and financial report in the format set for this purpose. (cf 541.5)</i></p>
<p>160.1 <i>At the same time, he presents information concerning the financial position of Provinces and Districts. (c. 636, 2; cf 137.4.11)</i></p>	<p>529.9 <i>Each year the Econome General provides the Superior General and his Council with information concerning the financial position of Provinces and Districts. (c. 636, 2)</i></p>
<p>160.2 <i>The Brother Econome General has the right to audit the accounts of the Provinces, Districts, communities, and works.</i></p>	<p>529.10 <i>The Econome General has the right to audit the accounts of the Provinces, Districts, communities, and works.</i></p>
<p><b>PROVINCIAL GOVERNMENT</b></p>	<p><b>PROVINCIAL GOVERNMENT</b></p>
<p><b>The Provincial Chapter</b></p>	<p><b>The Provincial Chapter</b></p>
<p>151 The Provincial Chapter is an assembly which represents the entire Province and expresses the participation of all the Brothers in the governing of the Province. It must meet at the time of the installation of the Brother Provincial. It is convoked and presided over by the Brother Provincial. It constitutes an extraordinary authority at the provincial level. The Statutes indicate the situations in which its role is deliberative and those in which its role is consultative.</p>	<p>530 The Provincial Chapter is an assembly which represents the entire Province and expresses the participation of all the Brothers in the governing of the Province. It must meet at the time of the installation of the Brother Provincial. It is convoked and presided over by the Brother Provincial. It constitutes an extraordinary authority at the provincial level. The Statutes indicate the situations in which its role is deliberative and those in which its role is consultative.</p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>151.4 <i>The Provincial Chapter is made up of members by right and of elected members. The out-going Brother Provincial and his successor are members by right. There may be other members by right, but the total number of such members must be fewer than the number of elected members. If they are not so already, those newly elected to the Council become capitulants.</i></p>	<p>530.1 <i>The Provincial Chapter is made up of members by right and of elected members. The out-going Brother Provincial and his successor are members by right. There may be other members by right, but the total number of such members must be fewer than the number of elected members. If they are not so already, those newly elected to the Council become capitulants.</i></p>
<p>151.1 <i>The Provincial Chapter has a deliberative role when there is question of:</i></p>	<p>530.2 <i>The Provincial Chapter has a deliberative role when there is question of:</i></p>
<p><i>1 drawing up its own rules of procedure;</i></p>	<p><i>1 drawing up its own rules of procedure;</i></p>
<p><i>2 deciding on the number of Provincial Councilors and electing them;</i></p>	<p><i>2 deciding on the number of Provincial Councilors and electing them</i></p>
<p><i>3 drawing up the Norms of the Province, which must be approved by the Brother Superior General, with the consent of his Council (cf 29.7; 29.11; 50.1; 56.1; 60.4; 61.3);</i></p>	<p><i>3 drawing up the Norms of the Province, which must be approved by the Brother Superior General, with the consent of his Council (cf 213.7 and 11; 304.3; 305.1; 307.3 and 4; 309.1; 542.6; 542.7.6; 543.1; 544; 545.1);</i></p>
<p>151.3 <i>The composition of the Provincial Chapter is decided by its rules of procedure.</i></p>	<p><i>4 determining the composition of the following Provincial Chapter in its Rules of Procedures and in conformity with 530.1.</i></p>
<p>151.2 <i>The Provincial Chapter has a consultative role when it examines general matters concerning the Province. Taking into account the Province situation, the calls of the local Church, and the directives of the General Chapter, the Provincial Chapter suggests the main orientations to be followed. (cf 85.1; 88.5)</i></p>	<p><i>530.3 The Provincial Chapter has a consultative role when it examines general matters concerning the Province. Taking into account the Province situation, the calls of the local Church, and the directives of the General Chapter, the Provincial Chapter suggests the main orientations to be followed. (cf 321.1; 538.2.7)</i></p>
<p>151.5 <i>The out-going Brother Provincial, with his Council, organises the election of the Chapter members. He convokes the Chapter and presides at the opening.</i></p>	<p><i>530.4 The out-going Brother Provincial, with his Council, organises the election of the Chapter members. He convokes the Chapter and presides at the opening.</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>After the installation of the new Brother Provincial, the members of his Council are elected, and the topics listed in due form on the agenda are dealt with.</i>	<i>After the installation of the new Brother Provincial, the members of his Council are elected, and the topics listed in due form on the agenda are dealt with.</i>
<i>151.6 The reports of the Provincial Chapter are sent to the Brother Superior General.</i>	<i>530.5 The reports of the Provincial Chapter are sent to the Brother Superior General.</i>
<i>151.7 A summary of the Provincial Chapter is sent to the Brothers of the Province. Its decisions take effect on the date set by the Chapter itself.</i>	<i>530.6 A summary of the Provincial Chapter is sent to the Brothers of the Province. Its decisions take effect on the date set by the Chapter itself.</i>
<i>151.8 If, for a time, it is impossible for the Province to meet in Chapter, the Brother Provincial will inform the Brother Superior General, who will give directives as to how the Provincial Councillors are to be elected. During this time the powers proper to the Provincial Chapter are vested in the Brother Provincial and his Council.</i>	<i>530.7 If, for a time, it is impossible for the Province to meet in Chapter, the Brother Provincial will inform the Brother Superior General, who will give directives as to how the Provincial Councillors are to be elected. During this time the powers proper to the Provincial Chapter are vested in the Brother Provincial and his Council.</i>
<b>Provincial Superior</b>	<b>The Brother Provincial</b>
143 The Brother Provincial governs with the help of his Council. He has the primary responsibility for the spiritual and apostolic animation of the Province and for the administration of provincial resources. He keeps the spirit of union alive among the Brothers and co-ordinates their work. He has direct authority over all the Brothers and all the houses of the Province.	531 The Brother Provincial governs with the help of his Council. His main role is as animator of the religious life and mission of the Brothers, promoting the renewal that is always needed. He keeps the spirit of union alive among the Brothers and co-ordinates their work. He also provides pastoral care for the laypeople involved in Marist life and mission. In communion with the Brother Superior General he oversees fidelity to our mission and, as an expression of this, has the primary responsibility for the administration of Province resources. He has direct authority over all the Brothers and all the houses of the Province.
<i>143.2 The Brother Provincial gives each Broth-</i>	<i>531.1 The Brother Provincial gives each Broth-</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>er of the Province his mission. He arranges the communities, taking into account, as much as possible, the aptitudes of each Brother and also the circumstances that may be important to a Brother.</i></p>	<p><i>er of the Province his mission. He arranges the communities, taking into account, as much as possible, criteria of vitality, the aptitudes and personal situation of each Brother. In relation to this, he can also count on some lay Marists who may want to live in community for a time.</i></p>
<p><i>143.3 To make the governing of a Province easier, the Brother Provincial can, if need be, combine some houses and apostolic activities to form a Sector, with its own Statute, if necessary.</i></p>	<p><i>531.2 To make the governing of a Province easier, the Brother Provincial can, if need be, combine some houses and apostolic activities to form a Sector, with its own Statute, if necessary.</i></p>
<p><i>143.4 The temporary transfer of a Brother from one Province to another is made by a written agreement between the Provincials concerned. The permanent transfer of a Brother must be confirmed by the Brother Superior General.</i></p>	<p><i>531.3 The temporary transfer of a Brother from one Province to another is made by a written agreement between the Provincials concerned. The permanent transfer of a Brother must be confirmed by the Brother Superior General.</i></p>
<p><i>161.8 The Brother Provincial should see that the Brothers are covered by insurance, according to their needs and to the circumstances of the country.</i></p>	<p><i>531.4 The Brother Provincial should see that the Brothers are covered by insurance, according to their needs and to the circumstances of the country.</i></p>
<p><i>143.5 Exceptionally, and in cases of urgency, the Brother Provincial can himself give permission for an outlay of less than 10% of the amount authorised for the Province.</i></p>	<p><i>531.5 Exceptionally, and in cases of urgency, the Brother Provincial can himself give permission for an outlay of less than 10% of the amount authorised for the Province.</i></p>
<p>144 The Brother Provincial is appointed for three years by the Brother Superior General and his Council, after consultation with all the Brothers of the Province. At the time of his appointment, he must have at least ten years of perpetual profession. He may be re-appointed. Only in exceptional circumstances may he be appointed for a third term.</p>	<p>532 The Brother Provincial is appointed for three years by the Brother Superior General and his Council, after consultation with all the Brothers of the Province. At the time of his appointment, he must have at least ten years of perpetual profession. He may be re-appointed. Only in exceptional circumstances may he be appointed for a third term.</p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>144.1 <i>The way in which the consultation for the appointment is to be carried out is determined by the Brother Superior General after he has come to an understanding with the Brother Provincial and his Council. (cf 137.4.15)</i></p>	<p>532.1 <i>The way in which the consultation for the appointment is to be carried out is determined by the Brother Superior General after he has come to an understanding with the Brother Provincial and his Council. (cf 526.3.2)</i></p>
<p>144.2 <i>Exceptionally, and for good reasons, a Province, with the approval of the Brother Superior General, may elect the Brother Provincial. For this election to be valid, it must be confirmed by the Brother Superior General. (c 625, 3)</i></p>	<p>532.2 <i>Exceptionally, and for good reasons, a Province, with the approval of the Brother Superior General, may elect the Brother Provincial. For this election to be valid, it must be confirmed by the Brother Superior General. (c 625, 3)</i></p>
<p>143.7 <i>At the request of the Brother Provincial of Provinces where the animation and government needs the assistance of other major Superiors, the Brother Superior General, with the consent of his Council (cf 137.3.14), may authorise their naming and the process by which they will be designated.</i></p>	<p>523.3 <i>At the request of the Brothers Provincial of Provinces where the animation and government needs the assistance of other major Superiors, the Brother Superior General, with the consent of his Council (cf 526.2.11), may authorise their naming and the process by which they will be designated. (cf. 507.1; 538.3.3)</i></p>
<p>145 The Brother Provincial, either in person or by delegate, visits the Brothers and houses of the Province at least once a year.</p>	<p>533 The Brother Provincial, either in person or by delegate, visits the Brothers and houses of the Province at least once a year.</p>
<p>145.1 <i>When making his annual visit to the communities, the Brother Provincial (or his delegate) evaluates with the Brothers the quality of their religious and apostolic life. He arranges to have a time of personal interview with each Brother.</i></p>	<p>533.1 <i>When making his annual visit to the communities, the Brother Provincial (or his delegate) evaluates with the Brothers the quality of their religious and apostolic life. He arranges to dialogue with each Brother.</i></p>
<p>145.2 <i>The Brother Provincial can dispense a Brother or a community, for a given period, from certain disciplinary points of the Constitutions.</i></p>	<p>533.2 <i>The Brother Provincial can dispense a Brother or a community, for a given period, from certain disciplinary points of the Constitutions.</i></p>
<p>146 In the name of the Brother Superior General, he receives, either in person or by delegate, the vows of the Brothers of the Province.</p>	<p>534 In the name of the Brother Superior General, he receives, either in person or by delegate, the vows of the Brothers of the Province.</p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>147 He authorises those who preach in our houses, and gives permission for any publications of the Brothers concerning religion or morals.</p>	<p>535 He authorises those who preach in our houses, and gives permission for any publications of the Brothers concerning religion or morals.</p>
<p><b>The Provincial Council</b></p>	<p><b>The Provincial Council</b></p>
<p>148 The Provincial Council is composed of Brothers who, with the Brother Provincial, form the group for the purpose of reflection, consultation, and decision-making for the Province. It helps the Brother Provincial in government, in the spiritual and apostolic animation of the Brothers, and in the administration of the Province resources.</p>	<p>536 The Provincial Council is composed of Brothers who, with the Brother Provincial, form the group for the purpose of reflection, consultation, and decision-making for the Province. It helps the Brother Provincial in government, and in the administration of resources; in paying special attention to the spiritual and apostolic animation of the Brothers, and to the pastoral care of all who are committed to Marist life and mission.</p>
	<p><i>536.1 The Brother Provincial and his Council define the strategic direction for the life and mission of the Province, in communion with the whole Institute. (cf 538.2.7)</i></p>
<p>149 Provincial Councillors are elected by the Provincial Chapter. They must be perpetually professed. Their term of office ceases with that of the Superior whose Council they form.</p>	<p>537 Provincial Councillors are elected by the Provincial Chapter. They must be perpetually professed. Their term of office ceases with that of the Superior whose Council they form.</p>
<p><i>149.1 The Provincial Council is made up of at least four Brothers. From them, the Brother Provincial chooses the Deputy Provincial, who acts in his stead as the need arises.</i></p>	<p><i>537.1 The Provincial Council is made up of at least four Brothers. From them, the Brother Provincial chooses the Deputy Provincial, who acts in his stead as the need arises.</i></p>
<p><i>149.2 The Brother Provincial convokes his Council as a rule once a month, but at least six times a year. As far as possible, the agenda is sent to the council members some days before the meeting.</i></p>	<p><i>537.2 The Brother Provincial convokes his Council, at least six times a year. As far as possible, the agenda is sent to the council members some days before the meeting. The minutes are re-</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>The minutes are recorded and are approved, and signed by all. For decisions to be valid, the number of Councillors present must be at least an absolute majority of the members of the Council.</i>	<i>corded and are approved, and signed by all. For decisions to be valid, the number of Councillors present must be at least an absolute majority of the members of the Council.</i>
<i>149.3 If he is not a Councillor, the Brother Provincial Econome is called in when the Council treats of financial matters. Occasionally, other Brothers also may be invited to the Council. These Brothers do not have the right to vote.</i>	<i>537.3 Occasionally, other people also may be invited to the Council, especially those with Province responsibilities. These do not have the right to vote.</i>
<i>149.4 The provinces may have organisations composed of Brothers and lay people responsible for reflecting on, consulting about, and taking decisions on matters relating to the works. The Brother Provincial and his Council determine how to set up these organizations and the extent of their powers to make decisions</i>	<i>537.4 Provinces may set up internal groups or juridic entities, composed of Brothers and lay people responsible for reflecting on, advising, and taking decisions on matters relating to the works. The Brother Provincial and his Council determine how to set up these organizations and the extent of their powers to make decisions cf 511.3 and 4; 538.2.11 and 12). When necessary, they will submit their statutes for the approval of the Brother Superior General and his Council. (cf 526.3.11)</i>
<b>Brother Provincial and his Council</b>	<b>Brother Provincial and his Coucil</b>
150 The Brother Provincial consults his Council on matters that are important to the Province, to the communities, and to the works undertaken.	538 The Brother Provincial consults his Council on matters that are important to the Province, to the communities, and to the works undertaken.
	<i>Decisions after the prior consultation of the Council</i>
<i>150.1 The Brother Provincial must consult his Council when there is question of:</i>	<i>538.1 The Brother Provincial must consult his Council when there is question of:</i>
<i>5 convoking the Provincial Assembly</i>	<i>1 convoking the Provincial Assembly;</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>3 prolonging the time of probation for a novice (c 653, 2);</i>	<i>2 prolonging the time of probation for a novice (c 653, 2);</i>
<i>2 refusing to accept a candidate for profession (c 689, 1);</i>	<i>3 refusing to accept a candidate for profession (c 689, 1);</i>
<i>6 to begin the process of dismissal of a Brother in accordance with Canon Law (c 697).</i>	<i>4 to begin the process of dismissal of a Brother in accordance with Canon Law (c 697; cf 426.1.1);</i>
<i>4 beginning the process for authorising a Brother to renounce his possessions (c 668, 4);</i>	<i>5 beginning the process for authorising a Brother to renounce his possessions (c 668, 4);</i>
<i>1 authorising a Brother to make the vow of stability- an authorisation that must be confirmed by the Brother Superior General;</i>	<i>6 authorising a Brother to make the vow of stability- an authorisation that must be confirmed by the Brother Superior General. (cf 423.1)</i>
	<b><i>Deliberation after the prior consent of the Council</i></b>
<i>150.2 The Brother Provincial cannot act without the consent of his Council when there is question of:</i>	<i>538.2 The Brother Provincial cannot act without the consent of his Council when there is question of:</i>
<i>1 admitting Brothers to temporary or perpetual profession, with the approbation of the Brother Superior General (c 656, 3);</i>	<i>1 admitting Brothers to temporary or perpetual profession, with the approbation of the Brother Superior General (c 656, 3);</i>
<i>2 giving a Brother permission to live outside a house of the Institute for a long period (c 665, 1; cf 61.1);</i>	<i>2 giving a Brother permission to live outside a house of the Institute for a long period (c 665, 1; cf 308.1);</i>
<i>3 request the Brother Superior General for the dismissal of a Brother in accordance with Canon Law (c 697);</i>	<i>3 requesting the Brother Superior General for the dismissal of a Brother in accordance with Canon Law (c 697; cf 426.1.2);</i>
<i>4 submitting the affiliation of a person to the Institute for the approval of the Brother Superior General;</i>	<i>4 approving the affiliation of someone to the Province or proposing someone to the Brother Superior General for affiliation to the Institute (cf 526.2.4);</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
	<i>5 accepting, in the Province context, personal commitments with respect to Marist spirituality and mission that some laypeople ask to make for a determined length of time;</i>
	<i>6 in response to a petition, recognising within the Province context, an association of lay people as an expression of the charism of St Marcellin Champagnat and, if needs be, its revocation;</i>
<i>6 developing plans for the Province and defining priorities, according to the orientations given by the Provincial Chapter (cf 34.1; 85.1; 88.3; 94.1; 95.1);</i>	<i>7 developing plans for the Province and defining priorities, according to the orientations given by the Provincial Chapter (cf 216.1; 321.1; 327.3; 402.1; 405.1; 530.3);</i>
<i>7 approving the plans for community life;</i>	<i>8 approving the plans for community life or their equivalent (cf 305.1; 530.2.3);</i>
<i>12 establishing a house, with the written consent of the bishop of the diocese (c 609,1);</i>	<i>9 establishing a house, with the written consent of the bishop of the diocese (c 609,1);</i>
<i>13 proposing to the Brother Superior General the closing of a house, after consultation with the Bishop of the diocese (c 616,1);</i>	<i>10 proposing to the Brother Superior General the closing of a house, after consultation with the Bishop of the diocese (c 616,1);</i>
	<i>11 setting up internal bodies, composed of Brothers and laypeople, responsible for reflecting on, advising and taking decisions on matters related to our works (cf 537.4);</i>
	<i>12 establishing juridic entities to represent the Province or be linked to it for Marist animation, governance and mission (cf 511.3; 537.4) and submitting their statutes for the approval of the Brother Superior General and his Council (cf 526.3.11);</i>
<i>19 drawing up the Statute for a District (cf 127.1).</i>	<i>13 drawing up the Statute for a District or</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
	<i>Vice-province (cf 507.1; 508.1), and submitting it for the approval of the Brother Superior General and his Council (cf 526.3.12);</i>
<p><i>20 approving, if necessary, the Statute of a Sector, or the civil statute of a work or group of works (cf 143.3; 155.1).</i></p> <p><i>15. drawing up a Statute, should the situation require it, when several communities are living together in the same house;</i></p>	<p><i>14 drawing up a Statute, should the situation require it, for a Sector (cf 531.3) or when several communities are living together in the same house;</i></p>
<p><i>20 approving, if necessary, the Statute of a Sector, or the civil statute of a work or group of works (cf 143.3; 155.1).</i></p>	<p><i>15 approving, if necessary, the civil statute of a work or group of works (cf 511.3);</i></p>
	<p><i>16 promulgating norms proposed by the Provincial Chapter (cf 530.3) that do not fit in the Norms of the Province (530.2.3) and other directives and rules of procedure that are to form part of the Proper Law recognised by the Church (c 587.4; cf 502.1);</i></p>
<p><i>16 determining, if necessary, the area of control proper to the Director of a work, of his/her Council, and others with responsibility;</i></p>	<p><i>17 determining, if necessary, the area of control proper to the Director of a work, of his/her Council, and others with responsibility;</i></p>
<p><i>14 drawing up or making changes to a contract between the Province and those responsible for setting up some apostolic work (cf 162.5);</i></p>	<p><i>18 drawing up or making changes to a contract between the Province and those responsible for setting up some apostolic work (cf 509.2);</i></p>
<p><i>17 engaging a lay professional to administer some work of the Institute or to audit the financial statements of the work;</i></p>	<p><i>19 engaging a lay professional to administer some work of the Institute or to audit the financial statements of the work;</i></p>
<p><i>8 disposing of or acquiring property, authorising any building or repair work, borrowings, loans - where the total amount does not go beyond that authorised for the Province. If the total amount exceeds the sum authorised, the approval of the</i></p>	<p><i>20 disposing of or acquiring property, authorising any building or repair work, borrowings, loans - where the total amount does not go beyond that authorised for the Province. If the total amount exceeds the sum authorised, the ap-</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>Brother Superior General is required. (cf 152.6.5; 161.14; 161.15);</i>	<i>proval of the Brother Superior General and his Council is required (cf 512.1; 526.2.8; 542.7.5);</i>
<i>9 approving the budgets and the financial statements of the Province, the houses, and the works undertaken (cf 161.3, 161.4), as well as the controls, methods, and procedures to be utilized in financial transactions (cf 157.1);</i>	<i>21 approving the budgets and the financial statements of the Province, the communities, and the works (cf 509.1; 541.4 and 5; 542.7.3),as well as the controls, methods, and procedures to be utilized in financial transactions (cf 512.2; 541.11);</i>
<i>11 authorising long journeys and time spent outside the country, in keeping with the Norms of the Province (cf 29.11);</i>	<i>22 authorising long journeys and time spent outside the country, in keeping with the Norms of the Province (cf 213.11);</i>
<i>10 applying, after consultation with the Brother Superior General, those Norms of the Province that deal with the manner of living poverty as befits the cultural practices of the country (cf 29.11);</i>	<i>23 applying, after consultation with the Brother Superior General, those Norms of the Province that deal with the manner of living poverty as befits the cultural practices of the country (cf 213.11);</i>
<i>18 fixing the date for the opening of the Provincial Chapter;</i>	<i>24 fixing the place and date for the opening of the Provincial Chapter.</i>
	<b>Collegial Decisions</b>
<i>150.3 The Brother Provincial acts collegially with his Council when there is question of:</i>	<i>538.3 The Brother Provincial acts collegially with his Council when there is question of:</i>
<i>1 electing Provincial Councillors outside the time of the Provincial Chapter in order to make up the number fixed for the latter (cf 151.1.2);</i>	<i>1 electing Provincial Councillors outside the time of the Provincial Chapter in order to make up the number fixed for the latter (cf 530.2.2);</i>
<i>3 appointing, after consultation with the Brothers, a District Superior or a Brother to be in charge of a Sector;</i>	<i>2 appointing, after consultation with the Brothers, a District Superior or a Brother to be in charge of a Sector (cf 538.2.13 and 14);</i>
	<i>3 appointing a Provincial Vicar as a Provincial Councillor, if Provincial Council judges it to be</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>4 appointing local Superiors, the Master of Nov-</i>	<i>appropriate (cf 507.1; 532.3);</i>
<i>ices, the Directors of formation centres, the Provincial Econome, the Directors and Economes of works undertaken, and the local Economes; 150.2.5 appointing the members of the Provincial Financial Affairs Committee (cf 161, 2);</i>	<i>4 appointing the Province Bursar, Province Secretary, Master of Novices, Directors of formation centres, local Superiors, Community Leaders and Bursars, Directors and Bursars of apostolic works;</i>
	<i>5 appointing the members of the Provincial Financial Affairs Committee (cf 541.2) and naming the people who make up the various groups and entities in accordance with their respective statutes if they exist (cf 538.2.11 and 12);</i>
<i>2 the resignation of Provincial Councillors, or of their deposition for grave reasons; 5 the resignation of the Brothers mentioned above, or their deposition for grave reasons.</i>	<i>6 accepting the resignation of Provincial Councillors, or others mentioned in 538.3, or deposing them for grave.</i>
	<b><i>Participatory and consultative bodies</i></b>
	539 Besides the Provincial Council, the Brother Provincial convokes the participatory and consultative bodies which he deems appropriate for promoting the co-reponsibility of all in the running of the Province. (c 632-633; cf 504.2)
<b><i>The Province Assembly.</i></b>	<b><i>The Province Assembly</i></b>
<i>151.9 The Brother Provincial can convoke a Provincial Assembly. This is a meeting open to all the Brothers in order to bring the Brothers and the communities into closer contact, and to arouse the interest of all by a study of the important questions concerning the Province. This consultative assembly does not replace the Provincial</i>	<i>539.1 The Brother Provincial can convoke a Provincial Assembly. This is a meeting open to all the Brothers in order to bring the Brothers and the communities into closer contact, and to arouse the interest of all by a study of the important questions concerning the Province. This consultative assembly does not replace the Pro-</i>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>Chapter. The Brother Provincial may also invite other persons (c 632 ; c 633.1 ; cf 150.1.5)</i></p>	<p><i>vincial Chapter. The Brother Provincial may also invite other persons, especially laypeople who are engaged in Marist life and mission. (c 632; 633,1; cf 538.1.1)</i></p>
	<p><b><i>The Extended Provincial Council</i></b></p>
	<p><i>539.2 The extended Provincial Council is a meeting of the whole Provincial Council with the work-teams, commissions, communities, groups or individuals whom the Brother Provincial invites as appropriate for the matters under discussion. As a consultative assembly, it is a means of getting to know the reality of the Province better in its various contexts, and of exercising co-responsibility in the animation and government of the Institute.</i></p>
	<p><b><i>Province Administration</i></b></p>
<p>143.6 The Brother Provincial will have the help of a Provincial Secretariate, for the management and conservation of the documents of the Province (cf 138.2, 149.2, 151.1.3, 151.6, 155.2...). This office maintains regular relations with the Brother Secretary General. It assures the proper care of the archives and sees to the sending, at the times required, of the various documents requested by the General Administration.</p>	<p>540 The Provincial Secretary helps the Brother Provincial in official correspondence and in the management and conservation of the documents of the Province, in coordination with the Province Bursar (cf 541.6). He collaborates closely with the Secretary General and sees to the sending, at the times required, of the various documents requested by the General Administration (cf 538.3.4). In addition to the Province Secretary, other services assist the Brother Provincial and his Council in their task of animating and governing the Province.</p>
<p><i>143.1 To carry out his mission, the Brother Provincial calls on others to work with him. As the need arises, he sets up commissions to animate and co-ordinate the various activities of the Province.</i></p>	<p><i>540.1 To carry out his mission, the Brother Provincial calls on others to work with him. As the need arises, he sets up commissions to animate and co-ordinate the various activities of the Province.</i></p>
<p>161 The Brother Provincial Econome. is ap-</p>	<p>541 The Province Bursar is appointed by the</p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>pointed by the Brother Provincial for a set term. He must be perpetually professed. He administers the assets of the Province and carries out his role under the authority of the Brother Provincial and his Council. He gives directives to the local Economes and other administrators so that there may be a coordinated management throughout the Province.</p>	<p>Brother Provincial and his Council for a set term. He must be perpetually professed. He administers the assets of the Province and carries out his role under the authority of the Brother Provincial and his Council. He gives guidelines to to the community bursars and other bursars so that there may be a coordinated management throughout the Province.</p>
<p><i>161.1 The Brother Provincial Econome is appointed for three years. He may be reappointed consecutively twice.</i></p> <p><i>149.3 If he is not a Councillor, the Brother Provincial Econome is called in when the Council treats of financial matters. Occasionally, other Brothers also may be invited to the Council. These Brothers do not have the right to vote.</i></p>	<p><i>541.1 The Province Bursar is appointed for three years and may be reappointed. If he is not a Councillor, the Province Bursar is called in when the Council treats of financial matters. He works with a team, counting on the contribution of others and professionals, to provide brotherly and competent service, the fruit of their combined effort.</i></p>
<p><i>161.2 The Brother Provincial appoints a Provincial Councillor and at least two other competent persons who, with the Brother Provincial Econome, constitute the Provincial Finance Committee. The Brother Provincial pays attention to the remarks or recommendations of this Committee. (c 1280; cf 150.2.5)</i></p>	<p><i>541.2 The Brother Provincial and his Council appoints a Provincial Councillor and at least two other competent persons who, with the Provincial Econome, constitute the Provincial Finance Committee. The Brother Provincial pays attention to the remarks or recommendations of this Committee. (c 1280; cf 538.2.20 and 21; 538.3.5)</i></p>
<p><i>161.16 External professionals may be appointed to assist the Brother Provincial Econome in performing his work.</i></p> <p><i>It is essential for the proper functioning of the office of the Provincial Econome, that the role and expectations of all involved are clearly defined to ensure close collaboration between the Brother Provincial and the office of the Provincial Econome.</i></p>	<p><i>541.3 External professionals may be appointed to assist the Province Bursar in performing his work.</i></p> <p><i>It is essential for the proper functioning of the Province Finance office, that the role and expectations of all involved are clearly defined to ensure close collaboration between the Brother Provincial and the Province Finance office. (cf 513.2)</i></p>
<p><i>161.3 Before the beginning of the financial year, the Brother Provincial Econome, aided by the</i></p>	<p><i>541.4 Before the beginning of the financial year, the Province Bursar, aided by the Finance Com-</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>Finance Committee, draws up the provisional budget of the Province and submits it to the Brother Provincial for his approval. (cf 150.2.9)</i>	<i>mittee, draws up the provisional budget of the Province, communities and works, and submits it to the Brother Provincial and his Council for approval. (cf 538.2.21)</i>
<p><i>161.4 Each year the Brother Provincial Econome presents for the approval of the Brother Provincial, the financial report of the Province. This will include information about the financial situation of the houses, the apostolic works, loans and insurance policies.</i></p> <p><i>The Financial Report is forwarded to Brother Econome General in a format recommended by him. (c. 636,2; cf 150.2.9)</i></p>	<p><i>541.5 Each year the Province Bursar presents for the approval of the Brother Provincial and his Council, the financial report of the Province, communities, and apostolic works. This will include information about loans, insurance policies as well as the management and financial report of the Province Finance Office and other reports that may be requested.</i></p> <p><i>The Financial Report is forwarded to Brother Econome General in a format determined by him. (c 636,2; cf 529.8; 538.2.21)</i></p>
<p><i>161.16 It is the responsibility of the Brother Provincial to appoint an outside auditor for the accounts of the Province. cf 150.2.17</i></p>	<p><i>541.6 It is the responsibility of the Brother Provincial to appoint an outside auditor for the accounts of the Province annually or every two years, (as distinct from any internal audit. (cf 538.2.19)</i></p>
<p><i>161.6 Brother Provincial Econome will see that the following items are kept in a safe place:</i></p> <p><i>1 all title deeds to property and any related docu-</i></p>	<p><i>541.7 The Province Bursar, in agreement with the Province Secretary, will see that the following items are kept in a safe place:</i></p>
<p><i>ments, such as mortgages, proxies, powers of attorney, wills, leases, insurance policies. (cf 160.3)</i></p>	<p><i>1 all title deeds to property and any related documents, such as mortgages, proxies, powers of attorney, wills, leases, insurance policies (cf 529.7);</i></p>
<p><i>2 the documents concerning the establishment of the houses which are not the property of the Institute. (c. 68,2)</i></p>	<p><i>2 the documents concerning the establishment of the houses which are not the property of the Institute. (c. 681.2)</i></p>
<p><i>161.10 If the Province manages some particular undertaking, the Brother Provincial Econome</i></p>	<p><i>541.8 The Province Bursar oversees the financial management of the houses of the Province and</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>monitors its accounts.</i></p>	<p><i>the other works it conducts or any ministry for which the Province may be held responsible. He may arrange for the auditing of any financial operation under his supervision.</i></p>
<p><i>161.11 To borrow or to lend a sum of money that exceeds the authorised amount, the Brother Provincial must present a request for authorisation to the Brother Superior General. This request will detail the conditions under which the borrowing or the loan is to be made, and the conditions of repayment. (c 638, 3; cf 137.3.11)</i></p>	<p><i>541.9 To borrow or to lend a sum of money that exceeds the authorised amount, the Brother Provincial, with the consent of his Council, must present a request for authorisation to the Brother Superior General. This request will detail the conditions under which the borrowing or the loan is to be made, and the conditions of repayment. (c 638,3; cf 526.2.8; 538.2.20)</i></p>
<p><i>161.12 A Province that has contracted debts or other financial obligations, even with the permission of Superiors, is responsible for their repayment. (c 639, 1) A Brother who contracts debts or other financial obligations without valid permission is solely responsible for them. The Institute, the Province, or the house cannot be held liable for the repayment. (c 639, 2 and 3)</i></p>	<p><i>541.10 A Province that has contracted debts or other financial obligations, even with the permission of Superiors, is responsible for their repayment. (c 639, 1) A Brother who contracts debts or other financial obligations without valid permission is solely responsible for them. The Institute, the Province, or the house cannot be held liable for the repayment. (c 639, 2 and 3)</i></p>
<p><i>161.5 In consultation with the Brother Provincial, Brother Provincial Econome will decide the system of accounting and the format to be used in the houses and specifies the date when reports are to be sent to his office.</i></p> <p><i>162.2 At the local level, the accounts of the apostolic work and those of the community should be kept separate.</i></p>	<p><i>541.11 In consultation with the Brother Provincial, the Province Bursar will decide the system of accounting of the Province, making a clear separation between the accounts of apostolic works and communities.</i></p> <p><i>With the assistance of the Finance Commission, the Province Bursar draws up the procedures and systems for regulating community financial matters. Everything related to the financial operation of apostolic works is covered by a Province directive drawn up for this precise purpose and approved by the Brother Provincial and his Council. (cf 538.2.16)</i></p>
<p><i>162.3 Each community, house, and apostolic work draws up its annual budget and, at least one month before putting it into operation, pre-</i></p>	<p><i>541.12 Each community and apostolic work draws up an annual budget and reviews its financial report. Both are presented to the Broth-</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>sents it to the Brother Provincial for his approval. (cf 34.2; 150.2.9)</i></p>	<p><i>er Provincial and his Council for approval (cf 216.2; 538.2.21; 542.7.3).</i>                      The Province Bursar sets guidelines, models, or criteria for this documentation. (cf 541.11)</p>
<p><b>LOCAL GOVERNMENT</b></p>	<p><b>COMMUNITY GOVERNMENT</b></p>
<p><b>The Superior of the Community</b></p>	<p><b>The Community Leader</b></p>
<p>152 The Superior of a community is at the service of his Brothers in the accomplishing of their personal, community, and apostolic vocation. He offers to each Brother the support of his collaboration, advice, and authority. He governs with the help of a Council. In the communities where there are at least six Brothers, this Council is made up of the number of Brothers determined by the Brother Provincial, with the consent of his Council. Where no Council exists, its place is taken by the whole community.</p>	<p>542 The Community Leader is at the service of his Brothers in the accomplishing of their personal, community, and apostolic vocation. He offers to each Brother the support of his collaboration, advice, and authority. He offers his service with the help of a Council. Where no Council exists, its place is taken by the whole community.</p>
<p><i>152.1 The Superior takes an interest in each of his Brothers, and together they seek what is for the good of all. He shows that he is available to spend time with them and to listen to them. He should take the initiative, when necessary, to confirm a decision made in community, or to take action himself when something cannot be put off till later. (c 619)</i></p>	<p><i>542.1 The Community Leader takes an interest in each of his Brothers, and together they seek what is for the good of all. He shows that he is available to spend time with them and to listen to them. He should take the initiative, when necessary, to confirm a decision made in community, or to take action himself when something cannot be put off till later. (c 619)</i></p>
<p><i>152.2 He authorises the personal expenditure of the Brothers, within the limits of his power.</i></p>	<p><i>542.2 He authorises the personal expenditure of the Brothers, within the limits of his power.</i></p>
<p><i>152.3 He is responsible for having the community meet at regular intervals.</i></p>	<p><i>542.3 He is responsible for having the community meet at regular intervals.</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p><i>152.4 He sees to it that the Brothers have access to an appropriate library. He provides for the safe keeping and the classifying of archive documents, and he sees to the upkeep of buildings and furniture.</i></p>	<p><i>542.4 He sees to it that the Brothers have access to an appropriate library. He provides for the safe keeping and the classifying of archive documents, and he sees to the upkeep of buildings and furniture.</i></p>
<p><i>152.5 He can dispense, for a time, a Brother or the whole community from some particular point of discipline of the Constitutions.</i></p>	<p><i>542.5 He can dispense, for a time, a Brother or the whole community from some particular point of discipline of the Constitutions.</i></p>
	<p><i>542.6 Province Norms establish the type of communities that require a community Council, the number of councillors and how they will be elected (cf 530.2.3); where appropriate, the norms will also set the frequency of meetings, the role of others invited to attend, etc.</i></p>
<p><i>152.6 The local Superior cannot act without the consent of his Council when there is question of:</i></p>	<p><i>542.7 The Community Leader cannot act without the consent of his Council or, where none exists, the whole community, when there is question of:</i></p>
<p><i>1 taking decisions that flow from the plan for community life;</i></p>	<p><i>1 taking decisions on matters agreed on by the community or that flow from the plan for community life;</i></p>
<p><i>2 apportioning tasks and responsibilities not specified by the Brother Provincial;</i></p>	<p><i>2 apportioning tasks and responsibilities not specified by the Brother Provincial;</i></p>
<p><i>3 preparing the annual budget, and the financial report as at the end of the financial year, and submitting them to the Brother Provincial for approval (cf 150.2.9);</i></p>	<p><i>3 preparing the annual budget, and reviewing the financial report as at the end of the financial year, and submitting them to the Brother Provincial for approval (cf 538.2.21);</i></p>
<p><i>4 deciding on expenditure and on important alterations, within the limits of the approved budget;</i></p>	<p><i>4 deciding on expenditure and on important alterations, within the limits of the approved budget;</i></p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<i>5 drawing up plans that call for the approval of the major Superiors (cf 150.2.8);</i>	<i>5 drawing up plans that call for the approval of the major Superiors (538.1.11);</i>
<i>6 attending to matters arising from the Provincial Chapter (cf 151.1).</i>	<i>6 attending to matters arising from the Provincial Chapter. (cf 530.2.3)</i>
<i>152.9 The Minutes of the Council sessions are approved and signed by the Brother Superior and the Councillors. The book of these minutes is made available to the major Superiors when they are making the canonical visit. The community is informed of Council deliberations by receiving a summary of proceedings.</i>	<i>542.8 A copy of any decisions made is kept in the community archives, duly signed by Council members or, where this does not exist, by all community members. Any corresponding replies or authorisations are likewise filed for reference.</i>
153 The local Superior is appointed by the Brother Provincial for three years, after a suitable consultation. He must be perpetually professed for at least one year. He can be re-appointed. For a third term of office, the approval of the Brother Superior General is required. For serious reasons, and with service to the Province in mind, the Brother Provincial can shorten a local Superior's term of office.	543 The Community Leader is appointed by the Brother Provincial for three years, after a suitable consultation. He can be re-appointed. For serious reasons, and/or with service to the Province in mind, the Brother Provincial can shorten the term of office.
153.1 It is desirable that, after several consecutive terms of office, a Brother have an interval of time before once more being entrusted with responsibility for a community. (c 624, 2)	<i>543.1 It is desirable that, after several consecutive terms of office, a Brother have an interval of time before once more being entrusted with responsibility for a community (c 624, 2). Province Norms will establish if there should be a limit of three consecutive terms. (cf 530.2.3)</i>
154 The community has a deputy Superior, who takes the place of the Superior when he is absent or prevented from fulfilling his role. The deputy Superior is the first Councillor. He is chosen according to the regulations laid down by the Provincial Chapter. (151.1.4)	544 The community has an Assistant Community Leader, who takes the place of the Leader when he is absent or prevented from fulfilling his role. The Assistant Leader is the first Councillor. He is chosen according to the Province Norms.

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p style="text-align: center;"><b>The Local Econome</b></p>	<p style="text-align: center;"><b>The Community Bursar</b></p>
<p>162 The Brother Provincial appoints, for a set time, a Brother Econome to manage the assets of the community. He must be perpetually professed. He administers the assets of the community, under the control of the Brother Superior and his Council. He is attentive to the needs of each Brother. If the community is small, the local Superior can undertake the administration himself.</p>	<p>545 The Community Bursar is appointed by the Brother Provincial and his Council for a set time. He administers the assets of the community, under the control of the Community Leader and his Council. He is attentive to the needs of all its members. 538.3.4)</p>
<p><i>162.1 The term of office of the local Brother Econome is three years. He may be re-appointed consecutively twice.</i> <i>162.2 If the community is small, the local Superior can undertake the administration himself.</i></p>	<p><i>545.1 The Community Bursar is appointed for three years. He may be re-appointed. Province Norms will establish if there should be any limit placed on the number of three year terms. (cf 520.2.3)</i></p>
<p><i>162.3 Each community, house, and apostolic work draws up its annual budget and, at least one month before putting it into operation, presents it to the Brother Provincial for his approval. (cf 34.2; 150.2.9)</i></p>	<p><i>545.2 Normally the services of community animator and bursar are assigned to different people. If the community is small, the community Leader can also be the bursar.</i></p>
<p><i>162.6 On the local level, the account books will be set out in the way approved by the Brother Provincial Econome. (cf 161)</i> <i>162.7 The Financial Report is drawn up as indicated by the Brother Provincial Econome along the lines of the model that he has supplied. The annual Financial Report is sent to him after being checked and signed by the Brother Superior and the members of his Council. When no Council exists, all members of the community sign instead. (C. 152.6.3)</i></p>	<p><i>545.3 The community bursar follows the directions given by the Province Bursar in matters of his competence. (cf 541.11 and 12)</i></p>



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# INSTITUTE OF THE MARIST BROTHERS

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