



REVISION OF THE CONSTITUTIONS

CONSULTATION ON THE FIRST DRAFT

MARIST BROTHERS
General House, Rome
May 2016



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 Soteras (General Councillor and coordinator of the commission), Tony Clark (Australia), Eduardo Navarro de la Torre (México Occidental), Albert Nzabonaliba (East Central Africa), and Antonio Peralta (Santa María de los Andes).



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GENERAL INDICATIONS

Brothers, we, the members of the Revision of the Constitutions Commission, are presenting to you a first draft of our revised Constitutions. You will note this first draft does not contain a complete revised text, but an experimental trial of the first two chapters only. At this early stage, we thought it important to get an initial sounding from the Brothers about the change we are proposing by means of a revised structure and style of writing of the updated Constitutions. The feedback you will provide us will help to determine the final direction and shape of the second draft, which will be a complete text. Once this second draft is completed, all the Brothers will have the opportunity to again evaluate and give their feedback on the complete text prior to the 2017 General Chapter.

CALENDAR

The Commission for the Revision of the Constitutions is working closely with the General Chapter Preparatory Commission to ensure there is a coordinated preparation process in the lead up to the 2017 General Chapter. As an indication of this, the following schedule has been agreed on:

May - September 2015	Initial Consultation (<i>already done</i>)	Focus: share life Dynamics: 5 themes in inter-community encounters
May - September 2016	First Draft (<i>this consultation</i>)	Focus: evaluation of the text Dynamics: 2 community meetings or individually
October 2016 to January 2017	Chapter consultation (<i>Preparatory Commission of the Chapter</i>)	Focus: share life Dynamics: 3 conversations by groups
February - June 2017	Second Draft (<i>Commission of the Constitutions</i>)	Focus: evaluation of the text Dynamics: community encounters or at personal level

From July to August 2017, based on the results of the previous consultation, the Commission will prepare a third draft which will be presented to the delegates of the XXII General Chapter.

CONSULTATION FOR THIS FIRST DRAFT

To obtain the objectives we require of this first draft, we recommend that Provinces and Districts organize a community-based consultation process that facilitates personal reading and reflection, shar-

ing among the Brothers and recording of the general feedback from the community. The process could proceed as follows:

- a) Dedicate an initial community meeting to present and introduce the first draft and consultation process (these general indications and the presentation of the draft). This gathering would include some time for fraternal prayer and meditation on the Constitutions.
- b) After this, allow sufficient time for each Brother to read and reflect on the first draft. During this time each Brother will note his general reactions to the revised format and writing style being proposed.
- c) At a second community meeting, the Brothers gather to share their response to the questions provided, give concrete suggestions about the texts and listen to the general thinking of the other Brothers in the community.
- d) At this second meeting, it is important that one Brother agrees to act as secretary for the community. His task is to note down the key ideas and suggestions the Brothers make about the texts, particularly where there is greater consensus or agreement. The secretary will be responsible for typing up the summary on the electronic file provided “2016-05_CONSTITUTIONS_QUESTION” and sending it to the following email: const@fms.it, before September 30, 2016.
- e) Hand written responses are not helpful to processing the feedback.

Any Brother who prefers to submit his own personal feedback, can write it on a separate copy of the “file”: “2016-05_CONSTITUTIONS_QUESTION” and send it directly to the following email: const@fms.it



PRESENTATION OF THE DRAFT

The nature of the two texts that we are proposing, namely the ‘Rule of Life’ and ‘Constitutions and Statutes’, comes largely as a result of what many Brothers suggested in the first consultation of 2015. In summary, many Brothers called for the revised Constitutions:

1. To keep the Marist basic principles and values, but carefully revise the entire text.
2. To somehow **clarify** and distinguish the “inspirational” from the “normative” aspects.
3. **To simplify** the general structure and language.
4. **To update** the language and some contents, incorporating topics and references from Marist documents dated after 1986.
5. **To recognize** more recent developments in theological wisdom and pastoral and administrative practice.



In our first meeting as a Commission we met with a representative from the Vatican’s Dicastery of Consecrated Life. The purpose of our meeting was to dialogue about the canonical requirements and parameters the Holy See expects to be met for any Constitutions to be approved.

- In the light of this dialogue, we were able to verify that the openness to a revision in depth should always respect the framework of Canon Law and translate the required canons into our own normative practice.
- However, it is not essential that the Constitutions themselves have to say everything. Any change in the actual Constitutions presupposes a cumbersome or involved process between the Institute and the Holy See. For this reason, the advice we received was that we have the authority to establish our own institutional texts at the highest level (e.g. A General Chapter), without the need of the Vatican’s approval for everything we want to say about our identity, consecration, life and government. Regarding the question of the Marist charism, the counsel we received was the Marists themselves are the best experts to define this.
- Lastly, regarding any possible proposals that would transform the canonical nature of the Institute, the representative of the Dicastery said they do not have the authority to change the form of Christian life in which the charism of a founder took shape, and which the spirit has confirmed throughout history with the fruits of sanctity. For example, because the Marist Brothers

were founded and approved by the Holy See as an Institute of Religious Brothers, this determines the canonical nature and purpose of our Institute. For example, by consequence the Institute cannot promote Brothers living in temporary vows indefinitely or without the intention of taking perpetual vows. This does not however prevent that our charism arousing new forms of committed or consecrated life. If this happens, the Church can recognize and accept within it this new form of life. In the second draft, we can evaluate several concrete proposals.

Taking the Brothers' feedback and canonical advice into account, the Revision Commission then began its work on preparing a revised draft of the Constitutions. Our work initially focused on determining the basic structure, style and content.

Rationale:

A. REVISED STRUCTURE

Having listened to the great desire of the Brothers for clarification, simplification and updating, the Commission began its work by identifying what Canon Law essentially requires to be included in our Constitutions. This "minimum" or essentially normative character, represents not only what we are obliged by the Church to fulfill, but also represents the explicit and formal bond with which we are connected to the great community of the Church and how we want to live our charism, mission and consecrated life within it.

Defining our canonical or normative obligations, however, does not give the complete picture. There are also some more inspirational aspects of our vocation that connect at other levels that are not articulated by the Law of the Church. With this in mind, we then began to see the need for a separate document where the inspirational or 'charismatic' aspects of our life are articulated. It is not yet clear whether this document takes the form of a preamble, a 'letter' or becomes our new 'Rule of Life'. What is clear is this document is definitively linked to the Constitutions, which is their canonical translation. At this stage we envisage the two sections forming one volume, evoking the integrity of our life, which the editors of the present text want to make evident to all those who will meditate on and try to live them fully.

It may be of interest for Brothers to know that a good number of Institutes of Consecrated Life have these two texts (Rule of Life and Constitutions) as a source of inspiration and guidance for their life and mission. The word "Rule" has a long tradition in the history of Religious Life, and our own Institute. Today, the term "Rule" evokes a "journey" that molds or shapes the life of those who follow it and embodies the wisdom of those who have followed it, inspiring those who now are following this journey or feel called to follow it.

We propose that reserving in the actual Constitutions only the canonical and normative aspects that usually requires little change or adaption over time gives stability and permanence in relation to the Church. Whereas, having a separate 'Rule of Life' (or preamble or letter) which needs to approval



only at the level of the Institute, opens up the possibility for new proposals of life and mission, which the Law of the Church does not yet contemplate (and life usually goes ahead of the norm).

B. THE WRITING STYLE

In relation to the writing style, we want you to know that this first draft is a trial and not the final form. You will notice there is a slightly different style in the texts of the Rule and Constitutions between chapters one and two. Chapter one was written originally in English, while the second was written in Spanish. We have not joined styles so that you can indicate your preference of style.

The articles in the Constitutions have undergone more or less a “revision” or simplification, according to the suggestions we received from the initial consultation. In contrast, the articles contained in ‘The Rule’ have undergone a more profound revision or “re-creation” based on new understandings from more recent Church and Institute documents and the consultation process.

We have decided to essentially maintain the Constitutions writing in the 1st person plural (we). This is something well integrated in the institutional culture. In the ‘The Rule of Life’, however, we propose to adopt the 2nd person singular (you). We believe using this writing style favours an expression of intimacy and personalization. The danger is the text may be read as a “directive” tone. We understand that in ‘The Rule’, the “subject” who is speaking to the Brother is none other than the Institute itself or our community, not God or the Church... It is understood that ‘The Rule’ and the ‘Constitutions’ speak with one voice: the voice of the marist community. In the Rule, this community is talking with each member and they are invited to have a personal dialogue with it. In this way, we see the community and the individual Brother standing side by side, without one diminishing or annulling the other. Both are recognized as mutually enriching each another.

C. CONTENT

In this first draft you will notice both the tone and content is simple. Theology is used as a companion, without it being a protagonist. The Gospel continues being the basic source of inspiration, with its images and invocations and evocations. We have also intended to include a more positive, joyful and realistic expression of our vocation and life as Marist Brothers.

In this consultation, one detail we offer for your consideration is to recover the name bequeathed by Marcellin Champagnat as the official name of the Institute, even though we would keep in the Constitutions the name given to us by the Holy See. Our consultation with the Dicastery affirmed it is possible to recover it through a formal process. In the first consultation many Brothers made reference to this matter. Hence, we wait to see the strength of opinion on this proposal. It may not be an essential point of debate, but it is significant in a moment of celebrating a “new beginning” with the bi-centenary of the Institute.

Finally, we propose to reduce the number of chapters from 11 to four or five. This will involve integrating the present content in broader and more comprehensive or complete units.

	RULE	CONSTITUTIONS
1	In the sources of the Charism	Our identity of Brother in the Church
2	A covenant that makes us Brothers <ul style="list-style-type: none"> • Consecrated • In Community • In the search for God • For the Mission 	Life in the Institute <i>Our life as Brothers</i>
3	Always on the way...	Belonging <i>Our journey as Brothers</i> <ul style="list-style-type: none"> • Formation • Admission • Separation
4	And in permanent attitude of service...	Government and Administration <i>Our organization as Brothers</i>

April 2016
 Commission for the Review of the Constitutions
 Tony Clark
 António Leal
 Eduardo Navarro
 Albert Nzabonaliba
 Antonio Peralta
 Josep M. Soteras

P.D. We ask you to give the draft of the Rule and of the Constitutions to the Brothers of the Community, so that they can read and reflect on their content.

RULE OF LIFE

FIRST LETTER

IN THE SOURCES OF OUR CHARISM

Text inspired by the art. 2, 4, 5, 6, 7

Brother,

1. Our identity, charism, spirituality and apostolic mission as ‘Little Brothers of Mary’, or Marist Brothers, draws its origin and inspiration from the loving encounters and faithful covenant that grew between God and Marcellin Champagnat, and the first communities of Brothers, in early nineteenth century, southern France. The first communities of Brothers witnessed to and were modeled on this experience.

2. Led by the Holy Spirit through his difficult early years, Marcellin was seized by the unconditional love Jesus and Mary has for all people, and for him personally. He responded generously to this profound love by choosing to give himself totally to following Jesus Christ in the service of his brothers and sisters. After answering the call to Diocesan priesthood, Marcellin’s imagination and passion was caught by the dream of collaborating with other Marists in founding within the Church a new charismatic Marial family, the ‘Society of Mary’. This family sought to bring Christ-life to birth, accompanying the Church as it came to be born anew in the changed circumstances and culture of post-Revolutionary France.

3. Marcellin’s growing passion for God, and his sensitivity to the religious and social needs affecting people, opened his eyes and heart to the religious ignorance and impoverished education experienced by many young people in isolated rural areas. Eager to do God’s will, Marcellin quickly realized the mission that he and other Marists urgently needed to carry out on behalf of the church was to make Jesus Christ known and loved in a way that mediated Mary’s maternal, compassionate and tender face to people.

4. As the fledgling Society of Mary took shape, Marcellin became utterly convinced of the need and importance of the Brothers’ vocation as an essential part of the Marist project. For Marcellin, Brothers make visible to young people God’s saving love through their loving presence and fraternal service as teachers and evangelizers of faith and life, and by the witness of their fraternal communion. He then dedicated himself wholeheartedly to the creation and approval of an Institute of Brothers, who bearing Mary’s name, would go to every diocese of the world providing Christian education to children and young people, especially to those who were poor, vulnerable or neglected by society.

5. In choosing Mary's name, and believing she has done everything for us, Marcellin wanted all his Brothers to confide in Mary's maternal love and protection as their 'Good Mother', 'Ordinary Resource' and 'First Superior'. He wanted his Brothers to be like Mary in the way she responded to God's call to becoming the mother and perfect disciple of Jesus Christ.

Brother, following Jesus Christ in the way Mary is learned through contemplating Mary's life in the Gospels and trying to make her spirit our own in our attitudes and total living as a disciple of Jesus. To make Mary known and loved as the one who leads to Jesus puts into action our Marist motto: "All to Jesus through Mary; all to Mary for Jesus".

6. Marcellin's last and burning wish for his Brothers was that like the first Christians we would love one another as Jesus Christ loved us, being united in heart and mind. Our fundamental call as Brothers then is to give joyful and prophetic witness to creating together fraternal communion, wherever we are. We often call this our 'family spirit'. Conscious of the love that Jesus has for each of your brothers and sisters, and how he is present in each of them, our family spirit develops as you give and receive love. As Brothers this love calls us to forgive, to be attentive and present to the other, to remain open and sensitive to the needs of the other, to provide support and help when appropriate, and to practice forgetfulness of self. All of this is done with good humour and joy. Our brotherhood is a source of strength for our mission. Practicing the spirituality of communion is not confined to the Brothers in your community but goes out to all to whom you offer welcome and hospitality, engagement in prayer, solidarity and service.

7. Brother, the charism of Marcellin Champagnat is a gift of the Holy Spirit to our Institute, the universal Church and the entire world. Like all

charisms, our Marist charism prompts us to develop a more intimate, loving and filial relationship with God, others and creation. We work together in contributing to the building up and unifying of the Body of Christ. Our Marist charism promotes in a particular Marial way the spirituality of fraternal communion as we carry out the mission of education and evangelization of young people entrusted to us by Marcellin Champagnat.

Our charism then is like a spring of life-giving water, spreading over the whole earth. As you drink deeply from this 'living water' you will find your thirst quenched and your inspiration and energy renewed to become 'living water' or God's Good News of life and hope for others, especially to the poorest, marginalized and neglected young people. Our charism will continue to grow and find new expressions as each Marist tries to incarnate and share it within his or her culture, environment and life experience.

8. The spirituality of Marcellin Champagnat entrusted to Marists through successive generations, while being centered on love for Jesus and His Gospel, is essentially Marial and apostolic. Founded in the dynamism of the mystery of the Trinity, our Marist spirituality flows from God's paternal and maternal love for us, gains its strength as we give ourselves to others, and leads us back to the Father. In this way, Marist spirituality is incarnated and unified as you encounter God in everyday life, bringing all of your personal, communal and apostolic life to prayer and ensuring your prayer continues into every aspect of your life.

9. Inspired by Marcellin's teaching and example, there are a number of key ways you can discover and nurture the living out of our Marist spirituality. As you practice constant awareness of the presence of God in all of life. As you grow in absolute confident trust of God's grace and providence. As you encounter and live out God's love

revealed in the mysteries of the Crib, the Cross, and the Altar. As you creatively build fraternity and family spirit with those with whom you share community. As you seek to live the Marial virtues of simplicity and humility in your relationships with God, other people and all of creation. Like the Founder, you willingly put your life and talents at the service of the Church, doing good quietly and working with diligence and generosity. Following Jesus in the way of Mary brings your Christian journey and our Marist spirituality to fullness. Mary is your 'Sister in Faith'. She teaches and models for you how to find God in all things, ponder God's Word, sing of God's greatness and proclaim his salvation and serve God's justice with your life.

10. In every generation, there are calls for new ways of being Brother, a new way of living and building the Church, and a new way of sharing

the Marist mission. Those who call themselves Marist drink together from the living waters of the charism of Marcellin Champagnat, share in the richness of living and being formed in Marist spirituality according to our respective vocations and take responsibility for promoting all aspects of our mission.

Remember Brother, you share with all the baptized the common vocation to holiness and the responsibility for the mission of evangelization. As a Marist Brother, you have an important role in promoting fraternal communion and Marial way of being church among all who are inspired to live the Gospel motivated by Marcellin's charism. In living your consecrated life as a Marist Brother among your brothers and sisters, you are the face of Jesus-brother and a sign of the maternal tenderness of God and the fraternal love of Christ. Heeding Marcellin's words, Brother, "love your vocation, be faithful to it and persevere courageously".

SECOND LETTER

A COVENANT THAT MAKES US BROTHERS ...CONSECRATED

Text inspired by the art. 12, 13, 14, 16, 18

Brother,

1. The call that you feel in your heart to live the evangelical counsels in our religious family, comes from the Father and through the personal love of Christ: Jesus looks at you with love and chooses you. That look is an invitation to live the baptismal grace in the following of Christ chaste, poor and obedient among your brothers and sisters.

2. Jesus reveals to you the merciful and tender face of the Father and his desire to live a covenant of love with you. He calls you by your name, leads you into the desert, speaks to your heart and en-

trusts to you His mission.

3. Surprised and overflowing with gratitude, freely accept in faith the call of the Lord who whispers in your ear: "Come and follow me". Allow yourself to be guided by the power of the Spirit who makes you a new creation.

4. Contemplate with wonder the passion God has for humanity in that He sent Jesus to give life to the world and to be the brother of all. He went through life doing good and bringing about the Kingdom of God. In His Passover, Jesus conse-

brates humanity to the Father and establishes a new Covenant. Jesus gives you His Spirit for you to collaborate in the mission of God.

5. Your Covenant is lived in a fraternal and apostolic community. Your daily fidelity to the spirit of the Beatitudes of the Kingdom gradually converts you into a humble sign of the mystical and prophetic dimension of consecrated life: With your experience of God that leads you to care for all life, and with your simple and fraternal life, you will witness to how it is possible to

live an alternative life that rejects everything that is opposed to God's plan. With the joy of one who finds a "pearl of great price", freely integrate with trust the forms of renunciation and detachment of a disciple who walks after his Master.

6. Contemplate Mary as a model in your journey living as a consecrated person. Learn from her how to listen and to say "yes" to God's plan. Accept in your heart the ideal that Marcellin proposed to his first disciples: To become a Brother is to commit oneself to become a saint".

...IN CHASTITY

To love tenderly (Mic 6:8)

Text inspired by the art. 19, 21, 22, 24, 27

Brother,

7. Fix your attention on Jesus who joyfully lives His celibacy for the Kingdom, as a journey of love to the Father and to humanity. Contemplate Jesus close to you and warm-hearted, respectful towards all, sensitive to any suffering, simple and kind, capable of arousing the best in the hearts of those whom He meets. Following the footsteps of His passionate and tender love you are called to walk as a Brother.

8. Only the intense love for Jesus and for His plan will allow you to live the gift of celibate chastity joyfully and with fruitfulness. In it you will develop your capacity to love and, gradually you become "Brother", since you cannot love the invisible God if you do not learn and experience the love in the community of brothers and sisters visible to you.

9. The vow of chastity fully affects your affective and sexual life, your capacity for tenderness and your relationships with others. Living celi-

bate chastity is a life-long project and a promise of life. You cannot be deceived concerning the difficulty of the vow. It is a difficulty that does not arise only from sexual abstinence, but from the long learning that this presupposes for you and for each brother, Allow the dynamic of the Good News to guide your affections and your capacity for tenderness. Truly love people, especially the little ones, and be attentive not to lose freedom before our possessive tendency, It is a process that lasts the whole life. It takes time and we need people who will accompany us on this journey.

10. Cultivate friendship, since it is a gift from God and the human face of his love. Love with tenderness, respect and compassion the children and young people whom you meet in your mission. Love all and accept the love that they offer you as a caress from God for your thirsty heart. But do not forget that only God can satisfy your profound need for love.

11. Be conscious of the fragility of your heart

and with freedom and transparency, take care in your relationships to avoid being possessive, living with a unified and joyful heart. Live a selfless love, overcoming any fear or a desire to flee that total love may arouse. Cultivate solitude as a way to meet your most profound and authentic self.

Nourish your life daily by giving time to your intense affective relationship with the God of Jesus, who holds in His heart the lives of all those who relate with you and with your brothers.

12. When your life reflects a fascination for God and for human beings, when it overflows with humanness and spirituality, your celibacy has the full *raison d'être*, even if it may seem a contradiction for our present culture. When you live kindness with persons, purity of heart and tender love toward those whom society despises, you will experience the beauty of your vocation as Brother, thus becoming a living memory of the Gospel for our world.

...IN POVERTY

To act justly (Mic 6:8)

Text inspired by the art. 30, 31, 33, 35

Brother,

13. In His love for us, Christ who was rich became poor, and urges us to participate in His poverty. He was born and lived in a poor family and lived from the work of His hands. He announces the Good News of the Kingdom to the poor and proclaims them blessed.

14. Rejoice with Mary in valuing the wonders of the Lord in you and in each person. With her learn not to be centered on yourself, but to share with the humble, to treat them with tenderness, be moved by their circumstances and to commit yourself to their just causes. Like her we gradually grow in attentiveness and sensitivity to the Spirit so that He can model in you the heart of a poor person.

15. Learn from Marcellin and the first Brothers the audacious trust in Providence, the preference for those in greatest need, and the creative and simple poverty needed to dedicate yourself to them. Allow yourself to be challenged by his final recommendation: Maintain yourself in an honest or upright spirit of poverty and detachment.

16. Out of love for Jesus you follow his path with freedom and joy. You conform yourself to him and gradually you become a prophet who announces the concrete way in which He lived. With the transforming force of the Good News you recognize yourself as son of the Father and brother of all: in gradually becoming poor you go out to meet the poor to be in solidarity and to work towards liberation. With free and progressive consistency, each day you surrender until you reach, like the Lord Himself, the total and loving gift of your life.

17. Like Jesus you are aware that you have received everything from the Father. Being conscious of your limitations, you experience the consolation of the Father and Mother. This consciousness helps you to open yourself to others, to participate with them of the joys and sorrows, to make theirs your own and to give warmth to their heart when you offer them your time and person.

18. The following of Jesus who was poor implies that you continue to deepen in his way of

humbling Himself; that you grow in evangelical freedom and consistency; that you free yourself from the temptation of efficiency, consumerism and power. Show yourself ready to commit yourself with every person of good will in the struggle of solidarity for a more just world.

19. In consecrating yourself to God and to people, you assume the commitment to defend life in the whole of creation by contributing to the care of nature, to ecological balance, to the defense of the poor, to respect and fraternity, you

opt for an austere, sober and responsible life-style that takes into account the common good on a broad scale and for the long term.

20. By a simple and surrendered life you manifest, in the best way, that you are a person who is poor in the service of the poor. Learn to see the world through their eyes. Allow yourself to be evangelized by them and become a joyful and credible witness of the mercy of the Father, so that you gradually become like Christ, poor servant and universal brother.

...IN OBEDIENCE

To walk humbly with your God (Mic 6:8)

Text inspired by the art. 38, 39, 41, 42, 43, 44, 45, 46

Brother,

21. As Little Brother of Mary, you become a disciple of the Servant of the Lord and you respond to her invitation: Do what He tells you. From Mary you learn attentiveness to the Spirit and conscious and courageous obedience. At the Annunciation, she made a “Yes” of her whole life and she is blessed because she listens to and puts into practice the Word of God. At the foot of the cross she becomes the mother of believers and accompanies the new Church with tenderness and service.

22. Marcelin wanted above all to do the will of God. Like him, you gradually learn to obey in a spirit of faith; to actively seek the will of God through prayer, consultation and the mediation with Superiors; and to put it into practice in spite of contradictions.

23. Beloved Son of God, like Christ you be-

come a servant of your brothers. Give the best of yourself in the service of all in the community and in the apostolic mission. Live the mystery of obedience by finding God in events and ordinary occupations. In this daily obedience prepare yourself to remain firm when difficulties arise. In humble fidelity you will attain the integration of your person in love and spiritual maturity in the freedom of the sons of God. The acceptance of death through the trusting surrender of your life will be your last act of filial obedience.

24. Fraternity is born from the loving call of the Father through the Spirit. In spite of your limitations, and those of our Brothers, obedience is constructed when all seek to develop the spirit of communion and interior fidelity to the motions of the Spirit.

With spiritual discernment, with sincere and free dialogue with those responsible and with all the brothers it will be easier for you to respond

to the Father's plan. There will be times when you will have to renounce your opinion to accept what the community and the one who carries out the service of mediation consider a greater good in the honest search for the will of God.

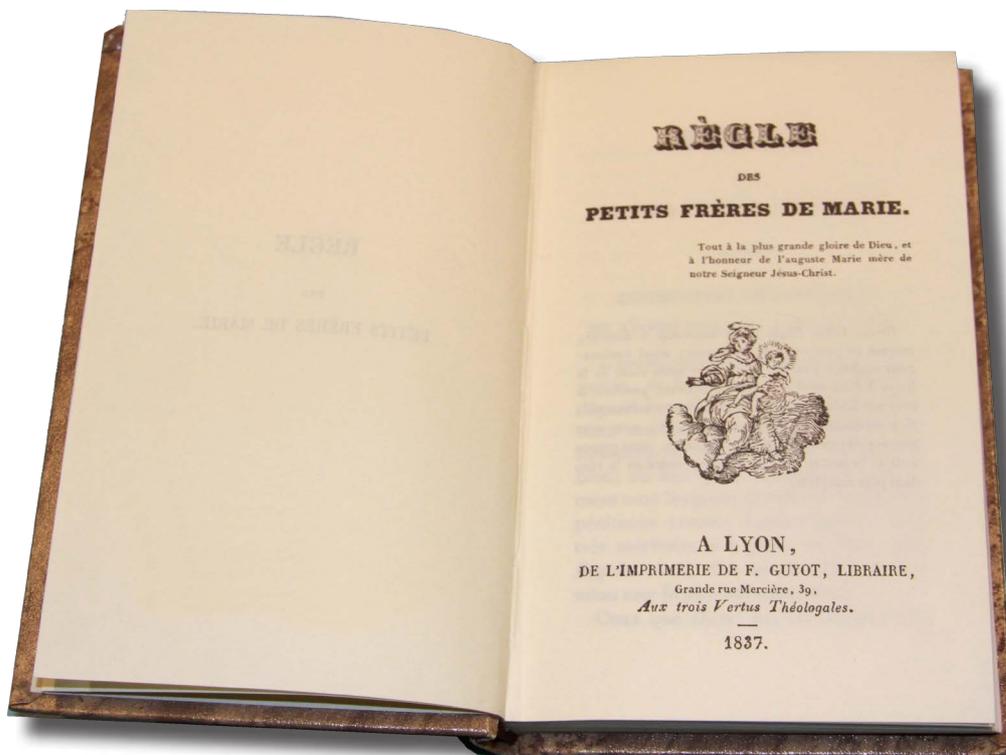
25. As communities, Provinces and the whole Institute we exercise obedience in the constant search for the will of God. This is especially important in our age of rapid changes and of constant renewal.

Participate with your brothers in these discernments, in a climate of prayer and in a spirit of faith. Be attentive to the Word of God and seek to be faithful to the foundational Charism and to the signs of the times. Be generous in renouncing personal or group interests and try to adopt an attitude of interior freedom

26. May evangelical obedience be the expression of your freedom and availability to partici-

pate in the prophetic mission of Christ and of the Church. You know that evangelical logic transforms our human logic of autonomy, efficiency, search for success and recognition. Because of this, be mindful of your weakness and with courage denounce the ideologies or persons who seek and abuse power, violate human rights or make an absolute of individual autonomy. Follow the way of Jesus the obedient servant who came to serve and not to be served.

27. When you perform the service of authority you carry out your mission following the example of Christ serving his brothers with simplicity. Following Jesus Christ, you are called to be the first one to obey and to invite your brothers to build up a fraternal community which seeks and loves God alone. Be attentive to the action of the Spirit in you and in your brothers. Offer them your time to listen and to encourage them, and to discern with each one what the Lord is asking of him.





CONSTITUTIONS

Draft - May 2016

CHAPTER 1

THE IDENTITY OF THE MARIST BROTHER IN THE CHURCH	
CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>1. On January 2nd, 1817, Marcellin Champagnat founded the lay religious Institute, or religious Institute of Brothers (1), under the name of Little Brothers of Mary (2). He saw it as forming a branch of the Society of Mary (3). 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) (4).</p>	<p>1. On 2nd January 1817, Marcellin Champagnat gathered into community the first two members of what would become known as the Marist Brothers or the Little Brothers of Mary (1), a Religious Institute of Brothers (2). Marcellin saw these Brothers as a branch of the Society of Mary (3). 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) (4).</p>
<p>3. The love which the Holy Spirit pours into our hearts (1) 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 (2). We live out this ideal in community. By profession of the vows of chastity, poverty, and obedience, we commit ourselves to live the evangelical counsels. This commitment makes us witnesses to, and servants of the Kingdom of God. Our vocation as Brother is a special call to live the brotherhood of Christ with everyone, espe-</p>	<p>2. The love which the Holy Spirit pours into our hearts (1) inspires us to share in the gift of Marcellin Champagnat’s charism, directing all our life’s energies to realize this one aim: TO FOLLOW CHRIST AS MARY DID, in His life of love for the Father and for all our brothers and sisters (2). We witness to and live out this goal in fraternal community. By profession of the vows of chastity, poverty, and obedience, we commit ourselves to live integrally the evangelical counsels. This commitment compels us to being joyful and prophetic witnesses of the Gospel, promoters of communion and servants of the King-</p>

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<p>cially with young people, loving them with a selfless love (3). 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>dom of God. Our vocation as Brother is a fundamental call to be brothers of Christ, brothers to one another and brothers to everyone, especially young people who are the neediest and poor, loving them with a selfless love (3). 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>8. 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. Certain people can be affiliated to the Institute. In a similar way to the novices, they share in our spiritual benefits. 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>3. The Institute is made up of Brothers with temporary or perpetual vows. We become members by our religious profession. Brothers of the same religious family, we are united by fraternal love (1) and by obedience to our Constitutions (2). The novices, who are beginning their life in the Institute, share in the temporal and spiritual benefits of our religious family. Lay faithful, clergy and other religious who seek to live Marcellin's charism, Marist spirituality and mission, can also share a special association with the Institute (3). Certain lay people who demonstrate by their lives core Marist values and virtues can be affiliated to the Institute or a Province. In a similar way to the novices, they share in our spiritual benefits and fraternal care. The Institute is made up of Provinces and Districts which, in turn, are made up of religious houses. Each Province or District is animated and governed by a Major Superior with his Council, under the authority of the Brother Superior General with his Council.</p>
<p>9. The Institute, having spread across the world and taken root in different cultures, bases its</p>	<p>4. As an international Institute present in all the continents and in many different cul-</p>

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<p>unity on the spiritual heritage received from Father Champagnat and handed on by his followers (1). This unity calls for a union of prayer, a life of brotherhood, co-ordinated apostolic action, and the service that authority renders at all levels.</p> <p>We are drawn into unity around Mary, our Good Mother (2), 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 early Church, the grace of living one in heart and soul (3).</p>	<p>tures, our unity is based on the spiritual heritage received from Saint Marcellin Champagnat and handed on by his followers (1). This unity calls for a union of discernment and prayer, a life witnessing to international brotherhood, co-ordinated global apostolic action, and the service that authority renders at all levels.</p> <p>We are drawn into unity around Mary, our Good Mother (2), 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 early Church, the grace of living one in heart and soul, sharing all things in common (3) and the courage to go out to make disciples of all nations (4).</p>
<p>10. 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 (1). 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 recognise as our highest Superior (2). 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>In keeping with our Founder's express wish, we extend our charity to all other Institutes (3). 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>5. Religious consecration unites us in a special way to the Church and its mystery. In the midst of the People of God, and of the wider Marist spiritual family, we give prophetic and joyous witness of a life wholly dedicated to God and to people (1). 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, by obedience, we recognise as our highest Superior (2). We express our faith, and contribute to the unity of Christ's Body by striving to live according to the teachings and directives of the Church.</p> <p>In keeping with our Founder's expressed wish, we extend our fraternal love to all other Religious Institutes (3). We share special bonds that unite us to other branches of the Marist family. With them, we seek to be the Marian face of the Church (4) through our Marist way of being and building church.</p>

CHAPTER 2

**CONSECRATION
OUR LIFE AS BROTHER - LIFE IN THE INSTITUTE**

CURRENT TEXT (1986 - 2009)	NEW PROPOSAL 2017
<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 (1). 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 (2). 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 (3). From the heart of this covenant flows the whole dynamic of consecration.</p>	<p>1. God has a promise of abundant life for the whole of humanity and for each one of us. Attentive to the presence of God in our hearts, we experience His infinite mercy and tender love as Father and Mother. In response to this love we feel called to consecrate our lives as religious brothers, to continue the mission of Jesus and be signs of fraternity for our world.</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 (1).</p>	<p>2. We Brothers express this commitment by the public profession of the evangelical counsels of chastity, poverty and obedience, a consecration that has its roots in our Baptism and expresses our desire to live totally for God. (c 573.2, 598.2; 607.2; 654; 670; 1192.1)</p>
<p><i>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.</i></p>	<p><i>2.1. We renew our religious profession in community once a year, either at the retreat, or on the feast of the Assumption or on some other Marian feast.</i></p>
<p>15b. This profession is expressed in public vows (2) 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 (3). The Institute, in turn, welcomes us as members and ensures for us whatever is needed to attain the aim of our vocation.</p>	<p>3. Profession is also a covenant by which we Brothers, with total freedom, commit ourselves to live according to the Constitutions of the Institute. The Institute accepts us as its members and provides the conditions and spiritual and material means to fulfill our life and mission as Brothers. (c 573.2; 598.2; 607.2; 654; 670; 1192.1)</p>

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<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>3.1. 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)</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 (1). 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>4. Consecrated as religious Brothers, we are sent to “make Jesus Christ known and loved”, especially to children and young people. 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>5. We Brothers dedicate ourselves with passion to the mission that has been entrusted to us. We try to be contemplatives in action and active in contemplation, so that our apostolic work may bear the abundant fruit of the Gospel. (c 677.1)</p>
<p>THE EVANGELICAL COUNSEL OF CHASTITY</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” (1) 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 (2).</p>	<p>6. To belong totally to God with an undivided heart and to follow Christ closely, we Brothers choose celibate chastity for the Kingdom of Heaven. Our consecrated celibacy is the anticipated memory of the Resurrection and 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 (3), and we give ourselves</p>	<p>7. In following the chaste Christ, we Brothers commit ourselves to live perfect celibate chas-</p>

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<p>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 (4).</p>	<p>tity. In this way we accept the gift of the Father and our response becomes a generous and gratuitous surrender, living like “brothers of 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>8. Our community is the ground where the universal love to which we have committed ourselves grows. The love for our brothers is simple and cordial, attentive to sensing their difficulties, humble in sharing their joys and generous in giving ourselves to all. (c 602)</p>
<p>23b.Living together as Brothers is of great assistance in the maturing of our chastity (1). 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 faith help us to be open, to share, and, when need be, to challenge.</p>	<p>9. Fraternal life is where we can receive excellent support for our development as persons and for the living out of our chastity. In the moments of greater loneliness we count on the help and understanding of our brothers. Their friendship brings joy to our hearts and helps us to keep us balanced. The spirit of faith and mutual trust facilitate openness, dialogue and challenge. (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>9.1. In community we agree on the manner of welcoming people. Times must be reserved for prayer, work and rest as these are indispensable for 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.</p>	<p>10. Chastity, the fruit of our intimacy with the Lord, is a grace which we Brothers humbly seek in our regular personal prayer, at the Eucharist and in Reconciliation. In the Virgin Mary we seek inspiration and support to learn to live</p>

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<p>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.</p> <p>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 (1). Moreover, we take advantage of spiritual direction and that source of revitalised love, the sacrament of Reconciliation.</p>	<p>chastely. In receiving her in our home, we learn to love all so as to be signs of the tenderness of the Father. (c 630.2)</p>
<p>26. Christian asceticism, by the renunciation inherent in it (1), helps us to mature in love. We are attentive to all that promotes physical and psychological well-being (2). We make an enlightened and prudent use of leisure activities and of the mass media (3). 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>11. We accept and give love so as to grow in a fruitful and adult chastity. Gradually we acquire the wisdom of heart that allows us to integrate positively the renunciations of human existence and those which we sense in our journey as religious. We consciously choose what favours our emotional balance and personal care. (c 598.1; 666)</p>
<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>11.1. In order to attain the mastery of the senses and of the heart, and to assume in a balanced way, our vow of chastity, we use the adequate means especially:</i></p> <p><i>a) psychological education and formation in the field of sexuality, of affectivity and of human relationships;</i></p> <p><i>b) and open and balanced community life</i></p>

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<p>THE EVANGELICAL COUNSEL OF POVERTY</p>	
<p>28. Christ, who, although rich, became poor for love of us (1), urges us to become one with Him in His poverty. He was born in deprivation (2), lived by the work of His hands, announced the good news to the poor (3) 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>12. In His love for humanity. Christ, who being rich became poor, invites us to participate 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 detachment.</p>
<p>29. Implicit in the evangelical counsel of poverty is living poorly, in fact as well as in spirit (1). We renounce the use and disposal, without authorisation, of all money or of other material goods of value (2). 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, we may give away what we own (3).</p>	<p>13. By the vow of evangelical poverty we commit ourselves to being poor in spirit and in fact. We renounce the use and disposal of money or of any other material good of value, without authorization. Nevertheless, we retain the ownership of our goods, the capacity to acquire others and to add to the patrimony what this can produce; but we cede the administration to others. We can also renounce to our patrimony with the Superior's permission (c 598.1; 600; 668.1; 668.4)</p>
<p><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></p>	<p><i>13.1. The Brother concerning the use of money acts under the dependence of the immediate Superior, to whom he regularly renders an account of the amounts at his disposal.</i></p>
<p><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></p>	<p><i>13.2. To make use of a gift of money or something of money value, the Brother needs the Superior's permission.</i></p>

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<p>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)</p>	<p>13.3. Before profession, the Novice will cede the administration of his goods to whomsoever he wills, and will freely dispose of their use and usufruct of the same. (c 558.1)</p>
<p>29.4 Before perpetual profession, the Brother must make a will that is valid in civil law. (c 668, 1)</p>	<p>13.4. Before perpetual profession, the Brother must make a will that is valid in civil law. (c 668.1)</p>
<p>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)</p>	<p>13.5. To modify these acts the permission of Brother Provincial is necessary or in an urgent case that of the local Superior. (c 668.2)</p>
<p>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)</p>	<p>13.6. 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)</p>
<p>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.</p>	<p>13.7. 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.</p>
<p>29.8 After ten years of perpetual profession, a 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)</p>	<p>13.8. After ten years of perpetual profession, a Brother may renounce his patrimony. To do this, he addresses his petition to Brother Provincial, who with his opinion and that of his Council, transmits all to the Brother Superior General with whom the final decision rests. (c.668.4; cf. 150.1.4)</p>
<p>29.9 Brothers should not, unless authorised 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,</p>	<p>13.9. Brothers should not, unless authorized by the Brother Provincial, accept the administration of goods belonging to other persons, be they individuals or juridical persons. They are not to</p>

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<p><i>even concerning their own goods. (c 672; c 285, 4)</i></p>	<p><i>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>13.10. The Brother refuses the offers made to him personally, such as trips, residence outside the community, valuable items; because even if they do not cost anything to the community, they may hurt poverty and common 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>13.11. 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.151.1.3). Taking into account the local situation, the Chapter can also draw up other Norms that it deems necessary or useful concerning the practice of poverty, taking into account the local situations. In this case, the Brother Provincial with his Council will consult the Brother Superior General (cf. 150.2.10).</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 (1).</i></p>	<p><i>14. We live personal and community poverty by adopting a simple and hard-working life-style. We reject consumerism and the waste of resources. We relish the small things of life. We are fully present before each person and each creature. We actively commit ourselves in the care of our common home. (c 598.1)</i></p>
<p><i>32.1 The community periodically evaluates the use it makes of its resources. It looks critically at its life-style and its accommodation in order to see how real is its witness to religious poverty. (cf PJ prop. 11)</i></p>	<p><i>14,1, The community periodically evaluates the use it makes of its resources and examines its life-style and its accommodation in order to see to what point it gives witness of a religious poverty. (PJ 3.1.1.)</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>14.2. 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>

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<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 (2) what we are and whatever we have at our disposal, especially the time we call our own.</p>	<p>15. In our apostolic action we also manifest the simplicity and poverty proper of our Charism. We make good use of our talents, sharing who we are and what we have. (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>15.1. In what we buy, as in what we build, we are careful to preserve simplicity.</i></p>
<p>34. In being true to Christ and to our Founder, we love the poor (1). They are God's blessed ones; they draw down His gifts upon us and evangelize us. Attuned to the voice of the Church (2), 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 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 (3). Our mission as educators of youth commits us to work to promote justice.</p>	<p>16. Out of fidelity to Christ, and to our Founder, we love the poor: they are blessed by the Lord, and we allow ourselves to be evangelized by them. Our solidarity with the poor commits us to be generous with them and, above all, to try to eliminate the causes of their suffering and to free ourselves from every prejudice and indifference. We give them preference wherever we find ourselves. We appreciate the places and houses where we can share their condition and we profit of the occasions which permit us to be in contact with the reality of their daily life. We feel responsible for the goods that we use and which we should share with those in greater need. We avoid offending them because of a more comfortable life than necessary. Our mission as educators of young people commits us to work for the promotion of justice and the care of the earth as our common home. (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 Prov-</i></p>	<p><i>16.1 At the beginning of his term of office, the Brother Provincial will draw up a plan to continue and, if possible, increase what the Prov-</i></p>

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<p><i>ince 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>ince is doing to help those in need. He makes known that plan to the Brother Superior General. In the same way he also evaluates the Provincial norms regarding the practice of poverty (cf. 150.2.6.)</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>16.2. In drawing up the annual Budget, the community, in keeping with the directives of the Brother Provincial foresees the amount destined to help the poor. It also looks for ways to increase that amount, by depriving itself of useful or even necessary things</i></p>
<p>THE EVANGELICAL COUNSEL OF OBEDIENCE</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 (1). 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 (2). He took on the condition of a slave (3) and learnt, through suffering, the price of obedience (4). 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 (5).</p>	<p>17. Jesus's whole existence was to be in communion with the will of the Father, of whom He knew He was the Beloved Son. This will was His nourishment and support for the whole of His life and the fulfilment of His mission. "He was obedient until death on the cross". As religious Brothers we propose to make visible the obedient Jesus by seeking to carry out the will of God in everything we do. (Heb 10:7; Ph 2:8)</p>
<p>37a. 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 (1).</p>	<p>18. The evangelical counsel of obedience, lived in the spirit of faith and love in the following of Christ, obliges us to obedience to the Superiors of the Congregation when they command something in conformity to the Constitutions. (c 598.1; 601)</p>

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<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>18.1. A formal order invoking the vow can be given only by a major Superior and only in exceptional cases.</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>18.2. 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>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 (1). Among the other mediators are the hierarchy of the Church (2), and our religious family with its Constitutions, Chapters, and Superiors (3). 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>19. On our journey of seeking and faithfulness to the will of God, we freely accept a series of mediations such as obedience to the Pope, to the hierarchy of the Church , to our Superiors and to our Constitutions and Chapters. We are all heirs of the Charism of the Founder and thus we exercise mediation in a reciprocal way, according to the gifts received and the function of each one. (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 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></p>	<p><i>19. 1. We are attentive to the voice of the Pastors of the Church and act in accordance with the Bishop in conformity with the universal Law, in the organization of apostolic works, according to the Charism and the proper right of the Institute. (c 678)</i></p>
<p><i>40.2 A Brother will not accept any work or position outside the Institute unless authorised by the Brother Provincial. (c 671)</i></p>	<p><i>19.2.A Brother will not accept any work or position outside the Institute unless authorized by the Brother Provincial. (c 671)</i></p>
<p><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></p>	<p><i>19.3. 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></p>

INSTITUTE OF THE MARIST BROTHERS

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