

Rule of Life



The Congregation of the Blessed Sacrament

PREFACE

The Rule of Life and Vatican II

The Second Vatican Council promoted the renewal of religious life and asked the religious Institutes to revise their Constitutions (cg. P.C. 2 & 3).

In response, the Renewal Chapter of 1969 / 1971 drew up the *Rule of Life*. After being tested within the Institute, then revised, amended and unanimously accepted by the 1981 General Chapter, it was submitted to the Holy See for approbation.

After some required modifications, it was approved by the Holy See on August 1, 1984, the feast of Saint Peter Julian Eymard.

From that date the *Rule of Life* replaces the Constitutions of our Congregation, interpreting for our times the fundamental inspiration of St. Peter Julian Eymard. The *General Statutes* which accompany it are drawn up and approved by General Chapters as the concrete application of the Rule.

The Rule of Life and the Constitutions

Our Founder left several drafts of the Constitutions, searching until his death for a better formulation of his charism. The 1864 edition of the Constitutions contains Father Eymard's attempt to codify the life of the Institute after the decree of approbation was given on June 3, 1863.

After his death in 1868, several changes were made to the *Constitutions* until they were definitively approved by the Holy See on May 8, 1895. Later on, further minor modifications were made at the request of the Church.

These texts, especially those composed by the Founder and approved by the Holy See, have a special place in the patrimony of the Congregation. Meditated and lived by generations of religious, they represent a spiritual tradition in the life of the Church. They therefore remain an important reference point for us and an abiding source of inspiration.

In accordance with the norms of Vatican II, the *Rule of Life* takes up this living tradition and reinterprets it in new texts. Rooted in the past, it is an authentic expression of our charism. It thus assures stability to our Institute, while remaining open to the future.

RULE OF LIFE

I. CAPTIVATED BY THE LOVE OF GOD

1. The name of the Congregation

Gathered in the name of the Lord, we are called to live in the Church as brothers. Under the inspiration of our Founder, Saint Peter Julian Eymard, we form the *Congregation of the Blessed Sacrament*, a clerical religious Institute of pontifical right, composed of priests, deacons and brothers.

Our ideal is to live the mystery of the Eucharist fully and to make known its meaning, so that Christ's reign may come to the glory of God and be revealed to the world.

2. The Founder

Challenged by the religious ignorance and indifference of his time, Saint Peter Julian Eymard searched for the answer to its needs. He found it in the love of God manifested in a special way in the gift of Christ in his Eucharist. Captivated by this love, he made it known to his contemporaries.

For this purpose he traced out for his companions a new form of life in the Church, to provide for Christ the Lord, present in the Eucharist, true and perpetual adorers and zealous promoters of his love.

Convinced that a life cannot be fully Eucharistic unless it is consecrated to both God and our fellow human beings, he left us an example of contemplation and apostolic activity.

His intense life of adoration, his apostolate centered on Mass and communion, his efforts to lead people to adoration of the Lord in the setting of solemn exposition, his activity in the service of all, with a preference for priests and the poor, indeed his whole life, witnesses to the gift of himself to Christ.

3. Our mission

Following in the footsteps of Father Eymard, our mission is to respond to the hungers of the human family with the riches of God's love manifested in the Eucharist.

Drawing life from the bread given for the life of the world, we proclaim in the thanksgiving prayer the Passover of Christ, and we welcome the Lord Jesus in his Eucharistic presence by a prolonged prayer of adoration and contemplation.

Formed by the Sacrament of the New Covenant, which frees us from the domination of sin, we commit ourselves to building up the Body of Christ.

By our life and activities we share in the mission of the Church, so that the Eucharist may be celebrated in truth, that the faithful may grow in their communion with the Lord through Eucharistic adoration in the setting of exposition, that they may commit themselves to the renewal of their Christian communities and collaborate in liberating individuals and society from the forces of evil.

United in the Spirit with those who are poor and weak, we oppose everything which degrades human dignity and we proclaim a more just and brotherly world as we await the coming of the Lord.

4. The spirit of the Congregation

We cannot live the Eucharist unless we are animated by the spirit which led Christ to give his life for the world.

When he proclaimed the New Covenant by the gift of his Body and Blood to his disciples, it was out of love that the Lord gave himself up.

Sharing in this gift of himself to us, we place ourselves at the service of the Kingdom, fulfilling the words of the Apostle: "It is no longer I who live, but Christ who lives in me."

5. A religious community

The love of God and our vocation gather us, at the heart of the Church, into living communities, where all truly love one another.

Open to the summons of the Spirit and attentive to the needs of the human family, our communities become places of prayer, reconciliation and festive celebration, signs and leaven of the unity which the world seeks.

To realize this ideal we make profession of religious life according to this *Rule of Life*.

II. THE CALL OF THE GOSPEL

6. A path traced out for our communities

The Word of God calls us and gathers us together; it accompanies us as a lamp for our steps.

The *Rule of Life* traces out for us a particular way of living the Gospel in the Church. It unites us in a single project of life and mission.

7. A paschal community

Following the example of the disciples, who were of one heart and one mind, we put all our resources in common.

Our availability and our concern for sharing and fellowship manifest the presence of the Risen Lord. We become witnesses of Christ by making ourselves servants of our brothers. The Lord calls us to live his Passover day by day in this way.

8. Unity and diversity

A community is made up of persons who differ in their capabilities, duties and circumstances. This diversity manifests the wealth of the gifts of one Spirit. Christ breaks down all barriers and creates a unity in which each one is called to live as a brother among brothers. Each religious, whether young or old, sick or healthy, is fully a member of his community.

9. Community and conversion

A religious community is called to renew itself continually through its trials and weaknesses, in the light of the Word of God and in a climate of listening to one another.

The Spirit of God enables the community to discern in the circumstances of life whatever contributes to its renewal. A review of life fosters better understanding.

Forgiveness transforms circumstances of sin into occasions of grace. Each one shall approach the sacrament of reconciliation frequently, and the community shall celebrate, from time to time a penitential liturgy.

In this way the community allows each one room to develop in a sharing of faith, friendship and life.

10. Community and mission

A community does not exist for its own sake, but aims at being a setting for seeking God in order to reveal his love to people. It shares the life of the human family and seeks to live the Gospel in all its dimensions. Its project gives concrete expression to its role in the mission of the Church and determines its way of life.

In each house the community reserves for itself areas of silence, prayer and study. We willingly welcome guests in areas set aside for this purpose.

Concerned about the need for objective information regarding events and human life, we make discerning and prudent use of the communication media.

As regards attire, we dress according to the norms of the Church's common law for clerics.

11. Community meetings

The vitality of a community depends to a large extent on its meetings at which the brothers regularly share their joys and problems. Days of recollection and annual retreats provide special occasions of renewal for all the religious. At our gatherings we take stock of the community

project and evaluate our participation in its realization.

12. Infirm or elderly religious

When one of our brothers is ill the community shall unite itself with him in his sufferings and keep him company in his trial. If he is hospitalized we will visit him every day, if possible.

The superior shall make sure that our infirm or elderly religious are provided with all the care they need and that, depending on their condition, they receive the sacrament of the anointing of the sick, in the joy of the Lord and surrounded by their brothers.

13. Death, a paschal event

Comforted by the prayer of the community and by the Eucharist received as viaticum, our brothers will then be ready to die in the Lord.

The death of a brother shall be celebrated as a paschal event, in a prayer filled with hope. We will faithfully carry out the prescribed suffrages for our deceased.

14. With Mary

Mary, mother of Jesus, voice of the poor and the lowly, welcomed the Word of God into her heart and put it into practice. She shared her life and prayer with the disciples actively working with them for the coming of the Kingdom.

We will honor Mary as the poor one of Yahweh and the Servant of the Lord, with a love like that of our Founder who also invoked her under the title of Our Lady of the Blessed Sacrament. We will love to meditate the mysteries of the Rosary.

III. A RADICAL RESPONSE

15. Religious profession

By our profession of religious life we respond to the call of the Lord who invites us to leave all things to follow him, and we publicly commit ourselves within the Church to live in chastity, poverty and obedience.

Religious profession incorporates us into a community of brothers and expresses our determination to live the Gospel in a radical way.

Nourished by Christ, who gives himself to us totally in the Eucharist, we express, in our form of life, the gift of ourselves as it was lived and taught by our Holy Founder.

Our vows express our consecration to God in the service of our fellow human beings, and witness to a world yet to come in the spirit of the Beatitudes.

16. Chastity

During his life Jesus remained totally free to devote himself to the Kingdom. Following in his steps, we vow ourselves to perfect chastity in the celibate state.

Undertaken in a spirit of interior poverty and prayer, in self-mastery and an openness to the realities of human life, it disposes us for the experience of a universal love.

Trusting in him who is faithful and with hearts that are free, we attach ourselves to Christ and his mission and we become witnesses to his power to free human relationships from individual and collective selfishness.

Community life is an invaluable support for living this gift of the Spirit in joy.

17. Poverty

Like Jesus we wish to live a life of poverty. We work to earn our keep and to share what we have with our brothers. By putting all our resources in common we free ourselves from all attachment to riches so that we may depend entirely upon God.

Our life is marked by simplicity and moderation. As a sign of unity, our communities shall assist one another by sharing their resources.

Our personal and collective poverty, our solidarity with the poor and our refusal to compromise with any form of social injustice express in this consumer-oriented society our attachment to the Kingdom of God and his justice

By the vow of poverty, we give up the right to use and dispose of material goods without the authorization of our superiors.

Whatever we receive as remunerations, pensions, insurance and gifts belong to the Institute.

Each religious retains the ownership of whatever goods he has inherited and the right to further inheritance. Before his first profession, the novice relinquishes the administration of his patrimony to whomsoever he chooses and freely disposes of its use and income.

Before perpetual profession, each religious makes a will which is to be valid also under civil law. He may not change its provisions without the authorization of the major superior.

19. Obedience

After the example of Christ who, out of love, completely fulfilled his Father's will, even to the giving of his life, we profess obedience, in order to serve our brothers better and share in the mission of the Congregation.

By the vow of obedience we commit ourselves, in docility to the Holy Spirit, to obey our legitimate superiors according to the *Rule of Life* as well as the Sovereign Pontiff, our highest superior.

Choosing to live in community where, with our brothers, we search for the will of God, and attentive to the signs of the times and the pressing demands of the Kingdom, we take an active part in drawing up and implementing a community project, which is to be approved by the major superior.

We freely make our own the options chosen in common and the decisions taken by the superior in the context of dialogue.

When lived in trust, faith and self-denial, authority and obedience complement each other and foster true brotherhood. In this way we denounce the thirst for power and the rule of might and we announce to the world the message of Jesus who took among his own the place of the One who serves.

IV. “IN MEMORY OF ME”

21.

Called to live as a eucharistic community, we seek, by our vocation and way of life, to give a more explicit witness to the life of Christ which springs from this sacrament.

The celebration of the Memorial of the Lord is at the center of our personal and communal life. It is the starting point for our understanding of the Eucharist and inspires our prayer and ministry.

1. AROUND THE TABLE OF THE WORD AND THE BREAD

22. The Word of God

The community’s faith is nourished daily and its unity deepened at the table of the Word of God.

The celebration of the Word in the liturgy provides a special opportunity for those who seek the Lord.

This Word, which the Spirit causes to resonate in our innermost being, challenges us in ever new ways. When shared fraternally, and according to our capacity to receive it, the Word enlightens us and incorporates us into the mystery of Christ.

23. The liturgy of the Hours

The liturgy of the Hours, the prayer of praise of the entire church, and particularly the Morning and Evening Prayer, is an important moment in the life of our communities. Its celebration, by

nature communitarian is the voice of the Church praying to Christ and, through him, to the Father.

24. The celebration and salvation history

The celebration of the Eucharist joyfully proclaims the marvels God has accomplished in our history. Daily, and in community if possible, we give thanks for the New Covenant which God has sealed once for all in the blood of his Son, and which he renews in his ever faithful love. Fraternal life is thus sustained and the community constantly renewed.

25. The work of salvation

Each time we celebrate the Memorial of Christ's Passover we enter into the work of salvation. Through sharing in his Body and Blood we are progressively wrenched from the forces of evil. The Lord reveals to us the presence of sin in our selfishness, in our apathy or complicity in injustice, while drawing us toward a new life.

In this same movement, we offer to the Father our own lives along with the hopes and sufferings of all those with whom we are working to build a society based on justice and love.

26. Eschatological dimension

Thus the Spirit of the Risen Lord exerts an ever increasing influence over all who welcome him. By sowing in our mortal flesh the seeds of resurrection he transforms us day by day in love.

Our trials and afflictions are taken up into the mystery we celebrate and death is our definitive participation in it.

Filled with hope, we journey on towards that new world where God will be all in all.

27. Celebration and life

To celebrate the "Supper of the Lord" in truth is to place ourselves at the service of others, as the Lord Jesus showed by washing the feet of his disciples.

In this way we become, by our whole life, the adorers in spirit and in truth whom the Father seeks.

2. IN A PROFOUND ATMOSPHERE OF PRAYER

28. Celebration and prayer

Jesus spent his whole life, and especially the mystery of his Passover, in a profound atmosphere of prayer.

As his life drew to a close, he left us the Memorial of the gift of himself to his Father and to the human family. Risen from the dead, he sent us his Spirit that we might live our mission in that same spirit of love.

We internalize the celebration of his Passover by a prayer that makes our whole life a prolongation of our Eucharists.

29. Response to the presence

The bread and wine become Eucharist ceaselessly remind us of the Supper of the Lord, the thanksgiving of the Church and the sacrifice of praise of the whole world. They reveal to us in a unique way the presence of Christ who pours out his life in us by the gift of his Spirit.

For this reason, faithful to the tradition received from our Founder, we spend at least one hour each day in prayer before the Eucharist. This prayer forms part of the mission of the Congregation and has priority in the life of each religious.

30. In the dynamism of the Eucharist

Our response to this presence of Christ is to enter into the dynamism of the Eucharist with a prayer of adoration, of praise and thanksgiving, of reconciliation and intercession, as Church and for the world.

Though our prayer finds its inspiration in the celebration, it is not limited to any one form.

We will help one another to develop this precious gift “which the Holy Spirit inspires and fosters in a humble and upright heart.”

31. Exposition of the Blessed Sacrament

By drawing our attention to the signs of the Sacrament, exposition of the Holy Eucharist calls to mind the celebration of the Memorial of the Lord.

It invites us to recognize and adore the presence of Christ in the gift of his body given up for us and of his blood poured out for a new Covenant.

Thus exposition facilitates our communion with Christ who offers himself to us as the Bread of Life, nourishment shared for a community of brothers.

We practice and encourage it, mindful of the pastoral needs of the local Church.

32. Participation of the people

We associate the people with our prayer so that their lives may be enlightened and penetrated by the paschal mystery.

We are attentive in promoting communal prayer; it manifests the unity of the Church, fruit of the Eucharist.

According to pastoral possibilities, we encourage nocturnal prayer in a spirit of watching and

waiting for the Lord.

3. AS CHURCH AT THE SERVICE OF THE WORLD

33. Inspired by our holy Founder

Saint Peter Julian Eymard saw the Eucharist as a powerful force of renewal for Church and society.

His life and his mission as Founder awaken in us an echo of his ardent faith and love. His ability to translate his eucharistic grace into very diverse ministries stimulates us to be creative in our mission.

34. The Eucharist, source of our mission

We seek to understand all human reality in the light of the Eucharist, source and summit of the life of the Church.

We discern in this sacrament a call to share in the life and mission of the Lord, and we give priority to activities that manifest the riches and demands of the Eucharistic mystery in all its dimensions. (cf. *General Statutes* 34.02)

Consequently, as Church, we combine “prayer and work in order that the entire world may be totally transformed into the people of God, the Body of the Lord and the temple of the Holy Spirit.”

35. In union with the Church

While our mission extends to the whole Church it is carried out within the pastoral program of a diocese or region.

We work in close union with bishops, priests and laity, eager to offer our own particular contribution of spiritual life and apostolic initiative.

36. Prophetic mission

Like the mustard seed which never ceases to grow, the Church progresses in her understanding of the realities and words that have been given her.

Likewise, we ourselves ought to deepen our understanding of the Eucharist and promote a fruitful celebration of this mystery with whatever demands it makes on us.

We wholeheartedly desire to hand on the Tradition and teaching of the Church on this sacrament. We seek to further the progress of eucharistic theology and practice.

37. Mission of social involvement

Attentive to the cry of the poor and their distress, we discover in every instance of injustice a call

of Christ to share in his mission of announcing good news to the poor and proclaiming liberty to the captives.

Every community that celebrates the Eucharist is called, through a radical conversion, to challenge sin and its structures and proclaim the hope of a new world.

In solidarity with those who are working for genuine human advancement, we are alert to the social implications of our actions.

The most telling message of our communities is the witness of their lives.

38. Mission of unity

Our celebration of the Eucharist, sign of the Covenant between God and the human race, remains, in a sense, incomplete as long as we who are baptized are divided by hate or separated from one another.

The celebration leads us to promote unity in all our activities: within our Christian communities, among all confessions that share the same baptism and among all those who are working to unify the world.

39. At the service of the Word

The disciples of Emmaus met Jesus along the road and after he had explained to them, in the light of the Scriptures, the meaning of their experiences, they recognized him in the breaking of the bread.

In the same way, we journey with those who are in search of meaning in their lives, and we help them recognize Christ, the living Word, so that, having been baptized and confirmed in the faith, they may become fully integrated into the Christian community through the Eucharist.

We give very much importance to the ministry of the Word: in the proclamation of the Gospel, in catechesis and in the preaching of retreats.

40. Liturgy

Liturgical research and apostolate are of particular concern to us. We devote ourselves to liturgical animation and formation using every available resource, and, in line with the directives of the Church, we look for expressions better suited to the needs of the faithful so that every celebration may become an experience of faith and a source of commitment.

41. At the service of parishes and communities

We will make our parishes into authentic communities shaped by the Eucharist, source and center of their life.

They shall be: places of proclamation and the living of the gospel, places of prayer, eucharistic adoration and festive celebration, places of sharing and fellowship, places of freedom and human development.

United among themselves, our religious engaged in parish ministry shall collaborate in a special way with committed lay people.

Under the action of the Spirit, who ceaselessly renews the life of the Church, groups and communities are born, grow and take on responsibilities. We play our part in their emergence and development.

42. Centers of prayer and retreat

Our communities are called to become centers of prayer which offer assistance to all on their pilgrim way. This ministry is particularly suited to retreat houses and city-center churches.

These churches, where the Blessed Sacrament is exposed, are oases of silence and peace in the heart of the city and offer places of welcome and meeting, prayer and adoration, spiritual guidance and sacramental reconciliation.

Attentive to the modern mentality, we want to respond to the expectations of our contemporaries with appropriate catechesis, and initiation into prayer and an awakening to their responsibilities.

43. Sharing our ideal

Following in the steps of Father Eymard, we invite all those whom the Spirit directs to the Eucharist, both priests and lay people, to become associated with our family and share in its mission.

We offer them our continuing support so that they may find in the Eucharist the inspiration for their whole life and commitments.

44. At the service of priests

We recognize the importance of the mission of priests. We seek to share with them a life of faith, prayer and friendship and exchange pastoral plans and experiences.

We place ourselves at their service by offering hospitality, animation and formation, encouraged in this by the example of Father Eymard who used to say, "I would leave everything for priests."

45. The press and other means of social communication

The means of social communication are bringing about a profound transformation in our modern world and can be powerful agents for unification.

For the publication of any writing dealing with religion and morality, the permission of the provincial superior is required.

Aware of the influence of these means, we make use of them, particularly the press, so that the entire Church may become bread broken for a new world.

V. A LIFE-LONG NEED: FORMATION

46. It is in the Christian life that the continuing growth of the human person attains its true dimensions. Faith, which considers human realities in the light of the Word of God, leads us to a personal knowledge of Christ and to a life of ever deeper union with him and with one another. Formation is a life-long process and involves each and every one of us.

47. Vocation apostolate

It is the Lord who calls laborers to his harvest. In our prayer and in all our pastoral activities we will be concerned to arouse the faithful, especially the youth, to take up their personal responsibility of service to the Gospel in the Church.

We work in coordination with the diocese to foster vocations to ministries and to religious life.

Always respecting the ways of God in individual lives, we should know how to discern the promptings of the Spirit and to welcome those who wish to share our way of life.

1. INITIAL FORMATION

48. Initial formation is effected in three stages: the pre novitiate, which emphasizes the personal discovery of Christ; the novitiate, which focuses on vocation, on initiation into religious life, especially as it is lived in our Congregation; the scholasticate, which aims at integrating three elements - religious life, studies and apostolic experience - into a unified whole.

49. Admission

In order to admit a candidate to any one of the three stages and to Orders:

1. It shall be carefully verified whether he possesses the necessary human and spiritual qualities and whatever is required in accord with common law and the particular law of the Institute.
2. The competent authority is the major superior in accord with common law and the particular law of the Institute.

50. Directors of formation

1. For each stage there shall be a director of formation and a team of assistants. The master of novices and the director of scholastics, who must be perpetually professed members of the Institute, are appointed by the superior general with the consent of his council, in accord with the *General Statutes*.

2. The directors of initial formation shall coordinate their work, so as to achieve a coherent and progressive formation from postulancy to perpetual profession or priesthood.

51. The role of the directors

It is the task of the directors of formation to help the young religious center their lives on the love of God, to form them for evangelical and community living based on prayer and nourished by the Eucharist, to lead them to understand the human needs of their day so that they might discern in them the call of the Spirit, to have them discover that there can be no religious life without a free and real participation in the mystery of the cross and resurrection of the Lord and to initiate them into the charism of the Founder and the life of the Institute.

The pre-novitiate

52. Candidates for our vocation are introduced by stages into the Congregation, under the guidance of a director or a formation team. In the beginning it is best that they live outside our communities. Later on they become postulants and share the life of one or more of our communities.

It is the province which determines the duration of the pre-novitiate.

53. The novitiate

The novitiate is a time to break from former patterns of living and to test one's vocation under the guidance of a novice master and his formation team.

The pedagogical approach for the novitiate is inspired by and prolongs the baptismal catechesis.

In this way the novice will be able to discern the demands of the Kingdom and the needs of the Church; he will be able to open himself to the riches of the Word of God and the Eucharist and be initiated into the prayer life of the Congregation.

In an atmosphere of serious reflection, the novice will discover the historical and living traditions of the Institute, the experience of our Founder and the spirit of the Rule of Life.

54. Place and duration

The novitiate must be done, for validity, in the house erected with the written authorization of the superior general. It must involve, moreover, twelve months spent in the novitiate community.

As regards absences, interruptions, delays, dismissals and such like, the common law shall be followed.

55. The formation program

The formation program of the novitiate must be approved by the provincial superior and submitted to review by the superior general who may, with the consent of his council, add further

specifications. Provided that the twelve months required for validity is safeguarded, one or more periods outside of the novitiate community may be added to the program, with the consent of the provincial superior. These must include activities related to the nature of the Institute. In accordance with the law, the novitiate must not exceed two years.

56. Admission to profession

At the conclusion of the novitiate, if there are sure and positive signs that a candidate is called to our way of life, he shall be admitted to temporary profession. If such signs are not evident, the provincial can prolong the time of novitiate by six months. At the end of this extension, the candidate either makes profession or leaves the Institute.

57. Religious profession

1. The profession of temporary vows is annual and is renewed each year until perpetual profession.
2. The period under vows between the novitiate and perpetual profession is a minimum of three years and a maximum of six years. Nevertheless, in particular cases, the superior general, with the consent of his council, can prolong this period up to nine years.
3. The following are qualified to receive vows: the superior general, the provincial or regional superior, the local superior, the master of novices, the director of scholastics or any perpetually professed religious delegated by one of these.

58. The scholasticate

By first profession, the religious, whether brother or cleric, enters the scholasticate.

This is a time to integrate spiritual values, academic or professional activities and pastoral ministry.

Throughout his development, the scholastic is under the guidance of the director and a formation team. Spiritual counseling is an essential part of his preparation for a definitive commitment.

59. The formation program

Care shall be taken that all receive a formation that will properly equip them to contribute to the mission of the Congregation in the Church.

The scholastic cleric continues his formation for diaconate and priesthood according to the requirements of canon law and the program of studies of the Institute. Depending on his talents, he will learn a specialized ministry.

The scholastic brother equally prepares himself, depending on the individual and with the

permission of the provincial superior, to carry out the various tasks in the service of our communities, to take on a pastoral ministry or to exercise a particular profession.

60. Admission to perpetual profession

When there is moral certitude, based on prolonged experience, that a candidate can and wants to live according to the *Rule of Life*, he shall be admitted to perpetual profession.

The scholasticate extends at least until perpetual profession. For the religious who intends to go on to permanent diaconate or priesthood, it lasts until the completion of the formation prescribed for these ministries.

2. LIFE-LONG FORMATION

61. Life-long formation is more than ever necessary in our rapidly changing world; it allows individuals and communities to renew themselves in their vocation.

This formation is to be encouraged in our communities by appropriate means, and provinces shall ensure that it is incorporated into their over-all plan. At a higher level, the general council organizes or lends its support to inter-provincial meetings for all our religious for the purpose of study or spiritual renewal. It encourages theological and other forms of research and looks for ways of promoting studies on the Founder and on the history and spirituality of the Institute.