

Life Project of the SVECJ
Life Project
of the Society of Evangelical Life of the Heart of Jesus

Society of Evangelical Life of the Heart of Jesus COR UNUM FAMILY

202 avenue du Maine, Pavillon 4 F-75014 PARIS

Tel.: +33 (0)1 45 40 45 51 – Fax: +33 (0)1 45 41 60 98

<http://svecj.over-blog.com> svecjesus@gmail.com

FOREWORD

Since 1972 the sacerdotal secular Institute of the Priests of the Heart of Jesus has invited lay people to share its charisma inherited from Father de Clorivière.

On February 2, 1987, Monsignor Jacques Delaporte, Archbishop of Cambrai, set up the Association of Evangelical Life, an association under diocesan law, consisting of men and women, single, married, widowers and married deacons. After a period of deliberation, research and training this association became an “Institute for all states of life” on February 2, 1996, open to all, clerical and lay persons, men and women, married, widowers, separated, celibate, and was named the Society of Evangelical Life of the Heart of Jesus.

On August 6, 2002, the feast of the Transfiguration, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life confirmed the Society of Evangelical Life of the Heart of Jesus as a public association of the Church's faithful, approved and recognized by the pope joined to the Secular Institute of the Priests of the Heart of Jesus, within the Cor Unum Family. The decree of recognition states the wish *“that the spirituality of communion on which the Association is established, be an ‘epiphany of the love of God’ in the world and revitalise the mission on the new frontiers of evangelisation and the service of mankind”*.

Present in all continents, the members of the Society of Evangelical Life, in a diversity of cultures and states of life are united by the same desire to follow Jesus as closely as possible, offering completely their whole lives to God, in the world at large and in the humble service of every man and woman.

When you are reading these pages let them resonate in you like a call to your heart, like an adventure to be lived in fraternal communion, a hope to share with everyone.

Elisabeth ALGIER General Director February 2, 2011

The present statutes entitled “Life Project” were voted by the General Assembly of Banneux in August 2002. They received a preliminary confirmation from the Congregation but, in view of some amendments which have not yet been definitively approved, they are published under the sole responsibility of the General Council of the Society.

-CONGREGATIO

PRO INSTITUTIS VITAE CONSECRATAE AND SOCIETATIBUS VITAE APOSTOLICAE

Prot. n. I.s. 4692/97 DECREE

“All the faithful of Christ, whatever their rank or status, are called to the fullness of Christian life and to the perfection of charity”. LG40

The ways of holiness are many and are adapted to the vocation of each individual. They require a genuine education which integrates the wealth of the propositions offered to all with the traditional forms of individual and group assistance, and more recent forms of support offered in associations and movements recognized by the Church. (cf NMI 31)

From 1970 when the sacerdotal secular Institute of the Heart of Jesus began to share its charisma with other faithful, a group was set up bringing together men and women, married or single, lay people and ordained ministers, all wishing to follow a particular path of sanctification, convinced that the emphasis of the various states of life would cause an outpouring of apostolic fertility.

On February 2, 1996, the archbishop of Cambrai, Monsignor Delaporte, created an association provisionally named “Institute for all States of Life” for the faithful wishing to live an evangelical life more perfectly in the spirit of Father Pierre-Joseph Picot de Clorivière joined to the sacerdotal secular Institute of the Heart of Jesus.

On April 30, 1997 Monsignor Delaporte formally requested pontifical approval of this association which had changed its name to the “Society of Evangelical Life of the Heart of Jesus”. This request was reiterated by his successor, Monsignor François Garnier, on July 3, 2001.

After careful examination of the documentation provided and after having carefully considered the steps taken by the Association since its creation until today, this Congregation for Institutes of Consecrated Life and Societies of Apostolic Life approves “*The Society of Evangelical Life of the Heart of Jesus*” as an Association under pontifical law, joined, according to canon 725, to the sacerdotal secular Institute of the Heart of Jesus.

The dicastery, moreover, approves and confirms the text of the Statutes written in French with the modifications attached to the present decree.

It wishes that the spirituality of communion on which the Association is established, be an “epiphany of the love of God” in the world and revitalise the mission on the new frontiers of evangelisation and the service of mankind”.

Notwithstanding anything to the contrary.

Vatican, August 6 2002.

Feast of the Transfiguration of the Lord.

+Piergiorgio Silvano Nesti, CP
Secretary

Mgr Juan José Dorronsoro
Under secretary

SOCIETY OF EVANGELICAL LIFE OF THE HEART OF JESUS

STATUTES

- 1.** The Society of Evangelical Life of the Heart of Jesus is a universal public association of the faithful under pontifical law, with legal standing, governed by the present statutes, by association law and by the laws of the church. Its registered office is established in Paris (France). Its members strive towards perfection according to the spirit of the Institute of the Priests of the Heart of Jesus, faithful to the inspiration of Pierre de Clorivière. They participate in the mission of the spiritual family, called the Cor Unum Family of which they are a part having in common a charisma, a history and a Rule of Life.
- 2.** It brings together members of the People of God, men and women of every culture and nation, married people, widowers, separated, celibate, clerical and lay people.
- 3.** The society, rooted in the Ignatian tradition, calls on its members, each one according to their state of life, to pursue an active and contemplative evangelical life by an apostolic commitment in the heart of the world.
- 4.** Confident that the wealth of our diversity in the service of unity will become a source of sanctification and of apostolic fruitfulness, the Society calls on its members to establish a true fraternal communion among themselves.

I – A CALL TO OUR HEARTS

CALLED TO HOLINESS

- 5.** God's holiness is completely revealed in Christ. He came to reveal the infinite love of the Father, to seal the covenant between God and mankind in his blood and so to re-establish them in the truth of their human condition. Their vocation, the ultimate meaning of their existence, is to "praise, reverence and serve God" (Principle and foundation, Spiritual Exercises of St Ignatius).
- 6.** The Holy Spirit has sanctified us entirely by baptism and confirmation. From now on, we are members of the Body of Christ and we participate in his vocation and his mission. Thus, held by a love that precedes ours, we are called to offer ourselves completely and without reserve, to the breathe of the Spirit; and we let him live, guide and unify our life in all its dimensions.

7. Overwhelmed and moulded by the Gospel, in thanksgiving we accept the call we have received and we choose to follow Christ as closely as we can. He invites us to follow his way of life, the way of his “Passover”, so that all men, created in God’s image and already saved by Jesus Christ, may open themselves to the gift of new life. “For the glory of God is a living man; and the life of man consists in beholding God.” (Saint Irenaeus *Adversus haereses* IV, 20-6).

8. We hear this radical call to holiness in the Church. It roots us in the vocation and the mission of the entire People of God, people of the Covenant and bearer of the Good News which it must proclaim to all mankind.

IN THE HEART OF JESUS

9. “The Word was made flesh and dwelt among us” (John 1.14). From now on nothing that is human is alien to him. In him, we are all associated with the fullness of his divinity.

10. The Heart of Jesus is the clearest sign of the love of God for men. A passionate love that makes him take our human paths.

A soft and humble love which is offered but not imposed. A merciful love presented to wounded hearts.

A love which reconciles and opens us to his peace.

A love given even on the cross, the ultimate gift given freely.

A love pierced, torrent of the water of life and plenitude that brings birth in the Spirit.

11. In the midst of solidarity and division, solitude and brotherhood, Jesus offers us an intimate exchange with him. He comes to live Nazareth in each of us and to seize us at the deepest roots of our being.

12. Contemplation of his Heart brings us to the place where he is united with his Father and with the Spirit, and with all mankind. This love heals our injuries and our fears. It transfigures our poverty and our weakness into a revelation of his tenderness. It opens us to true compassion.

Jesus sends us to build the Church of the Beatitudes with the poor, the unimportant, the humble, with sinners and all those that open themselves to his love.

13. So, if our hearts let themselves be illuminated by that of Jesus, others may be able to experience his tenderness, to discover the treasures buried in themselves and dare to take the risk of love in their turn.

TO TAKE THE WORLD TO HEART, AS HE DID

14. “Grace and truth came through Jesus Christ.” (John 1.17). He took upon himself all that is ours: a family, a people, a language, a culture, even a religion.

15. For thirty years, Jesus lived a normal life in his village. Using the words of his time and his culture, he went to tell mankind that in their daily tasks the Father is already building his Kingdom. His word drew crowds. And still, he met with hostility and incomprehension. He remained faithful to his mission until death. He showed himself living and entrusted his Good News to the Twelve so that they could proclaim it all over the world.

16. As Father de Clorivière wrote, “we do not wish for anything but that which can draw us nearer to the life of Jesus Christ in his relation to mankind”.

17. For us, to be “in the world” is not a consequence of our birth or something we have chosen: it is a divine vocation to live fully both our human condition and our mission.

18. “The Lord is going before us” (Mk 16.7) into the “Galilee of the nations” (Is 9.1) where peoples, races, tongues and nations are gathered. In a complex world, that is often a theatre of conflict, we are invited to discover the signs of the Spirit, to promote communion between our human brothers who are so different from each other, and to listen for the message of the Spirit to the Churches (cf. Rev. 3.13).

19. We want to be together with our human brothers, as humble companions.

20. We are called to explain the hope that fills us. We will do so without timidity and without ostentation. The mechanisms of fear and search for power are evident in our societies, but there is also the desire for a different future, one that is more fraternal. In the face of these challenges, we take into account the reflections of the men of our time, and draw inspiration from the Gospel and from the words and the life of the Church. We will dare to offer new signs, examples and ways of living.

21. Our presence among our brothers and sisters should be active and loving. It is our field of mission and contemplation. We will strive to live there with humility and joy, even if we are faced with contradictions. We will live there without tiring, constantly turning towards others.

II - OUR PROJECT OF LIFE

22. Our good fortune has been to hear and to accept the call of the Father, in the Spirit. We have begun an adventure where God’s faithfulness is in search of our own.

23. By her *Fiat*, Mary shows that a “yes” is possible. By her example, we are called to make our lives a humble and confident answer.

COMMITMENT

24. Commitment is an answer to the gift of the Lord, a gift of ourselves, total and without turning back, to follow him in all circumstances.

25. Commitment in the Association roots us more deeply in the grace of baptism and confirmation. It becomes part of the dynamism of sacraments we have received: strengthening the bond of married couples and the grace of ordination to the priesthood or the diaconate in the solidarity of diocesan ministry. It encourages the use of the wealth arising from these signs and gifts of God.

26. All members commit themselves by a free promise to God:

- to follow Jesus, by a total gift of their entire being to God, each according to their state of life, in the world at large and in the humble service of all men, in a contemplative and active life, according to the teaching of Pierre de Clorivière, in the Society of Evangelical Life of the Heart of Jesus;
- to live, with brothers and sisters who have different vocations, a mutual solicitude (1 Cor 12.25), the sign of Church built on the equality of its members;
- to receive the members of the Institutes of the Cor Unum Family as companions on the road.

This commitment may include a commitment to celibacy for those who choose so.

27. This commitment is taken and kept in the solidarity of the Society. It creates a reciprocal bond between members, in a common search for faithfulness to the charisma of the Family, as expressed in the Rule of Life and the present statutes. The Society offers the relationship of a fraternal communion and offers its members the means to live their vocation and their mission. It is open to innovation. Each member shares their way of life and their reflections with their brothers and sisters, in order to discern and answer the call of the Spirit. The diversity of our vocations makes us more aware, and leads to a more demanding call in view of our evangelical presence in the world.

28. Taking into consideration all the items in article 26, each member shall specify their commitment according to their vocation, their state of life and their past life. They will give their personal answer taking into account the calls they have received to improve prayer and contemplation, chastity and openness, poverty and availability, fraternal life and solidarity.

PRAYER AND CONTEMPLATION

29. The love of God, always present in the history of mankind, creates us every day. By prayer, we expose ourselves to this love. We receive ourselves from it and “search for it in all things” (Saint Ignatius).

Like Jesus, we place contemplation at the heart of our life. His prayer is the only prayer.

We allow ourselves be led by the Spirit. He reveals the Father to us, conforms us to the Son and prays in us. He opens our liberty to his breath to discover his presence and his action in our lives

and in the world, especially with the poor, the meek and the broken-hearted. “I praise you, Father, because you have revealed these things to little children” (Lu. 10.21).

30. We undertake to spend an extended time in daily prayer and meditation, taking into account our context. In prayer, we drink at the spring where we receive ourselves from the Father. In so doing, we grow in familiarity with Christ and the Spirit fills us with his strength.

We aspire to regularly receive nourishment and forgiveness in the Eucharist and the sacrament of reconciliation. These sacraments demonstrate and reinforce our communion with the Church.

31. To revive our faith and meet the requirements of our mission, a time of reflection, of reading, of study and regular contact with the Word of God are indispensable.

32. We will spend longer periods of prayer and meditation every month. We will participate in recollections and the annual retreat, proposed by the Society or the Cor Unum Family.

33. We are invited to undertake the Spiritual Exercises at least once, if possible before the perpetual commitment.

34. With our spiritual guide we will fix the rhythm, the method and the moments of prayer that adapted to our personality, circumstances and calls of the Lord.

35. The brotherhood that unites us, will lead us to often pray for one another, especially on the feast of the Presentation in the Temple, anniversary of our foundation; and on the Solemnity of the Sacred Heart of Jesus.

36. We admire the work of God in Mary, model of faith and fidelity, and we call on her with trust. Her Magnificat inspires our prayers. She invites us to be joyful and open-handed, and to serve the humble. Her whole life suggests new attitudes that we should adopt.

CHASTITY AND OPENNESS

37. Jesus has revealed to us the love that unites him with the Father and the Holy Spirit. In his encounters with mankind he showed a love that is both personal and universal, going as far as to give his own life. His chastity expresses his freedom and tenderness, his respect and his acceptance. It is liberating for all who meet him.

38. Our chastity springs from the Heart of Jesus. We want to live it as a dynamic force which takes hold of us entirely and leads us to direct our sexuality and our relationships with respect and acceptance of everyone without exception. In this way it is a path of liberty and faithfulness. It calls for a respect for the world that surrounds us and avoids the traps of consumerism. It leads us to admire nature as the work of the Creator and leads us to preserve it in its beauty.

39. Human love carries the risks of fusion, illusion and possession. Chastity calls forth from our hearts a love where open-handedness is a priority and acceptance is essential. A chaste relationship is open to difference, to complementarity and the respect of others. It restores the balance in relationships between men and women, and moves us to solidarity with the lonely, the forsaken, the unloved and with all those who are injured or lacking. It also bears fruit in social and professional relationships by going beyond the need for power and success which would ignore the essential need for charity and justice.

40. Both marriage and celibacy are signs of the Kingdom which is already here and is still to come.

In the couple, chastity is received from God as a treasure to live marriage in the perspective of the Kingdom. It calls for tenderness and communion, gives sexuality and conjugal relationships their true place and opens new opportunities for sharing and fruitfulness. In the context of the family, it ensures respect for each one as they are, even if this is unexpected and possibly painful. It creates a constructive environment in which everyone can be themselves and can grow.

In celibacy freely chosen, or in widowhood lived in hope, chastity is accepted as a gift for the sake of the Kingdom of God. It opens us to God's future, prevents us from withdrawing into ourselves, develops availability and frees our capacity to love. Lived in the footsteps of Christ, celibacy anticipates the world of the Resurrection. It witnesses to the equal and incomparable dignity of every human person.

Chastity is a gift offered to all. It can grow in other living circumstances when we are brought to our human limits. It calls us to go through difficulties and to choose life and hope.

41. Chastity is at the heart of our relationship with God. The ardent search for God will become a desire and an expectation that the love we bear him is not distorted in a fusion with a god of our own dimension. Chastity is to be lived in fragility and humility, but also in joy.

POVERTY AND AVAILABILITY

42. He who we undertake to follow "though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor 8.9). The needy, the marginalized, victims of injustice, the sick welcomed him as the one of their own. Christ joins us in the depth of our poverty.

43. Our encounter with the poor is the privileged place to meet Jesus: "as you did it to one of the least of these my brethren, you did it to me." (Mt 25.40).

44. Following Jesus, we humbly choose poverty, renouncing all forms of domination and desire for possession. We are ready to challenge all conditioning whether cultural, family or professional, which might hinder communion and sharing. This renunciation and detachment lived in joy and for greater love, free us from our burdens and our fears. We can enjoy true freedom of heart and become closer in humanity to those who are the neediest.

45. Living in a world where money is an instrument of power, we undertake to put our property and our time in the service of justice and sharing. We will be vigilant to promote social justice and a sound management of public wealth. Each one of us will regularly explain within the family, the group or with our counsellor, how we practice this requirement of poverty in our financial choices and in the way we use what our own goods as well as those entrusted to us.

46. The Association does not provide for its members' material needs nor insure their future. However, each of us should be attentive to the needs of our brothers and sisters.

47. Readiness to serve the Lord and our mission calls for good management of our time. It requires a just division of our time between work, service, family life, social relations, prayer and relaxation. In these activities we strive to live every meeting in a spirit of openness.

48. Ready for the unexpected and open to events that oblige us to renounce our own wishes, we will try to be faithful to the calls of the Spirit. We surrender to Him the ultimate direction of our life in abandonment and simplicity of heart, following Jesus who "became obedient unto death, even death on a cross" (Ph 2.8).

49. We accept mutual questioning in the family, in the group, and in the Society, while respecting the freedom of each member.

50. Regular meetings with our spiritual counsellor will be a time to discern God's will. We will understand how to make our faithful response a part of our daily life.

FRATERNAL LIFE AND SOLIDARITY

51. "See what love the Father has given us, that we should be called children of God" (1 John 3.1). Baptised in the name of the Father and of the Son and of the Holy Spirit, we are God's children. This divine life shapes our personality, gives our life meaning, and is the foundation of our relationship with others.

52. In a world which is often indifferent and estranged from the Gospel, we should take care, by our behaviour and our words, to become signs of God's infinite tenderness and to be peace makers.

53. We want to promote solidarity among people, to participate in the construction of a more human world, based on genuine and unselfish relationships. We will rejoice in the efforts for peace and warmth which animate the world, challenge individualistic behaviour, and realise concrete and personal forms of fraternity.

54. As members of the church which is the Body of Christ, we are anxious to build a communion in a brotherhood that is both critical and inventive.

55.The very diversity of our vocations should stimulate each one to discover and to live God's unique project for us. We help one another – men and women, priests, deacons and lay people, celibate, couples, and parents – to answer our common vocation in baptism as well as the particular calls that each receives, as completely as possible. This is a pressing incitement for us, for the respect of the individuality of each person and their way of life, for a demanding confrontation and for a fraternal support with a desire for sincerity and for evangelical authenticity.

56.In fraternal life we are called to open our relationships beyond all limits and frontiers. By answering the international call of the Society, we increase the wealth of our fraternal life in the meeting of cultures and in the different ways to express our faith.

57.Fraternity is experienced equally in communal prayer, mutual understanding and the exchange of forgiveness.

58.It demands that we pay special attention to members who may be isolated or in difficult situations.

59.Our charisma can flourish only in a communion between the different Institutes and their members. We will take initiatives in this direction.

TRAINING AND STAGES

60.The Fraternity Director, or his delegate, will hear the wishes expressed by those who ask to participate in the life of the Society. The director or a delegate will explain the project, the means and the requirements. During this period of welcome, he will help them to discern the authenticity of their request.

61.During the next few months, candidates can become acquainted with the spirituality of the Cor Unum Family, in a training group or in a base group: this is a time for seeing.

62.After this, if the candidate wishes to continue, they will ask the Regional Director permission to enter the Society.

63. Those admitted into the Society must:

- be baptised and confirmed in the Catholic Church;
- be at least twenty-five years old, and with at least five years of married life in the case of married people, unless a dispensation is given by the Regional Director with the consent of his council;
- have the consent of their spouse (if appropriate);
- not belong to any Institute of Consecrated Life or Society of Apostolic life.

64. New members will receive more specific training and fraternal help from a training director, for a period of at least two years and not more than four years.

65. After this period, if the candidate wishes to continue, they will ask for the consent of their spouse if appropriate. They will discern with the members of their group and declare in writing to the Regional Director, their wish to make a commitment to live according to the statutes of the Society. The Regional Director will consult the Fraternity Director and the Regional Director of Training.

66. This will be a temporary commitment. The request should specify the length of the commitment. Such a commitment can be renewed twice.

67. The temporary commitment, which will last for at least five years and not more than eight years, should normally lead to a perpetual commitment.

68. If appropriate, the candidate will ask for the consent of their spouse, and will discern with the members of their group and declare in writing to the General Director, their wish to make a perpetual commitment.

After having consulted the Regional Director and the Regional Director of Training, the General Director will admit the candidate, with the consent of his council.

69. The perpetual commitment will be preceded by a retreat. It will be celebrated, preferably during a Eucharistic assembly, in the presence of the General Director or of his delegate.

70. The wording of the commitment is left to the liberty of the candidate. According to article 28, it must clearly indicate that it is made according to the present statutes and specify the state of life in which it is lived. It assumes the agreement of the General Director or the person delegated to this end.

71. The start of training and other commitments will be celebrated with the brothers and sisters of the Society and, if possible, with the Cor Unum Family.

72. The freedom of those who seriously wish to progress with the members of the Society without any commitment shall be respected. Such exceptional situations must be submitted to the approval of the Regional Director.

If the group agrees, a member's spouse who does not belong to the Society may attend regular meetings of the group.

73. All members will take care to participate regularly in training sessions offered by the Society. In particular they will search for ways to obtain and improve their biblical and theological knowledge and to grow spiritually and humanly.

LEAVING THE ASSOCIATION

74. During the training period, anyone may freely leave the Society at any time; the Regional Director may ask someone to leave in the case of serious reasons. During the period of temporary commitment, the candidate may leave the Society only after reflection and with the agreement of the General Director.

At the end of this period, they may leave freely, and the Regional Director may refuse the renewal of the temporary commitment in the case of serious reasons.

After the perpetual commitment, a member cannot leave the Society except for serious reasons and with the authorisation of the General Director with the consent of his council.

DISMISSAL FROM THE ASSOCIATION

75. Whoever has publicly repudiated the Catholic Faith or is separated from the communion of the Church is deemed dismissed from the Association ipso facto; the General Director, after consultation with his council, will make a declaration of the fact without delay.

A member can be dismissed for a serious and external offence that has been legally proved, such as the regular disregard of the principal obligations of the Society, or a serious and public scandal. In such a case, the General Director will examine the evidence provided by the Regional Director and will issue two successive warnings at a month's interval. If the person concerned persists in their attitude, the General Director, united collegially with the council which will vote in a secret ballot, will pronounce the dismissal with an explanation; the dismissed member is allowed ten days to appeal to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, the ecclesiastical authority that created the Society.

III ORGANISATION AND GOVERNMENT

76. Assemblies and directors are at the service of the members in their search for the Lord's calls, according to the evangelical orientations of the Society.

77. It is part of their task to authenticate such calls as true to the charisma of the Society. As such, their decisions, their advice and their opinions have a particular authority among the signs that illuminate the paths followed by all.

78. They will be guided by the sole desire to conform to the Father's will, revealed by the re-examination of events in faith, in fraternal life; and by the voices of Church leaders.

79. The members who are geographically close enough to meet regularly form groups recognized by the Fraternity Director, according to the terms laid down in Articles 82 and 84.

80. Each group is organised by a coordinator who is elected for a term of three years, renewable once. Members who have at least made a first commitment may vote and be elected.

81.For isolated members, means such as correspondence, visits, meetings, will be put into place in order to ensure that they receive the benefits of fraternal life.

THE FRATERNITIES

82.Base groups and isolated members of one or several dioceses are organised into a fraternity. The fraternity is established by the Regional Director with the aid of their council, in connection with the Regional Directors of the Institutes of the Family.

83.Every fraternity is organised by a Fraternity Director appointed for three years by the Regional Director, after consultation of the group coordinators. They are chosen from among the members having made a perpetual commitment or a temporary commitment of at least five years.

84.The Fraternity Director will welcome new members and monitor their training, will ensure that groups are formed, will be responsible for the organisation of the group coordinators and will organise meetings connected with the Institutions of the Cor Unum Family. He can delegate some of these tasks to members of the fraternity who have at least made a temporary commitment.

THE REGIONS

85.Fraternities are grouped together in regions whose number and geographic area are determined by the General Director with the consent of his council, in connection with the Directorate of the Cor Unum Family.

86.A Regional Director is at the service of every region. He is appointed by the General Director with the consent of his council for three years, and is chosen among the members of the region having made a perpetual commitment, after consultation of the Fraternity Directors of the region.

A Regional Director of Training is appointed in the same way.

87.The Regional Director performs his tasks with the help of a council, composed of the Fraternity Directors of the region and Regional Director of Training. The Regional Director appoints a Regional Treasurer and a Regional Secretary with the consent of his council.

88.The Regional Director with the consent of his council, admits candidates for training and temporary commitments. He gives his reasoned opinion concerning applications for perpetual commitment to the General Director.

89.The Regional Assembly is composed of the Regional Director, the Regional Director of Training, the Regional Treasurer, the Regional Secretary, Fraternity Directors, group coordinators and of a delegate elected by each group, from its members who have made at least a first commitment.

90.The Regional Assembly meets to prepare the General Assembly at least four months before it is held.

It debates on the proposed issues and submits requests to the General Council which are sent to the agenda of the General Assembly.

It elects a delegate and a substitute to represent it in the General Assembly, from the regional members who have made a perpetual commitment. For regions with more than sixty members, two delegates and two substitutes are elected.

It nominates candidates for the election of the General Director, from all the members of the Society who have made a perpetual commitment.

91.For elections at group and regional level, the absolute majority of those present is required for the first two ballots. A simple majority is sufficient if a third ballot is necessary. In the case of a tie the youngest candidate is elected.

On other questions, voting will be by a show of hands unless three members ask for a secret vote. An absolute majority of those present is required; a simple majority is sufficient for the third ballot and in the case of a tie the president has the deciding vote.

92.The director's mandate is renewable once.

THE GENERAL ASSEMBLY

93.The ordinary General Assembly is the highest authority of the Society. Its' sessions are one of the most important events of the Society. It is also a sign of communion within the Society and an opportunity for members to share and to take part in the life and the development of the Society.

94.The General Assembly meets every the six years, to elect the principal officials and to deal with the general affairs of the Society.

95.Otherwise, the General Director can convene an extraordinary General Assembly with the consent of his council.

96. The General Assembly is composed of:

- Members by right (ex officio): the General Director, members of the general council, regional directors, the General Treasurer, the General Director of Training and former General Directors who have not been deposed;
- Delegates elected by the regions.

The number of elected delegates must be at least equal to the number of ex officio members.

97.The validity of the acts of the Assembly requires a quorum of at least two thirds of those that were convened. Elected members who cannot be present are replaced by their substitutes.

98.The General Director of the Society is responsible for the orderly, fraternal and prayerful functioning of the General Assembly.

99.The Assembly opens by fixing the agenda previously drawn up by the General Council taking into account requests and suggestions from the regions.

100.Items on the agenda are discussed openly. Voting on statements to be made and other decisions will be by a show of hands unless at least three members request a secret vote. The majority rules laid down in Article 91 apply.

101.Any amendment to the statutes requires a two third majority of the members of the Assembly in a secret vote. It must be approved by the Holy See. It can not revoke either the membership of the Cor Unum Family or the charisma conveyed by Father Pierre de Clorivière.

THE GENERAL DIRECTOR AND HIS COUNCIL

102.The General Director is elected by the General Assembly for a period of six years. He is chosen among the members having made a perpetual commitment.

103.He is elected by secret ballot. An absolute majority is required. If no candidate has been elected after three ballots, a fourth ballot takes place between the two candidates who received the most votes in the third ballot. A simple majority is sufficient. If the vote is a tie, the youngest candidate is elected.

104.At the end of his first term, the General Director is again eligible in the same way as above. To be elected to a third term, the candidate must obtain at least two thirds of the votes. If after the first three ballots this number of votes is not reached, the General Director is no longer eligible to stand for the office and a fourth ballot takes place as described in the preceding section.

105.The assembly then elects by separate, secret ballots a General Assistant and four general councillors from among the members having made a perpetual commitment. For these elections an absolute majority is required in the first two ballots. A simple majority is sufficient for a third ballot. In the event of a tie the youngest candidate is elected. The General Assembly decides the number of councillors.

106.If the General Assistant or one of the councillors is unable to attend the General Assembly, the General Director and the council will provide a substitute.

If the General Director dies or is unable to fulfil his office, the General Assistant takes his place for the remainder of the term.

107.No one can be a General Assistant or councillor for more than twelve consecutive years.

108. The General Council assists the General Director in his service with regard to the Society as a whole. It meets at least once a year. The General Director may confide specific missions to some members of his council.

The General Director appoints with the assent of the General Council:

- A General Treasurer, a General Secretary and General Director of Training.
- Regional Directors and Regional Directors of Training.

VISITS

109. Fraternal life is fostered by regular meetings of groups, retreats, and assemblies or sessions. It is also accomplished by directors and members visiting each other, without limiting themselves to the closest regions. The General Director should contact all members (besides the normal administrative contacts). If possible the visits should occur every three years, either personally or by a delegate appointed to this effect.

110. The visit of the Director or of his delegate is meant to help the groups and each of the members to live the common evangelical inspiration. Exchanges during the visit allow the Director to understand and appreciate the practical conditions and local situation in which the common commitment is lived. The General Director or delegate, together with directors and members of the region, will consider how to progress. He will not hesitate to question current attitudes, will listen to questions and suggestions, and will inform the General Council.

111. The General Director with his council guides the Society according to its charisma, respecting the present statutes and the decisions of the assemblies. He is a servant and a friend for all members. The witness of his life will always be as important as his actions.

FINANCIAL QUESTIONS

112. The income of the Society comes from the subscriptions of its members, gifts and bequests that it is entitled to receive.

113. During the annual General Council meeting, the General Treasurer will give a statement of the accounts of the preceding year. The Council takes the necessary decisions for the sound financial activity of the Society.

114. The Society will participate in the charges of the Cor Unum Family according to the rules laid down by the Federal Council.

115. This is the path that the Lord offers you by the voice of our Society. You will follow it with such attentive love to recognise at any moment the call of the Master, who makes true disciples of the heart of Jesus.

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PRAYER OF PIERRE DE CLORIVIÈRE (MAY 22, 1768)

Bring your work to an end, my Lord,
and for the glory of your holy Name,
print in me the divine image
and help me to become,
in my feelings and in my inner attachment as well as in all my behaviour,
a perfect image of yourself.

Holy virgin, my most loving and compassionate mother I implore this grace of your all powerful intercession.

Amen

Fosse Hingant,
place of the inspiration of Pierre de Clorivière, July 19, 1790

PRAYER OF COMMITMENT

Lord Jesus,
Your open heart on the cross
reveals to us the infinite love of the Father
and gives us the Spirit who seizes us for the mission.

I commit myself by a free vow
to follow You closer
on a path of
prayer and contemplation chastity and openness poverty
and accessibility fraternal life and solidarity

in the Society of Evangelical Life of the Heart of Jesus
within the Cor Unum Family.

Place me at the crossroads
where the people of today are meeting, to invite them to the joy of knowing You.

Give me your force and your tenderness
to love as You love.

May Mary help me to be faithful to the commitment to which You have called me! Amen

