

WHAT IS THE SOCIETY OF THE SACRED HEART?

- ◆ The Society of the Sacred Heart is a lay association within the spiritual family of the Institute of Christ the King Sovereign Priest.
- ◆ Through membership in the Society of the Sacred Heart, lay faithful can participate in the spirituality of the Institute directed to expand the kingship of Our Blessed Lord in all realms of the Church and society under the patronage of Our Lady of the Immaculate Conception.
- ◆ The spirituality of the Institute of Christ the King stems from the writings and example of St. Benedict, St. Thomas Aquinas and St. Francis de Sales.
- ◆ With these patron Saints, the members of the Society of the Sacred Heart strive to live a Catholic life in an ever growing harmony between nature, grace, faith and culture, totally faithful to the teachings of Holy Mother Church and to the See of Peter, with an emphasis on charity toward God and our neighbor.
- ◆ In this holy endeavor, they place themselves under the spiritual direction of the priests of the Institute of Christ the King and are supported by the prayers of the priests, oblates, seminarians of the Institute, and the Sisters Adorers of the Royal Heart of Jesus.
- ◆ Members of the society work to sustain the apostolic work of the Institute of Christ the King. They also live the spirituality of the Institute.
- ◆ Interested lay faithful can become members of the Society of the Sacred Heart by contacting the Institute's apostolate nearest to them.
- ◆ Members can participate in spiritual retreats and gatherings of the Institute's family organized locally or nationally by the chaplains of the Society of the Sacred Heart.
- ◆ Youth events and retreats in the spirit of the Institute are offered to the families engaged in the Society of the Sacred Heart.
- ◆ Friends and guests are welcome at the retreats of the Society of the Sacred Heart.

THE SOCIETY OF THE SACRED HEART WITHIN THE SPIRITUAL FAMILY OF THE INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

[Extracts from the constitutions of the Society of the Sacred Heart]

ONE FAMILY, ONE SPIRIT, ONE MISSION

The Institute of Christ the King Sovereign Priest was born of a desire to serve the Church in procuring the glory of God and the sanctification of priests devoted to souls. The motto of the Institute sums up its spirit: “*Veritatem facientes in Caritate.*” Truth and Charity are indissoluble and ought to be held with the same steadfastness.

As its Constitution says “the particular purpose” of the Institute of Christ the King Sovereign Priest “is the promulgation, the spreading, the defense in all aspects of the life of man, of the Reign of Our Lord Jesus Christ, Sovereign Priest, the Way, the Truth and the Life.” This is the ultimate mission which is accomplished primarily by the celebration of a dignified Liturgy, according to the Extraordinary Form of the Latin Rite.

In order to be rooted in this authentic Christian spirituality, the Institute of Christ the King Sovereign Priest, fostering a true family spirit, has placed itself under the principal patronage of the Immaculate Conception. It has, besides, taken as its models and masters three great saints who appeared at crucial moments in the history of the Church: Saint Benedict, Saint Thomas Aquinas, and Saint Francis de Sales. These great saints are masters in the domains of prayer, science, doctrine, and evangelization. All three give a sense of the measure, the harmony, the beauty, the truth, and of the proper appreciation of things.

The Institute of Christ the King Sovereign Priest has as one of its missions the education of man in view of his total fulfillment. All men are called to a full realization of their being – the eternal beatitude – which is only attained by following the unique model, Christ, according to one's state in life.

The Christian is prepared by his Baptism to live this union with Our Lord Jesus Christ. In the spiritual family of the Institute of Christ the King Sovereign Priest everything ought to be ordered in view of allowing each of its members, consecrated or not, cleric or lay, to learn how to know, love and serve Our Lord Jesus Christ ever more.

The priesthood of Christ the Sovereign Priest, the Cross of Christ, the Lamb immolated in obedience to His Father, the Sacred Heart of Jesus, Source of all consolations, the docility of the Immaculate Heart of Mary to the Holy Spirit, are so many mysteries which form the basis of the interior unity of this family and its full communion with the Church.

THE MEMBERS OF THE SOCIETY OF THE SACRED HEART

The spirit of the Institute of Christ the King Sovereign Priest is also realized in Catholics who live in the world, as husbands and wives responsible for a Catholic family, or as celibates, widows or widowers, having their proper social, professional or charitable responsibilities. Such are the members of the Society of The Sacred Heart. They are not consecrated in the canonical sense of the term, but, consecrated to Jesus and to Mary by their Baptism, they draw through their membership in the Society of the Sacred Heart the means to live more deeply the grace bestowed through Holy Church in their pursuit of holiness.

They lead a Catholic life in the secular milieu where Divine Providence has placed them. Living by the spirit of the Institute of Christ the King Sovereign Priest and by the principles of the Society of the Sacred Heart, they build a communion of aid, support and fraternal charity between them and the House of the Institute of Christ the King Sovereign Priest to which they are attached.

The members of the Society of the Sacred Heart, third branch of the family of the Institute of Christ the King Sovereign Priest, purpose to give witness to this communion. Gathered around the Houses of the Institute of Christ the King Sovereign Priest, they strive to be missionaries, attracting Christians and non-Christians by the

manifestation of evangelical virtues fed by a strong liturgical and sacramental life, and displayed through the charity of a radiant faith.

Members of the Society of the Sacred Heart may help the priests in their apostolic activities, cooperating with them to bring to the Church the specific charism of the Institute of Christ the King Sovereign Priest, according to the particular modalities determined by the Prior General of the Institute and his Provincial Superiors.

The members of the Society of the Sacred Heart, present in the very core of the spiritual family of the Institute of Christ the King Sovereign Priest, hold a supportive role in the spreading of the spirit and the accomplishment of the works and of the Houses of the Institute, as well as a service of contribution to the life of study and of prayer of the Seminarians and of the Sister Adorers.

The members of the spiritual family of the Institute of Christ the King Sovereign Priest, each according to his vocation, constantly occupy themselves with rediscovering the authentic meaning of divine love, and living it in such a manner that their neighbor participates in it, through their radiance. "Love is 'divine' because it comes from God and unites us to God, and through this process of unification, it . . . makes us become one, so that in the end God will be 'all in all'."

For that reason Divine Providence has given to them a holy Patron who ought to be for them a model to be known and followed, reflection of divine love: Saint Francis de Sales. "In the Church of God the holy bishop of Geneva teaches: all is in love, by love and for love." All virtue, all strength, all moral beauty, all holiness, comes from the profound depths of Trinitarian love.

Saint Francis de Sales loved much; it was the secret of his paternity toward souls who wanted, as in the spiritual family of the Institute of Christ the King Sovereign Priest, to live the Truth in Charity. He loved God so as to want to give himself to Him. He loved Jesus Christ so as to will to resemble Him, feature for feature. He loved the Church so as to serve her, to be a conqueror for her, and to adorn her by raising up disciples who would follow her doctrine and spirituality.

All the works of the spiritual family of the Institute of Christ the King Sovereign Priest, all that it hopes for in and for the Church, as well as for souls in view of heaven, rests on faith in the God of love, in a God who opens his Heart burning with love, in a God who dwells in the tabernacle. Anyone who wishes to give love must also receive love as a gift. Certainly, as the Lord tells us, man can become a source from which "flow rivers of living water." Yet to become such a source, he must himself constantly drink anew from the original source, which is Jesus Christ, "from whose pierced Heart flows the love of God."

To know God, to love God, to act freely according to God, that is to say, to conform one's self to God according to our power, is the normal, glorious, and happy Christian life here below, and the sole way to heaven. In the actual order of Divine Providence, to know and love God is to know and to follow Our Lord Jesus Christ.

The holy virgin Mary, under the title of The Immaculate Conception, is the principle patroness of the Institute of Christ the King Sovereign Priest; her Immaculate Heart remains the luminous path which leads to that Royal Heart of her Divine Son to which each member of the spiritual family of the Institute desires to conform. To love, to imitate Our Lord Jesus Christ and in consequence the divine perfection, is to do the truth in love, in charity: "*Veritatem facientes in caritate.*"

THE NECESSITY OF FORMATION

Through the ages, a great treasure composed of instructions and spiritual experiences has been accumulated in the life of Holy Church. These riches are found in the Holy Gospels, the other writings of the New Testament, the declarations of the Magisterium, the holy liturgy, the lives of the saints, as well as in innumerable writings of spiritual masters conforming to the teaching of the Church. Among these sources of spiritual instruction, the Society of the

Sacred Heart accords a particular importance to the Rule of St. Benedict, to the theology of St. Thomas Aquinas, and to the spirituality of St. Francis de Sales, these three saints being the co-patrons of the Institute and of the Society

Every Catholic ought to immerse himself in these treasures in a contemplative manner in order to nourish his faith, his hope and his charity. In the Society of the Sacred Heart, the assembly, and frequent contact between the members serve as a mutual help and render these treasures productive in the life of each one.

The Society of the Sacred Heart wishes equally to form its members so that they can better recognize the “manner of thinking of the world in which we live” and the “errors of modernism” which invade all sectors of human life, the better to confront them more effectively. These errors are those that St. Pius X called already “a prodigious pile of sophisms . . . in which all religion finds its death knell.”

NECESSITY OF PERSONAL SANCTIFICATION

The Truth – “*Veritatis splendor*” – should inspire the greatest clearness of thought through a “personal and desired transformation in Christ.” The members of the Society of the Sacred Heart espouse the way of conversion in the spirit of the Gospel in order to respond generously to the exhortation of the Apostle, that “all their conduct should be holy,” “The just man lives by faith.” Faithful to that word of Scripture, they strive to obtain by faith a life growing in hope, in self-giving, charity, and a disposition of obedience toward God and Holy Church.

It is therefore necessary that each member of the Society of the Sacred Heart be rooted in a profound love for Holy Church, that he have an ardent desire for the fulfillment of God's will and as well as that “the spirit of Jesus Christ” may grow in him to the core of His heart. This burning desire for truth ought to be present in all domains of personal life, and thus favor a disposition of continual personal progress. An absolute rule drawn from all the spiritual treasures of the Church is that one can only do good in the measure one tends sincerely to sanctity. The best means to procure the glory of God and the salvation of souls is to be as much as possible a living gospel, of showing the Gospel through one's whole life. The members of the Society of the Sacred Heart are thus deeply persuaded and conscious of the priority of their personal sanctification above all action.

SANCTIFICATION AND THE LIFE OF PRAYER

“The life of intimate union with Christ in the Church is maintained by the spiritual aids common to all the faithful,” above all by participation in the sacrifice of the Mass. For, according to the teaching of St. Francis de Sales, “the Mass, sun of the day,” represents for the members of the Society of the Sacred Heart the summit, the center, the axis and the soul of a daily life ideally consecrated to Christ. They assist at Mass as a family, or individually (according to their state) on Sundays and Holy Days of Obligation, and strive, as is possible, to assist at the Holy Sacrifice of the Mass on weekdays.

The Holy Office or Liturgy of the Hours recommended to all believers according to their circumstances, and mentioned by the Catechism, is held in high esteem in the Society of the Sacred Heart. This prayer is truly the voice of the Spouse which speaks to the Spouse; it is the prayer that the total Christ, head and members, addresses to his Father. The possibility of joining in it, therefore, is especially desired for members of the Society of the Sacred Heart. When possible, members of the Society pray alone or in common the different offices which mark the moments of the day, as Lauds, Vespers, or Compline.

Other forms of prayer in the Church also nourish the life and activity of the members of the Society of the Sacred Heart. These are, above all, frequent adoration before the Blessed Sacrament in contemplative or interior prayer, the Rosary, the Way of the Cross, and other devotions sprung from the venerable tradition of the Church.

The members of the Society of the Sacred Heart ought to pray regularly for the intentions of the Institute of Christ the King Sovereign Priest knowing that they themselves benefit from the prayers of the whole Institute. In

particular, praying for present and future vocations, supporting the seminarians of the Institute of Christ the King Sovereign Priest and the religious Sisters Adorers of the Royal Heart of Jesus Christ Sovereign Priest in the course of their years of formation is a daily duty of the members of the Society of the Sacred Heart.

The *lectio divina*, or reading of Holy Scripture, and the reading of the documents of the Magisterium of the Church, and writings of the doctors of the Church, of the saints, and of religious faithful to the dogmas of the Church, is regularly practiced by the members of the Society with the intention of strengthening the foundations of their faith

AN ASSOCIATION OF THE FAITHFUL

Christ has said: “Where two or three are gathered in my name, there am I in their midst.” The members of the body of Christ “ought to be so bound that they are able to mutually support one another.” To fulfill the aims of the Society of the Sacred Heart while keeping with the spirit of the truth, its members, coming from different conditions and professions, are united in a society of believers with a view to strive for personal and mutual sanctification. Their Society places them under the special protection of the Most Sacred Heart of Jesus and the Immaculate Heart of Mary, Mother of the Church. They form a free association of the faithful according to Canon 215 of the Code of Canon Law, “to encourage the Christian vocation in the world.”

THE GOVERNORS

The Governor General of the Society of the Sacred Heart is appointed from among its members by the Prior General of the Institute of Christ the King Sovereign Priest. The Prior General also appoints the Provincial Governor for each country where the Society is established and for each region where it will become established. The geographic organization of the Society of the Sacred Heart is modeled on that of the Institute of Christ the King Sovereign Priest.

THE CHAPLAINS

In order to maintain the necessary bond with ecclesiastic authority, the Society is assisted by Chaplains toward whom it is bound through a special link of charity, respectful of the exercise of this task. The Chaplains of the Society ought to be priests of the Institute of Christ the King Sovereign Priest named by the Prior General of the Institute.

ADMISSION

Anyone desiring to be admitted to the Society of the Sacred Heart should contact the Apostolate of the Institute of Christ the King nearest to his location. Local meetings will be organized and retreats will be made available in due time.

The condition for acceptance into the Society of the Sacred Heart is a desire to lead a life in ever greater conformity with the ideal of the Gospel, accompanied by the humble recognition of one's own insufficiency in such an effort of sanctification. That results in the resolution to submit oneself to a sanctifying transformation in Jesus Christ and an honest disposition to learn to live in the certitude that a better knowledge of the sacred wealth of Holy Mother Church is a source of happiness.

Each soul who aspires to holiness and who wishes to profit on his earthly pilgrimage from the merits and prayers of the spiritual family of the Institute of Christ the King Sovereign Priest is freely invited to contact the Society of the Sacred Heart.