

Decalogue

FOR THE PAULINE FORMATION FOR THE MISSION

The 2nd International Seminar on the Pauline Formation for the Mission (Ariccia, 4-8 November 2019) was a moment of congregational reflection that has produced many contents, different reports and results of the group work. It is a material to read, deepen and put into practice, especially in two areas:

- a) in our integral formation itinerary, to better respond to the call and mission;
- b) for the updating of our formative norms.

To make these two purposes explicit, we offer a “Decalogue” based on the contents of the Seminar.

1 FORM THE PAULINE FOR THE MISSION

The central theme of the 2nd International Seminar on the Pauline Formation for the Mission, similar as in the first Seminar, is that the integral formation of the Pauline is always in view of the mission, and is based on the Pauline pedagogical tradition. A formation that is “going out” is needed, embodied in the current reality, inculturated, committed to the Magisterium, with the local context, with the poor, with those who are in the peripheries. The Pauline, therefore, must be formed himself and be formed *with, to and in* the media in order to evangelize in the culture of communication. In addition for those who are being formed, it requires a formation to universality in the multicultural and intercultural environment, requiring specialization, knowledge of foreign languages and to have experience outside of one’s circumscription.

2 ESTABLISH CLEARLY OUR PAULINE IDENTITY

Each Pauline, by specific vocation in his dual expression **priest-disciple**, is a “publisher”. This is the “single purpose” – Fr. Alberione would say – of his life and action, of his vocation and mission. The Pauline is a man called by Christ and consecrated to be an apostle of communication, to be essentially a “publisher”, one who gives form to an experience, who writes or translates his personal and community life of faith and encounter with Christ in words, texts, images, sounds, videos, bytes or in any other form that technology gradually develops; but also in experiences and initiatives where each language is at the service of the inculturation of the Gospel with and in communication. The one who, following the example of Mary, gives (*edit*) the Saviour to the world.

3 PROMOTE THE INTENSITY OF THE “PAULINE COLOUR”

What Blessed Alberione said to the Daughters of St. Paul can also be fully applied to us: «There is a tendency in the Congregation to become colourless, without colour: a piety which is the piety of all the sisters of the world; a devotion to Our Lady which is the devotion of all Christians in the world; an evangelization that is very common to the evangelization given by many institutes and orders. We must have a science that is Pauline in colour: the school must be Pauline, we must have a Pauline heart, our piety has to have a distinctly Pauline colour, what is given by the Constitutions, and we must have a will, a habit, a way of living, of eating, a timetable, a way of putting ourselves in motion, everything Pauline»¹.



4 INSIST ON THE "INTEGRAL FORMATION"

From the point of view of the formation of the apostle and, in general, of the Christian, the most important principle transmitted by Fr. Alberione to his sons and daughters is that of *integrality*: the individual must develop his whole personality in Christ. As a lifelong "process of Christification", the complete person must find in the complete Christ the key to full realization. As the Christ who saves is not a partial Christ but the complete Christ, so the Christian is not formed by developing only a part of himself, but the whole.

5 PERSONALIZE THE FORMATION OF THE PAULINE

Each person is unique and requires a personalized and clear accompaniment along the entire formative journey: intelligence, will, heart, physical strength. It necessitates specific and dynamic formation in the style of an "artisan"² in the current context. The person is required to be a protagonist, to be pro-active, available, open to others and not self-referential, capable of working in a team. The person in formation, the bearer of the "good", the "today" and of the "future" of the Congregation, also demands constant community accompaniment, acquiring the *habitus* of discernment.

6 LIVE IN "MULTICULTURAL" COMMUNITIES

Our communities will be increasingly multicultural, that is, realities where unity will be lived in differences and cultural riches of each member. The *Seminar* showed us that the ideal is not the only "internationality", but "interculturality", that is, the overcoming of the monocultural model of homogeneity and uniformity in behaviour. All united, despite the differences in the assimilation and practice of the values of the Pauline consecrated life, in view of the mission.

7 EMBRACE THE DIGITAL ENVIRONMENT

The digital environment is not an exclusive reality for young people but it belongs to all. It is a question not only of using the means but of inhabiting a culture, with its own Christian style, as "Paulines". We recall that «... there exists a Christian way of being present in the digital world: this takes the form of a communication which is honest and open, responsible and respectful of others. To proclaim the Gospel through the new media means not only to insert expressly religious content into different media platforms, but also to witness consistently, in one's own digital profile and in the way one communicates choices, preferences and judgements that are fully consistent with the Gospel, even when it is not spoken of specifically»³. In this particular formation, the concept of *meducation*⁴ is given importance.

8 STRAIN FORWARD WITH OPEN MIND

It is to break all forms of self-reference. It is worth remembering a thought of Fr. Alberione: «Universality! Do not have a small, narrow head and only see your own hole. Feel and try to help each other, also between communities. When there is a small and narrow head there is doubt as to whether there is a vocation, because one lives by selfishness, we see only ourselves and a few circles of people around us. [...] Have a big heart! The heart of the Apostle, the heart of Jesus! Dilate the heart!»⁵.

9 LET COMMUNITIES BECOME GENUINE

"FORMATIVE COMMUNITIES"

The community is an indispensable pedagogical mediation in the formative process, as a place and subject of formation for the Pauline consecrated life. It is the community that takes charge of the candidate's maturation process, and the older brother who is responsible for this process expresses the care and attention of the Congregation for those who ask to be part of it. *Fraternitas* is the natural environment of the journey of growth, but it is also the agent of formation, not only in the initial period, but throughout the life of the religious. Vocation occurs by attraction and perseverance is sustained by contagion. All members are asked to be joyful and coherent witnesses, with a synodal style in revitalizing fraternity in order to become a prophetic sign in living one's own consecration and in fulfilling one's specific mission.

10 LET ONGOING FORMATION BE ON THE FOREFRONT

It is the ongoing formation that needs special attention throughout the Society of Saint Paul. This is the longest and most significant time in the life of the consecrated person. For this reason, our formative schemes present in the *Ratio formationis* and in our *formative Iter* must be changed, and putting permanent formation in the first place. The qualities of this particular formation is that it should be constant and persevering, integral, personalized, connected to the Alberionian concept of "studiosità".

1 JAMES ALBERIONE, *Alle Figlie di San Paolo. Meditazioni e Istruzioni. Gli anni del rinnovamento e dell'approvazione pontificia 1954*, no. 74, p. 260, Daughters of St. Paul, General House, Rome 2008.

2 The "artisan" is that small producer who practices the trade with difficulty, with patience, slowly, with constancy, but with particular skill; who produces objects whose realization requires a particular technical ability and a specific artistic taste; who carries out an activity that requires ingenuity, skill and technical expertise. The artisan is a professional in his field, but he is also an artist; who is deeply committed and involved in his creation; who "gets his hands dirty"; who sees his work as an extension of his own person, one who gives it life...

3 BENEDICT XVI, *Message for the 45th World Communications Day*, 5 June 2011.

4 «We are the media», we are the first means of communication, our testimony is essential, therefore we must form others and form or educate ourselves with, in and in the media (cfr. MASSIMILIANO PADULA, "Media society and meducation", 2nd International Seminar on the Pauline Formation for the Mission, Ariccia, 4-8 November 2019, pp. 125-126).

5 JAMES ALBERIONE, *Alle Figlie di San Paolo. Spiegazione delle Costituzioni. Istruzioni degli Esercizi spirituali straordinari 15 maggio - 5 giugno 1961*, Daughters of St. Paul, General House, Rome 2003, no. 93, p. 135.



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