



***“I do all for the Gospel” (1Cor 9:23).
Paulines, evangelizers-communicators
In Christ new apostles for mankind***

ACTS OF THE X GENERAL CHAPTER

Ariccia, 25 January - 14 February 2015



THE ELECTED GENERAL GOVERNMENT

*During the X General Chapter of the Society of Saint Paul,
held in the Casa "Divin Maestro" at Ariccia (Rome)
from 25 January to 14 February 2015,
the new General Government has been elected.
In the order of election, it comes out thus composed:*

FR. VALDIR JOSÉ DE CASTRO

Superior General
elected 4 February

FR. VITO FRACCHIOLLA

General Councillor
elected 5 February
and elected *Vicar General*
7 February

FR. JOSE POTTAYIL

General Councillor
elected 5 February

FR. CELSO GODILANO

General Councillor
elected 6 February

BR. LUIGI BOFELLI

General Councillor
elected 7 February

FR. JOSÉ SALUD PAREDES

General Councillor
elected 7 February

BR. DARLEI ZANON

General Councillor
elected 7 February

PRESENTATION OF THE SUPERIOR GENERAL

Dear brothers,

I have the satisfaction of offering you the *Acts* of the X General Chapter celebrated in Ariccia from 25 January to 14 February 2015, exactly some months after the commemoration of the Centenary of the birth of our Congregation (and start of the Pauline Family) and in the course of the Year of Consecrated Life.

We cannot forget that this “Extraordinary Chapter” has been called because on 14 September 2014 our Superior General Fr. Silvio Sassi has suddenly passed away, who we still thank for his tireless dedication during the ten years of the Congregation. We also thank Fr. Celso Godilano, the Vicar General who, together with the General Council, has carried on the works of preparation for this event, notwithstanding the limited time and the difficulties of the circumstances.

«*I do all for the Gospel*” (1Cor 9,23). *Paulines, evangelizers-communicators. In Christ new apostles for mankind*» has been the theme which has illumined the works of the Chapter. In these *Acts* is contained the “Chapter’s declaration” which reaffirms our identity as apostles-communicators and consecrated people, called to evangelize, in joy, in a world needful of hope and life. *The Premise*, the *Objective*, the *Priorities*, the *Operative Guidelines* and the *Recommendations* of the Chapter point out to us the desire to live our charism in the various cultural realities in which we are, and lead us to review and update our life and mission.

Even if in the *Final Document* our spirituality is inserted in the dimension of community life, we know well that it is the Spirit of the Lord that pushes us, at every moment and place, to live a “Pauline” lifestyle of consecrated life and to realize it above all “through

communication and in communication.” From here the need of prayer, in particular of the Eucharist celebrated, adored and lived.

Dear brothers, in allowing ourselves to be enlightened by the Gospel, we can go ahead with courage, with love, with bravery and in communion, continuing on the road which Fr. Alberione has opened for us, together with the entire Pauline Family. Many are the challenges and the difficulties of the journey; but let us look at our Congregation with optimism, because the opportunities and the possibilities of developing ever more our apostolate in the culture of communication are very great.

I give to every Pauline the initiation to not only know, meditate, assimilate and put into practice the decisions of this Chapter, but to contribute so that, starting from each one, every dimension of our life may be illuminated by the Gospel.

May Mary, Queen of the Apostles and Saint Paul the Apostle be our intercessors in the challenge to live and announce Jesus the Master Way, Truth and Life, in creative fidelity to the charism inherited from our Founder.

With affection.

Fr. Valdir José De Castro, ssp
Superior General

Rome, 25 March 2015
Feast of the Annunciation of the Lord

LIST OF THE PARTICIPANTS

60 Capitulars and 10 Collaborators

CAPITULARS

<i>Name and surname</i>	<i>Age</i>	<i>Present position</i>
Fr. Celso Godilano	58	<i>Vicar General</i>
Fr. Carlo Cibien	62	<i>General Councillor</i>
Br. Giuseppe Galli	63	<i>General Councillor</i>
Fr. Ciro Monroy	54	<i>General Councillor</i>
Fr. José Salud Paredes	61	<i>General Councillor</i>
Br. Blaise Thadathil	62	<i>General Councillor</i>
Fr. Giuseppe Proietti	77	<i>General Bursar</i>
Fr. Alberto Fusi	67	<i>Procurator General</i>
Fr. Vincenzo Vitale	44	<i>Secretary General</i>
FR. Agustín Pedro Cortés García	55	<i>Provincial Superior</i> <i>Argentina-Chile-Perú</i>
Fr. Valdir Jose de Castro	54	<i>Provincial Superior Brazil</i>
Fr. Martín A. Sepúlveda Mora	50	<i>Provincial Superior Colombia- Ecuador-Panamá</i>
Fr. Jose Aripio	65	<i>Provincial Superior Philippines- Macau</i>
Fr. Shinichi Suzuki	66	<i>Provincial Superior Japan</i>
Fr. Michael Raj Louis	52	<i>Provincial Superior India- Nigeria-GB-Ireland</i>
Fr. Vincenzo Marras	63	<i>Provincial Superior Italy</i>
Fr. J. Faustino Hernández Estévez	48	<i>Provincial Superior Mexico</i>
Fr. Juan Antonio Carrera Páramo	59	<i>Provincial Superior Spain</i>
Fr. Matthew Roehrig	59	<i>Provincial Superior United States</i>
Fr. Ruben Areño	59	<i>Regional Superior Australia</i>

Fr. Gilles Collicelli	68	<i>Regional Superior Canada-France</i>
Fr. Roberto Ponti	49	<i>Regional Superior Congo</i>
Fr. Phil Young Sye	54	<i>Regional Superior Korea</i>
Fr. Bogusław Zeman	47	<i>Regional Superior Poland</i>
Fr. José Carlos Nunes	43	<i>Regional Superior Portugal</i>
Fr. Abramo Parmeggiani	69	<i>Regional Superior Venezuela-Bolivia</i>
Fr. Vito Spagnolo	58	<i>Pauline Institutes of VSC (nominee of the Vicar General)</i>
Fr. Aderico Dolzani	73	<i>Provincial Delegate Argentina-Chile-Perú</i>
Br. Jorge Bruera	57	<i>Provincial Delegate Argentina-Chile-Perú</i>
Fr. Paulo Bazaglia	46	<i>Provincial Delegate Brazil</i>
Fr. Darci Marin	61	<i>Provincial Delegate Brazil</i>
Fr. Danilo Antonio Medina	47	<i>Provincial Delegate Colombia-Ecuador-Panamá</i>
Fr. Julio Angel Roncancio	54	<i>Provincial Delegate Colombia-Ecuador-Panamá</i>
Fr. Raymond Ferraris	56	<i>Provincial Delegate Philippines-Macau</i>
Fr. Jean Marie Rollin Flores	52	<i>Provincial Delegate Philippines-Macau</i>
Br. Kenji Timoteo Yamauchi	59	<i>Provincial Delegate Japan</i>
Br. Shuichi Giovanni Araikawa	59	<i>Provincial Delegate Japan</i>
Fr. Jose Pottayil	63	<i>Prov. Deleg. India-Nigeria-Great Britain-Ireland</i>
Fr. Devasia Puthiaparambil	45	<i>Prov. Deleg. India-Nigeria-Great Britain-Ireland</i>
Fr. Joseph Thenasseril	72	<i>Prov. Deleg. India-Nigeria-Great Britain-Ireland</i>

Fr. Joe Eruppakkat	54	<i>Prov. Deleg. India-Nigeria- Great Britain-Ireland</i>
Fr. Ampelio Crema	58	<i>Provincial Delegate Italy</i>
Fr. Giacomo Perego	44	<i>Provincial Delegate Italy</i>
Fr. Agatino Gugliara	51	<i>Provincial Delegate Italy</i>
Br. Domenico Cosenza	53	<i>Provincial Delegate Italy</i>
Fr. Juan Manuel Galaviz	74	<i>Provincial Delegate Mexico</i>
Fr. Eduardo Rivera Tapia	64	<i>Provincial Delegate Mexico</i>
Fr. Lázaro García	71	<i>Provincial Delegate Spain</i>
Fr. Juan Carlos Pinto	28	<i>Provincial Delegate Spain</i>
Fr. Arcangel Cardenas	52	<i>Provincial Delegate United States</i>
Br. Dominic Calabro	69	<i>Provincial Delegate United States</i>
Fr. Thomas Abraham Manimalayil	58	<i>Regional Delegate Australia</i>
Br. Massimo Carraro	72	<i>Regional Delegate Canada-France</i>
Fr. Alphonse Abedi	34	<i>Regional Delegate Congo</i>
Br. Jae Young Girolamo Shim	57	<i>Regional Delegate Korea</i>
Fr. Mariusz Górný	49	<i>Regional Delegate Poland</i>
Br. Darlei Zanon	36	<i>Regional Delegate Portugal</i>
Br. Naudy Mogollón	48	<i>Regional Delegate Venezuela-Bolivia</i>
Fr. José Antonio Pérez	70	<i>Houses and members depending on the General Government.</i>
Fr. Vittorio Stesuri	55	<i>Houses and members depending on the General Government.</i>

TRANSLATORS AND SECRETARIAT

Fr. Alan Gamutan	Province of Philippines-Macau, <i>translator, Spanish-English</i>
Fr. Norman Peña	Houses dep. on General Government, <i>Site and translator, Italian-English</i>
Fr. Dominic D'Silva	Houses dep. on General Government, <i>translator, English-Italian</i>
Br. Uriel Lopez Caballero	Province of Mexico, <i>translator, English-Spanish</i>
Br. Walter Rodriguez	Province of Argentina-Chile-Perú, <i>translator, Spanish-Italian</i>
Fr. Alberto Torres	Province of Mexico, <i>translator, Italian-Spanish</i>
Br. Luigi Bofelli	General House, <i>Secretariat (Coordinator)</i>
Fr. Norman Peña	Houses dep. on General Government, <i>Secretariat and site</i>
Br. Maurizio Tirapelle	General House <i>Assigned to secretariat</i>
Br. Valentino Vaglietti	Province of Italy, <i>Assigned to secretariat</i>
3 Capitulars	<i>Revision of translations in the 3 languages Italian, English and Spanish</i>

INTERVENTIONS

Br. Lorenzo Vezzani, ssp	Vice General Bursar <i>Presentation of the economic report</i>
Dom Edmund Power, osb	Abbot of the Basilica of Saint Paul Outside the Walls <i>Introduction of the Chapter's theme</i>
✠ José Rodriguez Carballo	Secretary of CIVCSVA <i>Discernment for the election</i>

CALENDAR OF THE X GENERAL CHAPTER

Sunday 25 January: Opening of the X General Chapter

- Monday 26 *Morning: moment of reflection*
Start of the works of the X Gen. Chapter
Introductory reflection: The theme of the Chapter,
Abbot of the Basilica of Saint Paul Outside the Walls,
Dom Edmund Power. Personal reflection follows.
Holy Mass presided over by Dom Edmund Power
Afternoon: Presentation of Credentials.
Approval of various documents.
Election of chapter organisms.
- Tuesday 27 Introductory deepening. Presentation of results of the
precapitular survey: synthesis and groups of reflection
and study regarding the results.
- Wednesday 28 Reports of the Major Superiors
clarifications and in-assembly reflections.
- Thursday 29 Reports of the Major Superiors
clarifications and in-assembly reflections.
Reports of the Bursar General,
of the Secretary General and of the Procurator,
in-assembly reflections.
- Friday 30 Reports of the Vicar General
and of the Councillors in charge of the CTIA and of SIF,
in-assembly reflections.
- Saturday 31 Reflection in the groups:
Objective and urgencies of the Congregation.
- Sunday 1 Feb. Rest. Personal reads of final Docs of Gen. Ch.s. 8 & 9.
Pointing Priorities, Lines for development or not realized.
- Monday 2 Towards programmed Doc.. Study Groups on final Docs.
of Gen.Chs. 8 & 9. Presenting in-assembly study Groups'
syntheses; discussion: what to entrust to next 6 years.

Tuesday 3	Programmatic Doc. draft, viewing election of new S.G. In the afternoon: Indications for the elections and <i>Discernment</i> , care of the Rev. Mons. José Rodríguez Carballo, Secretary of CIVCSVA.
Tuesday 4	Start of election of the Superior General and of the Councillors: Votings Programming follows
Thursday 5	Votings / Programming follows
Friday 6	Votings / Programming follows
Saturday 7	Votings / Programming follows
Sunday 8	Visit to the Monasteries of Subiaco (optional)
Monday 9	Plan of action: Priorities and Recommendations. <i>Votings</i>
Tuesday 10	Plan of action / Motions / <i>Votings</i>
Wednesday 11	Plan of action/Drawing up of Final Document / Motions
Thursday 12	Motions, various questions
Friday 13	Correction and approval of the Final Document
Saturday 14	Correction and approval of the Final Document Closing of the X General Chapter

GREETINGS AND WELCOME OF THE VICAR GENERAL

Welcome my dear Brothers from the 17 Circumscriptions of our Congregation spread throughout the world in five continents. We wish you well, despite the discomfort of the long travel, the difference in time zone, the change of climate, atmosphere and other considerations. Our spirits, however, are buoyed by the extraordinary event we are celebrating as a community of disciples-missionaries of our Congregation on the way to the future: the X General Chapter of the Society of St. Paul.

We derive from numbers **210**, **211** and **212** of our *Constitutions and Directory* the principal reason why we are here:

210. The general chapter is the supreme body of government and has the power of jurisdiction over the whole Congregation. It is the most wide-ranging and significant expression of the union and solidarity of all the members. In fulfilling its role it is to foster the development and the cohesion of the Institute and be guaranty of fidelity to the spirit of the Founder.

211. Since religious life is inseparably linked to the life of the Church and to holiness, the general chapter is to be seen as an ecclesial happening, a salvific event, a blade of hope, a particular paschal celebration: the moment in which the Congregation has to tune into and live out more intensely its co-responsibility with the whole Church.

and in a very particular way, because of our present situation, article **212** reads:

The extraordinary chapter is celebrated when the superior general is no longer able to govern before the end of his term of office, and whenever a very serious and urgent situation regarding the good of the whole Congregation ne-

cessitates its being convoked. The Holy See is to give its authorization beforehand.

The theme of our Chapter, «I do all for the Gospel (1Cor 9:23). Paulines, evangelizers-communicators. In Christ new apostles for mankind» defines our “being” and our “doing”. As new apostles in Christ we are tasked, as our Blessed Founder Fr. James Alberione exhorts us, “to give to all the charity of truth” with this specificity of “not only to speak of religion, but to speak of everything in a Christian way”.

We know, however, how poor we are in everything; we know the problems and challenges, almost insurmountable, which make it very difficult for our current situation. It is, therefore, the time for a supplement of faith and hope. Pope Francis exhorts us: «This hope is not based on statistics or accomplishments, but on the One in whom we have put our trust (cf. 2Tim 1:2), the One for whom “nothing is impossible” (Lk 1:37). This is the hope which does not disappoint; it is the hope which enables consecrated life to keep writing its great history well into the future. It is to that future that we must always look, conscious that the Holy Spirit spurs us on so that he can still do great things with us»¹.

In this ecclesial celebration we are not alone. We are straining ahead with the prayers and support of all our Brothers, of our young people in formation, of all the Institutions of the entire Pauline Family because whatever we will accomplish in this historic Chapter will redound for the good of all.

We now, therefore, entrust ourselves to the Most Holy Trinity through the intercession of our Pauline saints in heaven, especially Blessed James Alberione and Blessed Timothy Giaccardo, so that in the manner and example of St. Paul we may be effective evangelizers-communicators of the Good News for all peoples of today.

¹ **Year of Religious Life**, declared by Pope Francis with the apostolic letter “*To All the Religious*”, 21 November 2014.

I conclude, declaring formally open the X General Chapter of the Society of St. Paul.

We can not proceed with our Chapter without a special remembrance for our Superior General Fr. Silvio Sassi. Let us have a few moments of silence ... "Eternal rest"

Now, from up there, in the light of God, the prayer of intercession of Fr. Silvio is valuable for everyone.

Fr. Celso Godilano, SSP
Vicar General

Ariccia (Rome), 25 January 2015

BIBLICAL REFLECTION - 1 COR 9,23

Christians are disciplined by the word, therefore, for us there is no speculation without a rule or without structure – (not even for the Hebrews and the Muslims who are equally “people of the book”).

In this conference, I shall meditate on the biblical phrase chosen by you: I do all for the gospel (1 Cor 9,23). First, I shall present some presupposition; second; I shall develop a reflection on chapter 9 of 1 Cor, and in particular on the immediate context of the phrase; third, I shall try to express some implication pertinent to your going ahead.

Three presuppositions before starting:

1. the dimension of faith

The Society of Saint Paul is a “sacramental of the incarnation” → willed by God and therefore his work, but it is also willed by men, therefore your project. The synergy between the divine and the human has created, and continues to shape the Society.

These days of the chapter are a celebration of such synergy, an opportune time (“kairos”) of discernment and decision, in which the presence of the incarnate Word is assured: Because where two or three are gathered in my name, I am in the midst of them (Mt 18,20).

2. the dimension of spiritual praxis

There is a particular and notable connection between the SSP whose members are “apostles of the *mass media*” and the word, primary symbol of communication – in the beginning was the word – therefore the fundamental context of your life and pastoral is

reading, meditating, praying and contemplating the word of God (that is, the *lectio divina*) – necessarily preceded by studying and followed by doing, that is, by the mission. Naturally, I do not talk of a chronological order of these verbs, rather than a daily structure of life, which however at one moment will give prominence to one part of the process, and at another moment to another part. Those in formation are probably more committed in study; those of middle age in action; the elderly perhaps in prayer.

3. the dimension of “particular word”

I do not know who may have chosen the phrase I do all for the gospel – however it does not matter: the third presupposition is that the phrase is inspired by the Spirit, and, therefore, particularly eloquent in expressing the will of God for the SSP at this time of grace of your journey.

Reflection on the word

I shall now try to elaborate some implication of the phrase, reflecting on the immediate context which is chapter 9 of 1 Corinthians.

I am not a bible scholar: I approach the text as any literary text; I try to discern the implications whether cultural or emotional of individual words and of the rhetorical-grammatical form. In the privileged position of the Sacred Scriptures that are the “word of God,” I believe that the structural mechanisms contribute to the communication of the divine message.

The phrase: I do all for the Gospel

The phrase, as often in Paul, is personal, almost autobiographical; at the same time, as the word of God, it leads us beyond the specificity of the particular praxis of Paul, to a general revelation, because the phrase, though being grammatically indicative and ap-

parently communicating information, in reality proposes a principle of behaviour, an imperative rather than a simple advice.

The context of the phrase: 1 Cor 9

We remember that the rhetorics/poetics of the text, not only the “content,” are “words of God” (cf *The medium is the message*, Marshall McLuhan)

As several times in the Pauline writings, the form of the text is an apology, that is, a defence of self against some members of the community of Corinth who criticise him, those who say that he is taking advantage of the gospel that he preaches, that he does his preaching for personal interests, or for economic gain. I will offer now a brief commentary on the first part of the chapter (vv 1-14), something more broad on the second (vv 15-18); finally, I shall talk on the most important passage (vv 19-23) where in the last verse we find the phrase I do all for the gospel; I shall not talk about the last verses of the chapter (vv 24-27) in which Paul substitutes the economic/financial metaphor inserting instead one taking from the world of sport.

1 Cor 9,1–14

¹ Am I not perhaps free? Am I not perhaps an apostle? Have I not seen Jesus, our Lord? And are you not my work in the Lord?

²Even if I am not an apostle for others, at least for you I am; you are in the Lord the seal of my apostolate. ³My defence against those who accuse me is this: ⁴have we not perhaps the right to eat and drink? ⁵don't we have the right to bring with us a believing woman, as also the other apostles and the brothers of the Lord and Cephas do? ⁶ or only I and Barnabas don't have the right to not work?

⁷And who ever lends military service at his own expense? Who plants a vine without eating its fruit? Who pastures a flock without feeding on the milk of the flock? ⁸I don't say this from a

human point of view; it's the law that says thus. ⁹In fact, it is written in the law of Moses: Don't put the muzzle on the ox that threshes. Does God perhaps take care of oxen? ¹⁰Or does he say it exactly for us? Of course, it was written for us. Because the one who plows, must plow while hoping, and the one who threshes, threshes in the hope of having his part. ¹¹If we have sown in you spiritual goods, is it perhaps a great thing if we shall reap material things? ¹²If others have such a right over you, don't we have more? We however have not wanted to make use of this right, but we bear everything so as not to put obstacles to the gospel of Christ. ¹³Do you not know that those who celebrate the cult, from that cult they get their food, and those who serve at the altar, from the altar receive their part? ¹⁴Thus also the Lord has disposed that those who announce the Gospel live of the Gospel.

- 14 rhetorical questions → urgent defence of his position;
- he already introduces the economic/financial metaphor: e.g. ⁷And who ever lends military service at his own expense?

1 Cor 9,15-23

¹⁵I, on the other hand, have not availed of any of these rights, nor do I write about it so that it may be done in that way with me; I would rather prefer to die. No one shall take away this boast from me! ¹⁶In fact, to announce the Gospel is not a boast for me, because it is a need that is imposed on me: woe to me if I don't announce the Gospel! ¹⁷If I do it on my own initiative, I have a right to recompense; but if I don't do it on my own initiative, it is a task that has been entrusted to me. ¹⁸What is therefore my recompense? That of announcing freely the Gospel without using the right conferred on me by the Gospel.

¹⁵ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν γάρ μοι

μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου οὐδεις κενώσει. ¹⁶ἔὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα:

ἀνάγκη γάρ μοι ἐπίκειται: οὐαὶ γάρ μοί ἐστιν ἔὰν μὴ εὐαγγελίσωμαι. ¹⁷εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν

ἔχω: εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. ¹⁸τίς οὖν μου ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον

θῆσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

the world of finance: the passage in part goes around the metaphor that comes from the world of finance, investments, rights of payment, profits.

Paul is astute and sensitive about what is of significance to the world – he is never trapped in a linguistic-cultural structure that is limited.

All what the world worries about is money: the Christian, the atheist, the Holy See, the Mafia, any guy in the street, the ISIS, the Taliban...

[Cf the work in theater of Ayad Ahktar, “The Invisible Hand,” put on the scene at the New York Theater Workshop (8 Dec – 4 Jan 2015)]. The main protagonist is Justin Kirk, an American financial manager, held for ransom in Pakistan; one of those who hold him prisoner is Bashir (Usman Ally), a London terrorist of Pakistani origin, an extremist who however becomes fascinated by the manipulations of the market; or on 22/01 → 2 Japanese hostages of the ISIS that ask the Japanese government a ransom of 200 million dollars].

Therefore, we note in the text the language of the world of finance: I have availed (χράομαι = take as a loan)... these rights ... right to recompense ... my recompense ... freely ... the right ...

Paul intensifies such a language in the following passage, concentrating on the word “to gain.”

1Cor 9,19-23

¹⁹In fact, though I am free of all, I have made myself servant of all to *gain* the greatest number: ²⁰I have made myself like a Jew for the Jews, to *gain* the Jews. For those who are under the Law, – though I am not under the Law – I have made myself as one who is under the Law, for the purpose of gaining those who are under the Law. ²¹For those who do not have the Law – though I am not without the law of God, or better living in the law of Christ – I have made myself as one who is without the Law, for the purpose of gaining those who are without the Law. ²²I have made myself weak for the weak, to *gain* the weak; I have made myself all for all, to save at all costs someone. ²³But all I do for the Gospel, so that I myself may share in it.

¹⁹Ελεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω: ²⁰καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω: τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω: ²¹τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω* τοὺς ἀνόμους: ²²ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω: τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω. ²³πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. (* Attic form of κερδήσω)

Three words or concepts that form threads in the text ...

1. πᾶς

Inclusion: Paul starts and ends the text with a play on the word πᾶς (all) used in various forms;

– at the start: “Free of all... I have made myself a slave of all” (my translation)

– at the end: for all (becoming) all (all things) at all costs (“in everything”) to save at least some ... all (all things) I do ...

Implications of the word πᾶς:

πᾶς is the most inclusive word possible (cf Pan – Παν – the god of all the natural world); there is no exclusion.

It expresses a total pragmatism, but, for Paul, it is qualified because the totality is found within an “evangelical” structure – as God himself is not all-powerful in an absolute way because he “submits” himself to his own nature, so the total liberty of the evangelical man is limited by the gospel. You cannot evangelize without being evangelized, that is, without being transfigured by the gospel in the inner man by means of his Spirit. (Eph 3,16).

2. ἵνα

The word ἵνα means “so that.”

A thread of seven ἵνα is interwoven in the passage. The word has already been used in chapter 9 (two times in vv 15-18), but in our piece there is a concentration, a series, like a ringing heard seven times. The word ἵνα is much used by Paul: it is an entirely normal word.

It is a final conjunction: that is, a word that does not simply connect two ideas (the word “and,”

for example, simply connects two ideas: “Peter and Paul”). The final conjunction directs or pushes the load of the first phrase towards its scope, its end, not yet finished but desired or hoped for, hence ἵνα is followed by the conjunctive which expresses a will or desire or hope.

The Italian translation uses various words for ἵνα, therefore we lose the rhetorical sense of the original text which is cumulative and inexorable because of the repetition of ἵνα.

I shall not deal with the two verbs εἶμι (to be) and γίνομαι (to become); in the passage under consideration εἶμι is used 2 times, and γίνομαι 6 times, of which 4 explicitly and 2 implicitly; the movement from “being” (a static or original condition) by means of “becoming” to a new condition makes stronger the dynamic sense of ἵνα.

3. κερδαίνω

κερδαίνω = to gain; the original meaning is economic or financial [cf Phil 3,7 → But these things, which for me were gain, I have considered as a loss because of Christ – and the inversion of the rapport between gain and loss]

Five times the word ἵνα is followed by the verb κερδαίνω in the conjunctive form. The scope of everything is gain, a word that symbolizes the philosophy of the world, of mercantilism and capitalism (and perhaps also of multi-nationalism and globalization). For Paul, however, the economic metaphor is transformed: gain is not for motives of personal or egoistic interests towards money, rather than realizing the salvation of souls. The sixth time, ἵνα does not lead to the economic verb κερδαίνω but to the soteriological σώζω, revealing therefore the deep purpose of the Pauline gain.

The seventh and last ἵνα follows our phrase, I do all for the gospel. Here the purpose is different; it is personalized; the purpose touches Paul himself and his personal position: so that I myself may become participant of it.

Two interpretations of the phrase: *I do all for the gospel*

A first interpretation: → all means whatever thing. Whatever thing, provided it is for the gospel, would be justified, even if, for example, a collaboration with the Mafia. This interpretation implies a principle of convenience or pragmatism.

But the principle is erroneous, because the first object of evangelization is I myself (so I myself may become participant of it); I must interiorize the gospel, or let myself be transformed by it, before being able to serve it externally. Therefore, let us avoid any convenient collaboration with the Mafia!

A second interpretation: → all means all the things that in any case I do each day, which should be constantly regulated by the requirements of the gospel.

This interpretation touches the motive of what I do. To act in order to get the approval or admiration of the people, or to augment the public reputation of the SSP or the glory of the Roman Church itself, would not be adequate as an evangelical motive.

Conclusion

By way of conclusion, I simply want to repeat the fundamental message of the three words of the passage that have struck me in a particular way:

πᾶς ... → with the meaning of inclusiveness not exclusiveness in the context of the mission (even in community...)

ἵνα ... →with the dynamic meaning of purpose, end, direction, impetus, movement towards the point where we want to arrive – go forth in a decisive way!

κερδαίνω... → an economic word that expresses a deeply worldly motive (desire for riches in economic and metaphorical senses), is transformed into the salvation of souls (σώζω).

Dom Edmund Power

Monday 26 January

REPORT OF THE VICAR GENERAL

1. INTRODUCTION

1.1. A hundred years after the birth of the Society of St. Paul and the Pauline Family, we must have a "double story" to retell, using the charismatic words of our Blessed Founder, Fr. James Alberione (cfr. AD 1). The first is that of «the story of God's Mercy». To recount and recognize this story is not to dwell on useless nostalgia. It is rather to rekindle the fire of the origins that, over the years, could have become embers or, worse, only ashes. Our Charism, though small and humble at the outset, had the power of the biblical seed, the enthusiasm of the new and the openness to the gift nurtured by hope that does not fail. Like the Apostles, the first Paulines were imbued by the power of the Holy Spirit and, with this same fire of the Divine, it has filled and has given value to all events and various accomplishments of the Congregation. Thanks to the continuous benediction of God, the gift received continued to grow and glow until the furthest ends of the earth of which we have become active collaborators. For this we can sing a solemn «*Gloria in excelsis Deo et in terra pax hominibus*» (cfr. AD 1).

On the other hand, basing also ourselves from the reports of the circumscription Superiors, there is another story to recount as a Congregation: «the humiliating story of our lack of correspondence to the excess of divine love». Today, in many big and small realities where we are present in the five continents, our "being" and our "doing" have become routine and less open to innovation. Our Institute becomes less attractive to the younger generations because it has lost its freshness and zeal. In many instances our apostolate is carried out more as a job or an employment rather than a constant preoccupation «to gain souls». Losing the fire of the origins and the vague lifestyle of one who is called and sent exclusively to work for

the Lord and for his flock have led to the marginalization of many brothers, to the diminishing of vocations, to the insignificance of our religious life, leading to individualism and self-reference. Despite this lack of correspondence to God’s grace and our poverty in everything, the Lord has remained faithful in his compassion: «Do not be afraid. I am with you». From the Host from which we were born He still infuses us with the divine Light in order to accomplish our mission. The Lord, though, requires one thing on our part: «Be sorry for sins». And so we now recite our renewed “*Miserere*” «*pro innumerabilibus neglentiis, peccatis et offensionibus*».

1.2. We prod ourselves on to live that program of life that was entrusted to us by the Master himself through our blessed Founder, inscribed for us beside the Tabernacle. Let us progress a little each day in sanctity and in creative fidelity as a response to the gift received, living in continual conversion so that seasoned by grace, tempered by experience, wizened by innumerable trials and difficulties, we arise from our failures, we stain ahead and translate into mission what the theme of our Chapter asks of us: «*Tutto faccio per il Vangelo*» and inspired by St. Paul, «*scio cui credidi, et certus sum, quia potens est, depositum meum servare in illum diem*» (2Tm 1:12).

2. MEMBERS AND COMMUNITIES

2.1. Number of the professed members and median age taken on 31.12.2014 and compared with 2004 and 2010.

	2004		2010		2014	
Priests	561	57.2	555	58.4	545	59.62
Disciples Perp.	345	62.7	320	66.8	269	69.51
Disciples Temp.	23	29.3	12	30.5	13	34.82
Clerics Temp.	106	27.6	95	27.7	97	28.76
Clerics P. & Deacons	25	34.1	16	34.1	19	34.54
Total	1060	54.7	998	57.4	943	58.43
			-62		-55	

2.2. Members subdivided by age brackets (31.12.2014)

<31	31-40	41-50	51-60	61-70	71-80	>80	TOTAL
85	126	139	129	163	206	95	943

2.3. Three geographical areas.

If we group our presence in three big geographical areas, we note some evident differences regarding the composition and median age of the members.

	2010		2014	
Latin America	212	49.8	211	52.43
East (Asia-Oceania)	289	49.9	304	51.37
North (Europe – N. America – Congo)	497	65.1	428	66.38
Total	998	57.4	943	58.43

2.4. Communities and number of members present in them.

There are **113** communities in 17 circumscriptions. Actually, there are **47** communities that have less than 5 members; **58** communities that have from 5 to 19 members; **8** that have from 20 to 50 members, while no community today has more than 50 members.

2.5 Some phenomena that indicate some priorities.

2.5.1. The drop by 11.04% of the total number of the members that has been registered during the last years can be considered as an element that is **stable** enough. On the other hand, the median age undergoes a good **increase** (from 54.7 in 2004 to 58.43 in 2014). These data are to be integrated with the percentage of the **median age** of the various age groups: the members from 50 years and under are a little more at almost 1/3 (350), while those above this age are 2/3 (592).

The distribution of the members in the 17 Circumscriptions puts in evidence the percentage of the **replacement of the generations**. Some Circumscriptions have a median age that is rather high, with scarcity or total absence of young men, highlighting the problem of continuity in the future. Other Circumscriptions are composed of various generations, resulting in community life with varying mentalities that raises difficulties in formation and in common life. The Circumscriptions having a low median age have the advantage of certain homogeneity, but they can feel the need for the leadership of members with a longer experience.

2.5.2. The diversity of the replacement of the generations shows the phenomenon of the **request for admission**, whether numerous, good, scarce or non-existent, of young men who desire to be Paulines. Among our Circumscriptions, some have no vocations for decades, others have few candidates and some have a modest number of young men in the various stages of formation.

Besides drawing attention to a *vocation promotion plan*, thought about and realized for each individual nation, this phenomenon can also make us reflect on the need and on the modality of an **exchange** of personnel among the various Circumscriptions.

2.5.3. Notwithstanding that there are some Circumscriptions with numerous requests on the part of young men, in the Congregation the **numerical gap** grows between the Pauline Priests and clerics and the Pauline perpetual disciples and temporary disciples.

Where the option for the Pauline priesthood is induced even by cultural and social motivations, there is need for a greater clarity in the proposal and in the activities of the vocation promotion plan.

2.5.4. Another piece of information that requires reflection is the **good number of departures**, above all on the part of the juniors: in the last four years **66** professed have left the community: 17 perpetual; 49 juniors (have not renewed, not admitted, dispensed). (*In the period 2004-2010 those who have gone out total 102*).

A balanced evaluation of the phenomenon must know how to take into account the characteristics of today's youth, the contents and the methods of formation and the quality of our communities.

2.5.5. In these four years we have accompanied with **charity** and **clarity** both those who for some time were out of the community, in an irregular juridical situation, and those who, with the due canonical procedures, have made requests for *absentia a domo*, excommunication, incardination, dispensation from the vows. Some have been dismissed.

2.5.6. The data relative to age mirror the reality of seniority, of pension on the civil level and of sickness. We want to emphasize the active charity enjoyed by the **sick** in the whole Congregation: it is a point of holy pride for everybody.

Although they are in **pensionable age**, numerous Paulines, priests and perpetual disciples continue to lend service in some of our works. There is, however, a part of these confreres who, in fact, feel they are deprived of the possibility to continue to carry out a true Pauline apostolate or at any rate to be involved therein.

2.5.7. Since the Pauline community is called to live in an **apostolic dimension**, besides those that feel that they are fully realized, there are also communities that ask themselves about the meaning of their geographical placement and their apostolic project. The usefulness of elaborating a *Community Project* is to feel oneself fully in communion and to realize in the measure possible what the whole Circumscription has provided for in the *Apostolic Project* and in the *Iter formativo*, including the program of a **permanent formation** in all aspects of Pauline life.

3. APOSTOLATE

3.1. The **first priority** in the apostolate is about the missionary thrust of the Congregation on the occasion of the centenary to realize *“new presences, attention to the faraway, adapting new ways and new languages in communication.”*

The **Operative line 1.1.1** entrusts to the General Government the task of “*strengthening our presence in Africa*” and of “*studying a project which expands our presence even in other continents.*”

In CAP-ESW. The Brothers of the Province **India-Nigeria-Great Britain-Ireland** have strengthened our presence in Nigeria setting up the novitiate in Lagos, with the official opening of a community in Enugu (2012), starting an apostolic presence in Port Harcourt which depends on the community of Enugu; and an apostolic presence in Sri Lanka. The same Province has made some steps in view of a presence in English speaking African nations (Cameroon and Ghana). The Province of the **United States** has opened a community in Chicago (2014), with an apostolic presence in the Sanctuary of Guadalupe in Chicago and with a multicultural bookstore in the phase of realization. The Province of **Japan** has started vocational promotion in Vietnam, through the presence of a Pauline priest. It has already given some vocations. The start of an official presence there would be desirable.

The Region of **Great Britain-Ireland** has been incorporated to the Province of **India-Nigeria** to impart a new thrust and guarantee the continuity of the Pauline presence in this important European reality.

In CIDEP. The Province of **Mexico** has reopened in Cuba a community and a bookstore (Habana, 2013). The Province of **Argentina-Chile-Perú** has opened a bookstore in Uruguay and one in Paraguay. The Province of **Colombia-Ecuador-Panamá** has opened a bookstore in the Dominican Republic. The Region of **Venezuela** is present in Bolivia (Santa Cruz de la Sierra, 2011) with a community and a bookstore.

In GEC. The Paulines of the **Democratic Republic of the Congo** have opened a bookstore in Brazzaville (Popular Republic of the Congo). The Region of **Poland** has started the Pauline presence in the Ukraine, opening there a community (Lviv, 2015) and a

bookstore. The Region of **Portugal** has extended its apostolic activity in Angola, inaugurating its own bookstore in Benguela.

These accomplishments stimulate us to express **gratitude and encouragement** to the Circumscriptions who have promoted a development of the Pauline charism in these nations. The “missionary” commitment is a sign and seed of vitality and of determination to grow while gazing at the future. The local Churches ask for, approve and appreciate **our specific charism**; only one who has urgency in his “priestly ministry” turns to us with other intentions. The Congregation is inflexible on the specific service that we can give to the local Churches: evangelization employing communication and no other. Whatever other form of collaboration requested is to be submitted to the explicit permission of the Superior General and of his Council, as provided by **art. 76** of the Constitutions.

The ideal start of our presence in a new nation is given by a community that carries out a Pauline apostolate. The Pauline charism, in fact, is not used up through “apostolic products” that we can offer, but in order to be understood in its originality there is a need that the apostolate be understood as an expression of a community of apostles and a model of an ideal of life for young people. The need to be at least present through the initiatives of an apostolic character has led to the decision to open bookstores, edit publications and handle internet initiatives. The apostolic presence, however, can also be transformed into opportunities for vocation promotion, provided that this concern is felt by the Major Superior and by the General Coordinator of Formation.

The Operative guideline entrusted to the General Government underlines only one way to give concreteness to our missionary commitment: **new presences**. In the priority, however, are also enumerated: attention to the faraway and the adoption of new ways and new languages of communication.

On its part the General Government has committed to also promote **other** forms of “missionary” presence. It is included in the

programmatic Letter of the Superior General in view of the Provincial Chapter or of the Regional Assembly and through observations to their respective *Apostolic Project* and *Iter formativo* examined by the **CTIA** and by the **SIF**, respectively, before being approved by the General Government. We ask in what ways and with what sensitivity the Circumscriptions have lived this priority of attention to the far-away and the adoption of new ways and new languages of communication.

3.2. The **second priority** concerns the growth of “*collaboration both within the Congregation and toward the Pauline Family and the laity.*”

The **Operative guideline 1.2.1** tasks the General Government to “*review the Statutes of the International Bodies so that they may be more operative and to make known their activity.*”

One of the fruits of this first post-capitular phase, welcomed by many with satisfaction, is the awareness of the necessity of a closer collaboration between the apostolate and formation. In the organigram of the circumscription, the General Director of the Apostolate corresponds with the General Coordinator of Vocation Promotion and Formation. There should not be formators who are ignorant of the apostolate and vice-versa. *Apostolic Project* and *Iter formativo* go hand in hand.

For a clearer and more adequate presentation, the **Operative guideline 1.2.1** and the **Operative guideline 1.2.2** will be treated separately by the President of the CTIA Fr. Ciro Monroy, together with the **Operative guideline 3.1.1** – specifically for the SIF – which will be expounded by a member of the SIF, Fr. José Salud Paredes.

3.3. The **third priority** in the apostolate asks to «*strengthen the “pedagogical choice” by becoming formators in the field of communication, at the service of the Church.*».

Our charism to evangelize in communication employing communication and also taking into account the radical changes that have

taken place after the invention of the press, requires from us Paulines first of all specializations in the field of communication. This is also to furnish the needed competences to realize well the editorial apostolate. The research, the study and the teaching of the disciplines that deal with the contemporary complex phenomenon of communication are an **integrating part of our charism**, as clearly affirmed in our *Constitutions* of 1984 (cfr. art. 74).

Going back to the Primo Maestro, there is the need for Paulines of **an adequate preparation in communication**: “Our apostolate requires science. First of all common science, then the science of the means of communication: therefore we must arrive at the redaction not only of books and periodicals, but also at the other areas of our apostolate, like the preparation of films, radio and TV programs, discs, etc.”².

The Special General Chapter of 1969/1971 has motivated on the need for “a Pauline Institute of studies” for social communication³ that has become reality with the foundation of the *International Pauline Studio of Social Communication (SPICS)* and has carried out a pioneering work and one of quality in the formation in communication of Paulines and of other students, religious and lay.

In this context, the CTIA was preparing and will submit a draft of the common criteria to define the identity of our centres of teaching and research in communication (COMFIL, FAPCOM, SPSF and SPICE). The Province of Colombia-Ecuador-Panamá has started a project of study to start the “Universidad San Pablo” (UNISANPABLO).

The **Operative guideline 1.3.3** points out that the General Government is to “*develop the potentialities and interchange in the Centres of specialist formation in communication in operation in the Congregation*” (COMFIL, FAPCOM, SPSF, etc.).

² *San Paolo*, March 1969.

³ *Chapter Documents*, nos. 168, 576.

We want first of all to thank, in the name of the Congregation, the Province of Mexico (COMFIL), the Province of Brazil (FAPCOM), the Province of Philippines-Macau (SPSF) and the Province of India-Nigeria-Great Britain-Ireland (SPICE) for what they are realizing in their respective Centres of formation in communication.

While participating in the Provincial Chapters of the Provinces mentioned above, the Superior General has observed that the Centre of communication has been an object of evaluation, discussion and decisions. In the four Centres of formation specific problems exist: teachers, contents of the disciplines, pedagogical methods, investments for didactics and the managerial coordination on the part of the Paulines. We have four different Centres due to their geography, language and culture, the aims they pursue and the history that characterizes them. Also, it is necessary to work in order to realize the possible interchanges.

The General Government thinks of accompanying these four Centres with two strategic choices. It is necessary, first of all, that each one of them acquire an ever better defined **physiognomy** not only for the disciplines that are taught, but above all for the **"Pauline" specific identity** that should characterize our schools with respect to the others. The "Pauline" specific identity is the **"pastoral"** qualification which for the students not involved in religious objectives means that the "theoretical study must give ability in concrete activities" according to the exigencies of the actual society, and for the students with prospects of evangelization to be able to acquire a "mentality and operative capacity which puts communication as the basis for evangelization."

It is necessary, moreover, that the teaching activity of the four Centres and, that in the initial phase, the UNISANPABLO, be considered by all as a **"true apostolate in communication"** and that the Governments of Circumscription, with the approval of the Superior General, have the foresight to **invest** so that the young Paulines specialized themselves in disciplines of communication.

We can group **some operative guidelines** that make reference to the responsibility of the General Government: **1.3.1** *The General Government is to coordinate and harmonize the specializations in the field of formation and apostolate, so as to respond to the common needs of the Congregation and of the individual Circumscriptions;* **1.3.2** *The General Government is to support with scholarship grant the persons which the Governments of Circumscription orient to a specialization in communication;* **1.3.4** *The Governments of Circumscription are to program with the approval of the General Government the specializations in the new technologies of the “digital continent”;* **3.2.3** *The Government of Circumscription, in accord with the Superior General and taking into account its apostolic and formative urgencies, is to elaborate a program of specializations for the juniors and the young perpetually professed;* **4.1.2** *The Government of Circumscription, in accord with the Superior General, is to promote the formation of some Paulines in the field of administrative management.*

The IX General Chapter asks for a direct involvement of the General Government so that it operates in close collaboration with the Government of the Circumscriptions to promote the “specializations,” above all of the juniors, of the young perpetual disciples and of the Pauline priests.

The **fundamental reason** which justifies this insistence is clearly expressed in **priority 3.2**: «*Elevate the general cultural level of the Congregation and “create thought”*». Our charism requires a **serious cultural preparation**, in particular are demanded specializations in the various areas of communication, in digital communication and in administration. The choice of the specializations is not improvised, but must constitute part of the formative process that gradually allows making specific a “personalized plan” for every junior, in harmony with the *Apostolic Project* of the Circumscription and the context of the Country.

The reasons for the involvement of the General Government are to be sought, first of all, in the desire to **guarantee** that there be, in the government of the Circumscriptions, effective programming of the specializations without the hurry of introducing young perpetual disciples and priests in an apostolate without due preparation. It would be desirable that the specialization go in parallel with the apostolic insertion and that the latter be adequately accompanied by confreres with longer experience.

The General Government, moreover, must continue to **collaborate** so that within the same Circumscription there be a complementary diversity of specializations, taking into account both the real attitudes of the juniors and of the young Paulines and the apostolic and formative needs of the Circumscription itself.

Finally, the General Government, having a global vision of all the Circumscriptions, can **promote** specializations that can be fruitful for all, besides answering the needs of a single Circumscription and, above all, set up a **more effective** and **real collaboration** among us in putting into practice the above-mentioned five operative lines.

As already has happened before, the General Government considers as “**scholarship grant**” the economic investment for the Confreres coming from various Circumscriptions who, while joining the Canonico Chiesa community, participate in the Course of Charism of the Pauline Family or realize studies of specialization in Rome.

4. COMMUNITY AND SPIRITUALITY

The **Operative guideline 2.3.1** asks that: “*The General Government is to entrust to the Centre of Pauline Spirituality the task of preparing aids for the reading and comprehension of the charismatic texts of reference.*”

On 21.12.2010 the General Government has reviewed and approved the *Statute of the Centre of Pauline Spirituality (CPS)* explicitly placing among the specific objectives the realization of the **Operative guidelines 2.3.1** and **5.3.2** (relative to the centenary of 2014).

These two operative lines will be treated further on for a more adequate presentation (cfr. nos. 7.1, 10.2).

After the demise of Fr. Silvio Pignotti and of Fr. Eliseo Sgarbossa, the General Government has nominated as **Director** of the CPS Fr. Vittorio Stesuri and has included as members Fr. Giovanni Battista Perego and Fr. Teófilo Pérez.

The realization of the **Operative guideline 2.3.2**, entrusted to the Superiors of Circumscription, which points to “*give importance to the Course of Formation on the Charism of the Pauline Family,*” has until now been made concrete in **25 Paulines** (8 in 2009/2010; 4 in 2010/2011; 3 in 2011/2012; 3 in 2012/2013; 5 in 2013/2014; and 2 in 2014/2015). It must be added that from 25.06.2010 until 30.05.2014 the Society of Saint Paul has had the responsibility of coordinating the Course.

It remains to be clarified better for the future if and how the competent Centre verifies the contents transmitted there (leadership of the Charism course) and if in them the Society of St. Paul can express itself through the service of “animator” which as heirs of the Primo Maestro we are called to carry out for the safeguarding of the Pauline charism. If it must be effectively formative, it is desirable that the course qualify itself better in the choice of its teachers, academically accredited in the specific subjects. Desirable in the future would be a verification with the CPS through the presence of its director or of a Pauline that is a member of the CPS.

5. VOCATION ANIMATION AND FORMATION

The **Operative guideline 3.1.1** has established: “*The General Government through the SIF is to study adequate strategies to make better the formation of the formators and of the vocation animators.*”

As already mentioned earlier, this particular **operative guideline** will be adequately presented by the member of the SIF Fr. José Salud Paredes. It is enough to say, for now, that the *Statute* of the

SIF has been reviewed and approved by the General Government on 18.12.2010 and on the same occasion placed at the head of this Body have been the General Councillors Fr. Carlo Cibien (President) and Fr. José Salud Paredes and three other Confreres have been nominated as members. From 26 to 28 April 2011 the members of the SIF have held their first meeting.

5.1. To contribute to the realization of **priority 3.2** «*Elevate the general cultural level of the Congregation and “create thought,”*» to the General Government has been entrusted **Operative guideline 3.2.1** “*The General Government is to propose as annual theme an aspect taken from the general objective of the Chapter.*”

The themes proposed and developed in the context of the Centenary of the Pauline charism are:

- 2011: rekindle through **creative fidelity**
- 2012: the gift received from God through **Saint Paul**
- 2013: and **Blessed James Alberione**
- 2014: announcing **in fraternal communion.**

Still to be developed:

- 2015: the Gospel of **Christ, Way, Truth and Life**
- 2016: in the **culture of communication.**

The annual themes are reprised, above all in the prospect of actualization, in the annual letter requested by the **Operative line 3.3.1:** “*The Superior General is to prepare an annual letter which has as base reference a fundamental work of Blessed James Alberione.*”

The plan of the annual letters has in mind:

- 2011: *The abundant riches of His grace*
- 2012: *That the man of God may be perfect*
- 2013: *Notes on pastoral theology*
The woman associated with priestly zeal
- 2014: *The press apostolate*

For the last two years of the mandate these were envisioned:

- 2015: *The Apostle Paul and Until Christ be formed in you*
- 2016: *The Pauline apostolic spirituality*

The **principal redaction criteria** followed in the elaboration of the annual letter are: present the thought of the Founder; proceed to an actualization, bear in mind the changes in society, in culture, in communication, in the Church, in the theology of the consecrated life, in the universal Magisterium regarding communication, in the development of the Congregation; offer an example of methodology to stimulate an individual and communitarian creative reading of the work presented.

6. ADMINISTRATION AND SERVICE OF AUTHORITY

In administration, the **Operative guideline 4.1.1** asks: *“The General Government is to establish new modalities of application of the Pauline Fund at the service of the Congregation.”*

The objective of the operative guideline is to be sought in the meaning which the Founder wanted to give to the Pauline Fund right from its institution: “The Pauline Fund aims to **gather help in order to give help**: as Saint Paul asked offerings to help the Church of Jerusalem.”⁴ The same aim is reaffirmed in the Special General Chapter of 1969/1971: “In order to be able to finance new initiatives in the apostolate and new foundations, help Provinces and Houses depending on the General Government who find themselves in particular need.”⁵

The Constitutions establish: “The Superior General, with the consent of his Councillors, is to set out the contribution that the individual provinces, regions or houses are to make to the general fund for the ordinary needs of the Congregation” (Art. 207.5).

⁴ *San Paolo*, August 1957, in *Carissimi in San Paolo*, p. 923.

⁵ *Chapter Documents*, no. 835.

The *Service of Authority in the Society Saint Paul. Manual* has established the actual modality: “In order to sustain the General Government – and its structures which are at the service of the whole Congregation – the Circumscriptions bring an annual contribution, actually established at 1% of all the gross income” (*SdA.M.*, 131.6).

In view of this, the situation of the Pauline Fund has been explained by the report of the General Bursar Fr. Giuseppe Proietti and of Vice-Bursar Br. Lorenzo Vezzani, both informing about the **contribution of 1%** sent to the Pauline Fund and the “**helps**” granted to Provinces and Regions in the **spirit of solidarity** of the Congregation, drawing from the Pauline Fund (donations, loans, etc.).

In relation to the service of authority, **Operative guideline 4.2.1** – about the revision and updating of the norms – entrusts to the General Government the forming of a “*Commission of work that puts in order the material up to now gathered and, involving the communities, suggests additional improvements to be proposed to the Interchapter in view of approval in the next General Chapter.*”

The *Commission for the revision of the norms of the Congregation* has been nominated on **22 December 2010** and has carried out with commitment, precision and punctuality the task received and specified in the letter of 14 March 2011. We all can appreciate the quality of the service rendered by the Commission to the Congregation.

On 22-27 February 2013 the Intercapitular Assembly has dedicated itself to the examination of the draft of revision and updating of the *Constitutions and Directory* of the SSP prepared by the Commission provided by the IX General Chapter.⁶ The examination has been facilitated by the presence of Fr. Teófilo Pérez, president of the Commission to whom in particular we now express our gratitude. The intercapitular work has been **a true school of formation and sharing for everybody**, a moment of comparison, of discussion,

⁶ Cfr. IX General Chapter, *Final Document* 4.2 and 4.2.1.

of clarification, of sharing. We have worked to connect the articles of our “code” to daily practice and with our charism which grows and evolves in time. It will be the next capitular assembly that will evaluate the work done for the eventual approval.

What will be done with the other Documents (*SdA.M* and *Ratio formationis*). The Intercapitular Assembly has been able to carry out an analysis of the *Constitutions and Directory*. The Superiors of Circumscription have been invited to «involve the communities»⁷ in the examination of the drafts of revision relative to the *Service of Authority in the Society of Saint Paul. Manual* and to the *Ratio formationis* sent to them, and to send to the General Secretariat the eventual results.

On its part the General Government, with the collaboration of the working Commission, had provided for the revision and writing of the draft relative to the two programmed documents to examine them during the meeting scheduled between the General Government and the Superiors of Circumscription, so as to reach together a text to be presented to the X General Chapter, something that has not been done.

In the course of the Interchapter, besides the documents elaborated by the CTIA (*Ethics Protocol of the Society of Saint Paul 2012-2016* and *Guide for the Elaboration of the Ethical Directory of the Society of Saint Paul 2012-2016*), the ***Directory of the Association of Pauline Cooperators*** has been presented and approved.

From here our reflection has been opportunely expanded to our rapport with the lay collaborators. It is about an area of primary witness: the persons with whom we work pick up everyday our true nature, they can be attracted and fascinated by it or be scandalized and turned off.

For the *Directory*, as for the other documents, we do not have a feedback from the Circumscriptions and from interested persons.

⁷ Cfr. IX General Chapter, *Final Document*, 4.2.1.

7. THE PAULINE FAMILY

In view of deepening “the unity and convergence of the apostolic goals of the Pauline Family” willed by the Primo Maestro⁸, the **Operative guideline 5.2.1** establishes: “*The Superior General is to take care of the international coordination of the PICSL.*”

We want to remind, above all, the Provincial Superiors, the Regional Superiors and the Delegates of the Institutes, the actual validity of the contents of the first *International Meeting of the Delegates of the Pauline Institutes of Consecrated Secular Life (PICSL)* carried out in Ariccia (12-18 September 2009). The commitment for a knowledge of the exact identity of the PICSL, as the face of secularity of the SSP in the world, should be translated into one of the initiatives contained in the program of formation of continuing formation in the Circumscriptions and in the Pauline communities. The same commitment is to be put to good use to increase the knowledge of the *Association of Pauline Cooperators (APC)*, whose new **Statute** (2012) has been approved *ad experimentum* valid for all the Congregations of the Pauline Family which also provides for a **Directory**, elaborated by every Congregation, and which we have examined during the Interchapter.

Through a letter dated 22 October 2010 the Superior General has appointed as **General Delegate of the PICSL** the Vicar General Fr. Celso Godilano who, in contact with the Superiors of Circumscription and the Delegates, follows with attention the “aggregated” Institutes as “work proper” of the Society of Saint Paul. To all the Delegates in our Circumscriptions is the gratitude of all of us for their service of Pauline animation and accompaniment.

For a general information, we are presenting the numerical data about the *Pauline Institutes of Consecrated Secular Life* and the *Association of Pauline Cooperators* until 31.12.2014.

⁸ Cfr. *Ut perfectus sit homo Dei*, I 20.381.

PICSL and APC4 until 31 December 2014			
	With temporary vows	With perpetual vows	Total
IGS	57	196	253
ISGA	13	44	57
IMSA	49	558	607
ISF	490	2.016	2.506
Total	609	2.814	3.423
Novices 287: IGS = 35; ISGA = 14; IMSA = 24; ISF = 214			
ACP: 3.533, of which 2.366 of the SSP (approximate figure)			

The **Operative guideline 5.2.2** leaves to the evaluation of the Superior General or of the Superiors of Circumscription the eventual invitation to attend as auditors to the General or Provincial Chapter or Regional Assembly the members of the PICSL. In these days, we can deal with this theme and suggest some hypothesis.

7.1. In order to realize the **priority 5.3** regarding the Centenary of the Pauline charism in 2014, **Operative guideline 5.3.1** establishes: «*The General Government is to indicate to the Governments of Circumscription a “guideline,” in view of the centenary of the Congregation, so that it may be celebrated in a homogeneous and harmonious way*».

7.1.1 As you know, the whole Pauline Family has wanted to involve itself in the celebration of the centenary of the birth of the Society of Saint Paul, as “**mother cell**” of all the other Institutions. In order to plan a triennium of preparation, an **intercongregational Commission** has been formed, presided by the Vicar General Fr. Celso Godilano, who has elaborated the **triennial project** following the indications decided in the meeting of the General Governments of the Pauline Family in January 2011.

7.1.2 However, taking into account the operative guidelines established by the IX General Chapter, as Society of Saint Paul we have also nominated (December 2010) a **Commission made up of members only of the Society of Saint Paul**. The reason, which the Superior General has also presented to the Superiors General of the four female Pauline Congregations, is that the Society of Saint Paul after one hundred years of existence has some “specific problems” of actualization of the charismatic inheritance received from Blessed Alberione.

The Commission of the Society of Saint Paul, gathered in Rome (26-28 May 2011) under the presidency of the Procurator General Fr. Alberto Fusi, has prepared some **aids for the celebrations** and has published together with the *Centre of Pauline Spirituality* and the *Historical Commission for the Centenary* **three annual thematic files** (for a total of 27), for the triennium of preparation, in order to stimulate reflection on some “important” themes in the life of the Congregation and has proposed some initiatives for the year 2014.

7.1.3 At one hundred years from birth, it was thought to undertake the publication of a **Dictionary of the Pauline Family**, involving actively the other four female Pauline Congregations.

Since the date of foundation and the historical situation of each of the four female Pauline Congregations are different, the Superiors General have decided not to participate in the realization of the Dictionary. In successive meetings among the Superiors General and in exchanges of written letters a final understanding has been reached which leaves the entire responsibility of the contents of the Dictionary to the Society of Saint Paul.

For this reason the **Historical Commission for the Centenary** has been formed, composed solely of members of the Society of Saint Paul. It has met in Rome (19-24 March 2012) under the presidency of **Fr. Giancarlo Rocca**. Actually, the Commission is coordinating the work of the confreres tasked with the redaction of the entries assigned and asking, with respect to the modalities convened among

the five Superiors General and notified to the President, documentation and information from the other Institutions of the Pauline Family. The *Dictionary* is in a state of advanced elaboration. To Fr. Rocca goes our gratitude for his generous commitment.

7.1.4 The **Operative guideline 5.3.2** which asks for “***the realization of an updated biographical volume on the Founder and on the Congregation and of a volume with abundant photographic documentation,***” has been entrusted, as already mentioned, to the Centre of Pauline Spirituality and is in a phase of realization. The hypothesis of the production of a “film or documentary” has been taken in consideration by the Superiors General of the five Congregations and has been realized with an external partner in the three languages of the Congregation.

7.1.5 We conclude this report on the Centenary of the Pauline Charism treasuring the results obtained by the Society of Saint Paul with the Pauline Family in the various Circumscriptions. We thank and we rejoice with all the circumscription Superiors and members of the respective circumscriptions, for all the spiritual, formative and cultural activities and for the apostolic initiatives promoted and realized.

7.1.6 We want to make known furthermore the celebrations of the Centenary that have involved the Pauline Family scattered throughout the world:

7.1.6.1 The three international pilgrimages of the Pauline Family in April, August and November 2014;

7.1.6.2 The celebration of the Centenary in Alba on 20 August 2014, with the presence of the Superior General Fr. Silvio Sassi and the participation of the General Governments of all the Congregations, of members of the Pauline Family in Italy and of international pilgrims;

7.1.6.3 The Convention on Don Alberione “Founder” (23-25 November 2014), with a good participation of the circumscription Su-

periors and their representatives and of the members of the Pauline Family in Italy;

7.1.6.4 Audience with Pope Francis on 27 November 2014, with the large participation of the members of the Pauline Family of the five continents, and the international presence of pilgrims (in total more than 8.000 persons);

7.1.6.5 The Closing of the Centenary in Rome on 27 November 2014, replicated in all the Circumscriptions of the world at various dates, solemnly presided by the Secretary of State Card. Pietro Parolin and well represented by members of the Pauline Family in Italy and by the last international group of pilgrims.

An unforeseen event in the celebration of the Centenary, but which has involved all of us and the entire Pauline Family, has been the funeral celebration of the late Superior General Fr. Silvio Sassi.

8. ACTIVITIES OF THE POSTULATOR GENERAL

8.1. Through a letter dated 1 September 2010 **Fr. Jose Antonio Perez** (Spain) has been appointed as Postulator General. His appointment has been approved by the Congregation for the Causes of Saints on 8 October of the same year and has dedicated himself full time to the activities of the postulation, starting with a course of qualification organized by the Congregation for the Causes of Saints and followed at the Pontifical Urban University (2011).

The first commitment of the Postulator General is to be engaged with our “saints”: the **Venerable** Francesco Chiesa, Andrea Borello, Maggiorino Vigolungo, Maestra Thecla Merlo and Mother Scholastica Rivata; and the **Blessed** James Alberione, Timothy Giaccardo and Sr. Maria Clementina Anuarite Nengapeta.

In little more than a year (9 December 2013) also Mother Scholastica Rivata has been declared venerable. Thus, humanly speaking, everything has been done according to the norms in view of beatification and canonization. Now it is up to Providence to manifest its

will through a miracle that would take place through the intercession of each one of them.

8.2. Although it remains established that the Postulator General of the Society of Saint Paul is the **Postulator of the entire Pauline Family**, for some time and in a still informal manner, the four female Pauline Congregations each have at their disposal a Sister who handles in a particular way the activities of postulation and who collaborates with the General Postulator in forming a work group. It will be good to insert this figure in the *Constitutions and Directory*.

8.3. For the purpose of letting people pray, know and propose as examples our “saints,” the General Postulator has committed himself in the **animation** and production of **popular aids** (holy pictures with prayers, sending of relics, redaction and publication of biographies, articles, meditations, interviews, courses of spiritual exercises, lessons for the Course on charism, documentation for the site of the postulation in *paulus.net*).

On the occasion of the centenary year, the Postulator General has facilitated all the procedures necessary for the **transfer** of the body of Blessed Timothy Giaccardo from the crypt of the Queen of Apostles Sanctuary in Rome to the Church of Saint Paul in Alba.

The General Postulator has been available for animation in our Circumscriptions and the experiences already realized have given positive fruits. There is now an expectation that in every circumscription there be a reference person who, in accord with the General Postulator, collaborates with him in particular in the diffusion of popular material and the sending of relics.

Let all of us welcome the invitation that he wants to direct on the occasion of the Chapter: to know, make known and let people pray to our “saints,” whether within the Pauline Family or in local Churches (cfr. *Constitutions* art. 13).

9. ACTIVITIES OF THE PROCURATOR GENERAL

9.1. The Procurator General **Fr. Alberto Fusi** has been nominated through a letter dated 1 September 2010 to which has been attached a *Job Description*.

Starting from the moment of taking office, the Procurator General has carried out, in the name of the Superior General: representation tasks in the events of the Holy See; has informed about nominations within the Roman Curia and in Episcopal sees where we are present with community and apostolate; and has handled public relations with persons having office in the Vatican.

9.2. A particularly delicate task of the General Procurator, as we have heard, is that of dealing with confreres in particular canonical situations while treating the cases with the competent offices of the Holy See.

In order to follow the norms provided by canonical legislation in facing these problems, the General Procurator works in close contact with the circumscription Superiors for whom he has also prepared, on the occasion of the Intercapitular Assembly in the Philippines (14-28 February 2013), an *Aid* for a correct canonical procedure in the various problematic cases.

We remind that the circumscription Superiors are, firstly, responsible for persons (cfr. art. 184ff of the *Constitutions*): it is their task to follow with attention and solicitude the persons (above all the particular cases), favour the exchange of information with the General Procurator and to be diligent in putting into practice the correct canonical procedures.

9.3. It is also the role of the General Procurator to treat the diverse problems regarding our Congregation with the Dicasteries of the Holy See.

10. THE CENTER OF PAULINE SPIRITUALITY

10.1. The Centre of Pauline Spirituality (**CPS**) has been set up on 19 June 1971 upon decision by the Special Chapter of the Society of Saint Paul (1969-71). The identity of the CPS is now clearly defined by the *Statute*, reviewed and approved by the Superior General Fr. Silvio Sassi and by his Council on 21 December 2010. At point 1.3 the **Statute** states thus: *“It is an operational body of the Society of Saint Paul, called to collaborate with the Superior General in his role as the first spiritual animator of the Congregation and promoter of the unity of the Pauline Family.”*

These are the present members of the CPS: Fr. Vittorio Stesuri, Director nominated on 21 March 2011; Fr. Teófilo Pérez, Fr. Giovanni Perego and Fr. Guido Gandolfo.

Starting from its foundation the CPS has been called to carry out numerous tasks and services: study of the Pauline spirituality, critical edition of the *Opera Omnia* of the Founder in the three principal languages in the Congregation, contributions to our magazines, conferences, reports in international Seminars, preaching and animation in retreats, spiritual Exercises, lessons in the Course of Charism, etc.

10.2. The IX General Chapter has indicated two Operative guidelines whose realization has been entrusted to the CPS. Both Operative lines have been taken up and inserted as specific objectives in the Statute of the CPS. We give it a synthetic report.

The **Operative guideline 2.3.1** says: *“The General Government is to entrust to the CPS the task of preparing aids for the reading and comprehension of the charismatic texts of reference.”* The CPS has collaborated in the elaboration of the thematic files pointed out by the General Government (available at the official site www.paulus.net) in the course of the triennium of preparation for the Centenary; specific editorial interventions for some of our Paul-

ine magazines, for the *Convention on Don Alberione "Founder"* (November 2014) and for the annual Convention of the Holy Family.

Operative guideline 5.3.2: *"The General Government is to promote the realization of an updated biographical volume on the Founder and on the Congregation and of a volume with abundant photographic documentation. It is to evaluate the possibility of producing a film or documentary."* The CPS has produced a video of prevalently historical character: *"Don Alberione. 100 years for the new evangelization"* placed at the disposition of the various Circumscriptions in the international version, with possibility of translation into local language. St Pauls has the rights for "home video" diffusion at world level. In a final phase of preparation is an e-book on Fr. Alberione which offers broader contents of charismatic and apostolic character, thus integrating the above-mentioned video and in the desire to reach younger people, through the creation of pages dedicated on the social networks.

Regarding the *'updated biographical volume'* we find ourselves in a redaction phase of texts that are rather difficult due to problems connected with the reconstruction of the texts and the change of redactors. The biography foresees a first part referring to the life of the Founder and has the second part which considers the charismatic reception and the actualization by his children. The choice of the supporting format is still being defined: whether paper or e-book.

As for a *'volume of abundant photographic documentation'* we are at a stand still for now on the preliminary phases of the work. From every circumscription have been asked 3-4 files which contain: a brief presentation of the nation in which the Paulines are present and operate; the story of the foundation and of the first Paulines there, with a brief note about the local development of the various branches of the Pauline Family; the first apostolic initiatives, those that have developed afterwards and those being envisioned in the future; finally, the reminiscences of the celebration of the Centenary

with photos and most significant events. At the end of April 2014 until now the contributions of only six nations have been received. For many reasons, it is difficult to hypothesize when it can be concluded.

10.3. From what we have said we want to highlight two urgent things: an effective international coordination and the strengthening of the Pauline staff of the CPS, at least by two confreres who are competent in scientific research and in multimedia editing work.

11. ACTIVITIES OF THE GENERAL BURSAR'S OFFICE

11.1. During the meeting of the General Council dated 19 July 2010 have **Fr. Giuseppe Proietti** been appointed General Bursar and **Br. Lorenzo Vezzani**, Vice General Bursar who works, in close collaboration, in gathering and analyzing the economic and financial balance sheets of the Circumscriptions, in view of preparing and submitting to the General Government the **annual balance sheet of the Congregation**. They handle information about the **immovable patrimony** of the whole Congregation, the **Pauline Fund** and the expenses of the General House and of the houses depending on it; they are responsible for the **investments**, the **donations**, the **loans** and the **restitutions** established by the General Government.

11.2. Along with the information regarding the economic and financial situation of the Congregation that have been given by Fr. Giuseppe Proietti and by Br. Lorenzo Vezzani, we want that you give attention also to **some themes** inherent in canon law, in the *Constitutions* and in the administration of goods. This includes the relations between the Superior and Bursar at every level of government for the clarity of their **respective competences**; prudence in the **Last Will and Testament** for the members of the Congregation; the **correct procedure** when real property is alienated; the **complexity** in realizing the solidarity of the 1%.

12. METHODOLOGY OF GOVERNMENT

12.1. In these almost five years, we have dealt with, first of all, numerous **canonical end of mandates**: consultations, nominations of circumscription Superiors, programmatic letter for the new Provincial or Regional Government, verification visits after one year. The Superior General has participated in person in Provincial Chapters and Regional Assemblies (except in the Provincial Chapter of Japan, delegating the Vicar General). In the last Provincial Chapter of India-Nigeria-Great Britain-Ireland, because of the sudden demise of the Superior General, the General Councillor Br. Blaise Thadathil has attended.

As **choice of style of government**, the Superior General has decided not to do any **canonical visit** in view of the nomination of a circumscription Superior. He has thought that it is a task of the General Councillor, to know the reality of the circumscriptions. He has instead reserved for himself the **fraternal visits** and his presence in the Provincial Chapters or Regional Assemblies. With much pleasure we express the closeness and participation of the General Government and of the members of the General House on the occasion of first professions, perpetual professions, diaconal and presbyteral ordinations, jubilees, significant anniversaries and even family losses or funerals of confreres.

12.2. Another fundamental commitment of these almost five years has been the **application** of the operative guidelines of the IX General Chapter, in particular, as we have already shown, the realization of what the General Chapter has entrusted to the General Government.

On the part of the General Government, based on the service that it is called to carry out, there has been the concern that at all levels of the Congregation the corresponding operative guidelines decided by the IX General Chapter may be realized. The privileged means has been the **Programmatic Letter** sent to the Circumscription in view of the Provincial Chapter or Regional Assembly. Con-

stant has been the exhortation to include in the programming of the Circumscription the operative guidelines of the General Chapter.

The General Government avails of two other important means to verify the effective application of the IX General Chapter: the attentive examination of the **Iter formativi** and of the **Apostolic Projects** of every Circumscription. The approval required so that these two documents may be effective has the purpose of verifying their harmony with the journey that the Congregation is realizing and, first of all, their harmony with the capitular operative guidelines.

12.3. In order to study in depth the issues in view of a definitive decision during the official General Council, we have realized some **Study Councils**, in which with calm, time and the necessary documentation one reflects, thinks and hypothesizes solutions and reaches an understanding which will be then made official.

The positive results that the Study Councils have produced motivate us to encourage you also to use this methodology, also to be understood as “**continuing formation**” for the Governments at all levels.

12.4. In the second week of the month of January of every year, the entire General Government participates in a meeting with all the members of the General Governments of the four female Congregations. For three days the **General Governments of the Pauline Family** reflect on a particular theme, work in groups, exchange information and come to some common conclusions.

In the meeting of January 2010 – lived in the commitment to resolve eventual conflicts and deepen the common elements of the “Pauline charism” – the operative conclusion has been the decision to mobilize all the Institutions of the Pauline Family in a triennium of preparation for the centenary of the Society of Saint Paul (1914-2014), mother cell of the entire Pauline Family. Hence in **January 2011, 2012, and 2013** the theme of reflection has been the one indicated in the **program of the triennium** for all the Pauline Family: re-

call of the example, work and teaching of Blessed Alberione; reflection about the creative fidelity of the Pauline Family; projection of the Pauline charism into the future.

12.5. With an average of two meetings every year, the Superior General and the four Superiors General of the female Congregations have met to deal with topics of common interest and for an exchange of information about the realities of their respective Congregations. Among the results of the meetings of the **Superiors General of the Pauline Family** of these years are: approval of the *Statute* of the **Association of Pauline Cooperators** (which has led to the preparation of a **Directory** on the part of every Congregation and to a **Regulation** redacted by every Circumscription), the creation of an intercongregational Commission for the historical study of the prayers of the Primo Maestro contained in the **Book of Prayers of the Pauline Family** (which has concluded the works), the constitution of an intercongregational Commission to study how to actualize the prayers redacted by the Primo Maestro and the confirmation of an intercongregational Commission for the management of the site *Alberione.org*.

Another theme as object of reflection of the General Superiors is, referring to the common celebration of the triennium of preparation for 2014, the redaction of a **Dictionary of the Pauline Family** (cfr. priority 5.3). Upon reaching a hundred years of existence, the General Government has decided to narrate the history of the Society of St. Paul. Since belonging to the Pauline Family is an immutable element which makes up the identity of every Institute founded by Blessed Alberione, it is not possible to narrate the history of our Congregation without presenting the entire Family.

13. PHENOMENA AND PRESSING PROBLEMS IN THE CONGREGATION

13.1. Before any evaluation from a human point of view, we consider it dutiful to call to mind that it is the **Spirit of the risen Lord**

that guides us and continues to lavish “abundant riches” on the Congregation and on the entire Pauline Family. Only the fatherly omniscience of the Trinity knows the radical commitment of sanctity and apostolate that is present in our Congregation and the good that Paulines scattered in the nations of the five continents realize personally and as community through our specific apostolate.

We only have to thank God who is capable of considering us as His useful “collaborators” in spite of our limitations and misery: the prayer of the **Secret of Success** still remains as our best way to reaffirm our availability for the vocation and the mission God has gifted us with.

13.2. Helping ourselves with the statistics of the actual members of the Congregation, we must observe the composition of the **different generations** of Paulines. In some Circumscriptions we observe **two phenomena** that converge: no entry of young people for some time and the increase of the median age accompanied also by the numerical diminution due to the death of Confreres. On one hand there are Circumscriptions with members of different generations and with the constant arrival of young men.

13.3. From this diverse composition of the Paulines, arise, joined with other causes, some **problems** that we can notice in the “four wheels” of the Pauline cart. There is a diverse attitude towards the **identity of the Pauline charism** and the knowledge of the **thought and work of the Founder**. Where the presence of the more adult generations predominates, generally, there is less disposition or curiosity to ask oneself regarding the identity of the charism or of the Founder. This attitude is not motivated by lack of interest, but by one’s experience, more or less long, which thinks of having resolved once for all these problems.

Where there is the co-existence of different generations and the presence of the young, one notices a greater availability to reflect on the charism and to know the Founder, although the last genera-

tions of Paulines have a language and a much limited knowledge of the Founder that can also be an obstacle for an actualization.

13.4. Where more adult generations prevail, with the due exceptions, the commitment in **continuing formation**, in particular by keeping oneself updated in **studies** and in the **apostolate**, sometimes is scarce and at other times left to the free initiative of the individual. It is not by chance that the IX General Chapter has committed the Congregation to “elevate the cultural level” and to “create thought.”

Where there is the presence of diverse generations, we note, generally, a greater availability for continuing formation, for the specializations and for the studies, above all the basic studies of the juniors.

But it is necessary to point out that when the studies of philosophy and theology with reason, except in some cases, are done in specialized centres outside the Congregation, they are not always integrated inside through the systematic study of the Pauline charism and through a serious initiation in communication. Thus is laid down the problem of the “competence of the teachers,” which returns regularly and renders indispensable the “forming of adequate formators.”

13.5. In the Circumscriptions where the median age of the Paulines is higher and scarce or non-existing, there is the presence of youth and apostolic activities which often continue a rich and meritorious tradition. These mainly consist in the **printing** of books and magazines with some complement of other **traditional mass media**. Consequently, the problem arises of a **significant opening to digital communication** and of the valuing **of the laity** in substituting Paulines.

Even where there is the co-existence of different generations, generally the prevailing apostolic activity remains in fact anchored in the printing of books and magazines, even if there are talents po-

tentially fruitful for initiatives in the other mass media and, above all, in digital communication. The collaboration between a Pauline with an apostolic mentality moulded by the traditional communications model of the mass media and a Pauline born in digital era, is not discounted. If we want a future in the internet apostolate we must invest in young men who prepare themselves for this specific field of communication.

13.6. Where there is prevalence of adult generations, the **communitarian life** is limited, with praiseworthy exceptions, to some activities done together; the individual initiative at times is tolerated also with the fact that, due to labour laws or lack of competence needed to face developments that have taken place, there are Brothers that are cut off by a “community” apostolate.

Observing instead the communities where there is the co-existence of various generations, more complex phenomena with consequent problems are found. Sometimes the young generations ask themselves if certain practices of piety, some habits of managing economic resources, some individual lifestyles are left to free interpretation or if all the Brothers must observe the same Constitutions.

The younger generations, in the concrete prospect of “starting today to be the Paulines of the future,” must be formed to “work in groups” and to accept “complementary specializations.”

The ideal for a Pauline communitarian life is to dispose of a “**communitarian Project**” which, taking into account with realism the human and financial resources available, translates on the local level the “**apostolic Project**” and the “**formation Project**” of the Province or of the Region.

13.7. The international situation on the economic and financial level, the changes in the civil laws on the international and national level, the evolution of cultural values in the structuring of persons, the rapid and radical changes in communication, are among the de-

terminant factors that must allow us to face with new eyes even **our vows in consecrated life**.

Where there is the prevalence of adult generations, at times one finds it hard to accept lifestyle changes of daily life, presences in certain places, incorporation in communities, suppression of apostolic activities, one time glorious, which cannot be anymore financed because of continued losses, etc.

The co-existence of different generations, at times, shows the **contrast** between the more adult generations who have contributed to the actual situation, often with great sacrifices, and the intermediate generations led more to spending and to the risk of investment and of change. **Prudence** is imposed: if we can develop the new, it is thanks to the economic sustenance that in good part comes to us from the apostolic activity of the Paulines who have preceded us. And as it is necessary to agree and value the presence of the elderly and the young in our communities, one must know how to handle with opportune graduality and respect the passage from one apostolic form to another (*nova et vetera*).

The younger generations have the right to be **“informed and be formed”** about economic and financial themes in their vastness: from the most immediate management for the expenses of “family,” to the elaboration of the budget and financial accounts in the apostolic societies, to the variety of the investments both of the savings and of the projects of the apostolate, to the laws of the *Civil Code* for the management of the apostolic enterprises, to the handling of the immovable patrimony, etc.

In order to be a Congregation that adopts **communication** to evangelize, there must be an “internal” communication which creates **communion** among all. This is a theme which we have experienced with difficulty first hand at all levels.

13.8. Finally, one thing is certain: if we have reached the centenary, we cannot allow ourselves to be “centenarian” in our minds.

To be at the height of our mission and to have a gaze that is open to the future, we must not limit ourselves to be executors but creators, thinkers, leaders! Always **available**: the first apostolic assignment, for example and which as we know, is reserved to the Superior General. It can then become a sign of the concrete awareness that our Congregation is not an ensemble of islands, but **in the way of solidarity**, grows in the spirit of missionhood.

We also want to remind you that in “giving to all the charity of truth” and of speaking in a Christian way to all our recipients, we must take good care of the contents of our apostolate. This great responsibility to put in practice article 72.5 of the *Constitutions* asks us to realize so that “every circumscription at least once a year evaluates and verifies the guideline of our apostolate as to its contents.” We warmly wish that every Government of Circumscription study the concrete way to realize this necessary verification of the contents, for example, with the naming of an auditor.

14. STARTING FROM CHRIST WHILE JOURNEYING TO THE FUTURE

14.1. We have celebrated some months ago the Centenary of the Foundation of the Society of Saint Paul and of the Pauline Charism. Still fresh in our memory is the unforgettable Audience with Pope Francis on 27 November last year, in which was represented all the “Pauline world.” We can never thank enough Divine Providence for this gift. We also want to express our deepest gratitude to our late Superior General, Fr. Silvio Sassi, who with alacrity did his best for that Audience and awaited it with trepidation.

14.2. The Holy Father not only has confirmed the validity of our charism within «the Church as a people on a journey» but has supported and encouraged every Pauline «to spend yourselves at the service of the people of today to whom the Spirit sends you, with creativity and dynamic fidelity to your charism» following the example of the blessed Founder Fr. James Alberione, «inspired by the fig-

ure and the mission of the apostle Paul», in «breaking the bread of the Word through languages fit for the times».

It is good to remember at this point what Fr. Sassi said during the last interview given on 20 August 2014 in Alba. He emphasized that we do not need a revolution but a **constant transformation**, which implies creativity in apostolic activities; preparation of persons, both in the experience of faith and in the field of communication; collaboration among nations and, at the same time, giving importance to local persons; internationality and nationality together.

The Pope has reminded us of the specificity of our mission, which aims at the «vast horizons of evangelization and the urgent necessity of witnessing to the gospel message» not only with words, but with one's life: out of love for the unity of the Church. A synthetic discourse, which we believe, is good that we reread it and meditate on it with calm.

14.3. We are living the **Year of Consecrated Life**, promulgated by Pope Francis,⁹ through the apostolic letter "*A tutti i consacrati*" ("To all the consecrated persons"). Having just celebrated the Centenary of the Pauline Charism, we have in reality lived, as individual members and as Congregation, the three objectives entrusted to the Year of Consecrated Life during the triennium of preparation for our Centenary and during its celebration. *First*: «Look at the past with gratitude»¹⁰, this we have done in the first year of the triennium (2011-2012), contemplating our history in the light of the charismatic phrase «Fear not, I am with you». *Second*: «Live the present with passion»¹¹ has been the journey of the second year (2012-2013). Aware of our poverty in everything, we let ourselves be challenged by the invitation of the Divine Master «Be sorry for your sins» on

⁹ On the occasion of the 50th anniversary of the Dogmatic Constitution *Lumen gentium* on the Church, which in Chap. VI deals with the religious, as also of the Decree *Perfectae caritatis* on the renewal of the religious life.

¹⁰ Pope Francis, *Lettera apostolica a Tutti i Consacrati*, 21 November 2014, no. 1.

¹¹ *Ibid.*, no. 2.

how we live our history as continuers of the work of Fr. Alberione. *Third*: «Embrace the future with hope»¹² has been the objective of the third year (2013-2014). We have taken up the challenge to «strain forward» to become a prophetic presence in the world of communication, well rooted on the assurance of the Divine Master «From here [from the Tabernacle] I want to enlighten».

This objective is very important: it concerns our specific mission in the actual situation, and it concerns us as consecrated persons. The Year of Consecrated Life constitutes certainly an added providential opportunity: to reflect, verify, pray.

14.4. As Paulines, disciples-missionaries of the Lord, we are consecrated for evangelization and called «to translate the Gospel in a particular form of life, to read with the eyes of faith the signs of the times, to respond with creativity to the needs of the Church»¹³. What is specific to us as Paulines within the Church is, therefore, to reaffirm with force and clarity that **everything and all of us are at the service of evangelization employing the actual communication**. We do not have other reasons for being in our personal and community life. When this fascinating ideal becomes attenuated or obscured, we lose our identity. We have to accomplish this in constant solidarity and close collaboration among ourselves to be effective collaborators of God.

Let us therefore take up again our journey with the audacity of the first Paulines a hundred years ago, under the sure protection of Mary, our Mother, Teacher and Queen. Let us live in this world, without being worldly, let us firmly believe in our Charism, let us remain passionately faithful to our mission, awaken the healthy and holy pride that was of Paul: «I do all for the Gospel!» (1Cor 9:23) because – as Fr. Sassi affirmed in closing the Centenary in Alba – «Starting today the Congregation starts again with the thrust of

¹² *Ibid.*, no. 3.

¹³ *Ibid.*, no. 1.

Blessed James Alberione: straining forward following in the steps of Saint Paul and led by the Spirit wherever He wills»¹⁴.

The present report was unanimously approved during the General Council meeting of 23 January 2015.

Don Celso Godilano, *Vic. Gen.*

Don Carlo Cibien, *Cons.*

Don José Salud Paredes, *Cons.*

Fr. Blaise Thadathil, *Cons.*

Don Ciro Monroy, *Cons.*

Fr. Giuseppe Galli, *Cons.*

Don Vincenzo Vitale, *Seg. Gen.*

25 January 2015

Feast of the Conversion of St. Paul

¹⁴ Fr. Silvio Sassi, Alba, 20 August 2014.

CHAPTER DECLARATION

TO EVANGELIZE TODAY IN JOY AS APOSTLE COMMUNICATORS AND AS CONSECRATED PERSONS

To evangelize today in joy

1. From the origins of our religious family, the Magisterium of the Church has illuminated our charism. One hundred years after the birth of the Society of St Paul, we welcome with gratitude the exhortation of Pope Francis in *Evangelii Gaudium*: it offers us the thrust for a creative fidelity to the gift received, and we are ready to live it fully at the dawn of the new millennium.

2. To communicate the Gospel in the culture of communication, is not an option for us; it is a binding duty: «*Woe to me if I do not preach the Gospel!*» (1 Cor 9:16). Let us, therefore, confirm our commitment to carry out, in favour of men and women of our time, this urgent and delicate work, and to fulfil it in joy. In the audience given to the Pauline Family on 27 November 2014 at the conclusion of the centenary year and encouraging us, Pope Francis told us «to go ahead on the way» opened by our Blessed Founder Fr. James Alberione, «always keeping the eyes on the vast horizons»: «*The joy of the gift received through pure love is communicated with love. Gratuitousness and love. Only those who have experienced such joy can communicate this. Rather, they cannot but communicate it, for "goodness always tends to spread"*» (Pope Francis, Audience to the Pauline Family, 27 November 2014, n.1; cfr. EG, 9).

As apostle communicators

3. Before the challenges which the actual circumstances present to our specific mission, let us strengthen our trust in the assistance

of the Divine Master: it is he who entrusted to us this ministry (cfr. 2Cor 3: 5-6). At the same time, let us commit ourselves to focus on an ongoing formation which also includes a preparation of all members in communication: its nature, its means, its laws, and its languages. Only thus can we live the “*digital diakonia*”.

4. We know, however, that our mission is not identified with the use of one or the other means of communication, but with the very fact of communicating to all in an expeditious and efficient manner the Gospel of Jesus Christ in the Spirit of Apostle Paul. Blessed James Alberione teaches us: «The goal to achieve defines the means...» (UPS II, 193). On the other hand, we notice that although communication has reached the entire world, a great part of humanity is still excluded from the use and the benefits of the progress of communications. To everyone and without any exception we will bring the gospel message which liberates and transforms. We are the Church and we want to be with the Church a congregation which “goes out”, “on the way” to place ourselves beside to the “new Macedonians” (cfr. At 16:9) who appeal to us: the crowds of today without a shepherd, the forgotten minorities, the excluded ones, those suffering from every infirmity, those socially marginalized, the youth who are not listened to or the victims of modern addictions, the unemployed and the immigrants, those who hunger for bread and truth, those who have excluded God from their lives, those who have lost the meaning of life...

5. «*I do all for the Gospel*» (1 Cor 9:23) applies also to us who have Paul as father, master and protector. Walking on his footsteps, we consider ourselves debtors to all and we want to make ourselves «*all to all to save some at any cost*» (1 Cor 9:22). Even though the difficulties are many, the Lord is with us: «*I am full of joy amidst tribulations*» (2Cor 7:4). Let us be amazed by the constant divine creativity: «*new avenues, new paths of creativity, different forms of expressions, more eloquent signs, words with new meaning for today’s world*» (EG 11).

6. By «not speaking only of religion but of everything in a Christian way» (AD 87; cfr. AE 159), we offer the Gospel to all. It is not a set of concepts or a normative formality but the very Person of Jesus Christ, Way, Truth and Life (Jn 14:6), the sole Master (Mt 23:10), the Saviour of the world. From a personal meeting with Christ the “pastoral conversion” and the missionary thrust come forth which will make us leave sterile security to arrive at all, reaching also the existential, cultural and geographical frontiers of the present times. *«Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a "mystique" of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage»* (EG 87).

And as consecrated persons

7. To communicate Christ the Saviour, we consider it indispensable that we ourselves live in him as a response to his love which precedes us: *«... loved me and gave himself for me»* (cfr. Gal 2:20). For this, we have asked in these days with insistence: *«O divine Spirit..., renew in our family, from hundred years of its birth, the wonders of a new Pentecost»*. Such action of the Spirit will rekindle in us the “dual flame” of love of God and of men, wherever they are. From this flame will come forth the joy to announce Christ, adopting new forms, new languages and new structures dictated by operative necessities and suggested by the “vision of charity” (Pope Francis, *Audience to the Pauline Family*, 27 November 2014).

8. Aware of our «lack of correspondence to divine love», we entrust ourselves, like Paul, to him who is stronger than our fears and our weaknesses. The mission entrusted to us demands a style of life which does not know half measures; a new vigour in walking together as an evangelizing community; an unconditional apostolic

dedication proper to persons whom God reserves for great things. We will be thus capable of generating spiritual enthusiasm among the confreres and among the laity who carry out the apostolic works with us. We will increase the strength of our apostolic witnessing which will become the most efficient vocation promotion activity. We will give our contribution «in building peaceful coexistence between peoples and in protecting creation» (EG 257). We will assume the technological progress as a gift of the providence. We will read with optimism the future of the congregation and we will be able to realize the plan that God has entrusted to us in close communion with the entire Pauline Family.

9. Refreshed in hope and joy, we will tread the new paths of missionary spirit, «without leaving room for lacunae and mere day dreams, useless regrets and empty sentimentality» but «walking always on the right path, in the light and in the sun», «living each day the liberating work» and fulfilling generously the mission which is ours in the Church, «trusting in God» and finding in the Gospel the source of our happiness. «Joy - the Founder teaches us - is easy for anyone who has the true, practical and concrete idea about life» (CISP 281).

10. May Mary, Queen of Apostles, whose mission is to «give Jesus Christ to the world» (cfr. UPS IV, 267), renew in each one of us the momentum and the beauty of faith which inspired St Paul, Blessed James Alberione, Blessed Timothy Giaccardo and the many brothers and sisters of the Pauline Family who «have given everything» to do to all the charity of truth.

The members of the X General Chapter of the Society of St Paul

Ariccia, 14 February 2015

FINAL DOCUMENT

INTRODUCTION

Enriched by the pastoral experience of the first one hundred years of charismatic history, we, the members of the Society of Saint Paul, are called, in the personal, communitarian and apostolic life, to be evangelizers like the Apostle Paul, in the culture of communication and according to the dynamism lived by Bl. James Alberione in the integral following and proclamation of Jesus Master Way Truth and Life.

OBJECTIVE 2015-2021

«I do all for the Gospel» (1 Cor 9:23).

Attentive to the signs of the times, renew the impetus of our apostolic action, converting ourselves, our communities and our apostolic structures, to reach everyone, especially in the periphery, utilizing likewise the new languages of communication.

1. APOSTOLATE

Priority

- 1.1 **Creatively renew our missionary impetus at the service of the Word with new sustainable initiatives for the non-believers, the distant ones and the poor (cf. *Evangelii Gaudium*), with new openings, in new territories, with the new languages of communication.**

Operative Guidelines

- 1.1.1 The General Government evaluate and support the projects which the Circumscriptions have started or are intending to promote to be present in new territories, especially those of the "periphery".
- 1.1.2 The General Government, through the International Technical Committee for the Apostolate (CTIA), within the second year of its mandate, develop the document *Editorial Guidelines of Pauline Apostolate* and the circumscription Governments are to render themselves responsible of its application in the proper pastoral context.
- 1.1.3 The General Government consolidate St Pauls Biblical Centre so that it could coordinate all the biblical initiatives in the various Circumscriptions.
- 1.1.4 The circumscription Governments include in the Apostolic Project collaboration with the Church and other Christian Denominations, and insert in the same Project initiatives directed towards non-believers, the distant ones and the poor.

Priority

1.2 Strengthen our apostolic commitment in becoming formators in the field of communication and in the Bible.

Operative Guidelines

- 1.2.1 The General Government, through the International Technical Committee for the Apostolate (CTIA) and the International Secretariat for Vocation pastoral and Formation (SIF), establish guidelines of pedagogical identity which would become reference point for the Study Centres promoted by various Circumscriptions and promote mutual collaboration.
- 1.2.2 The circumscription Governments promote the development of its own Centre or Faculty in the field of evangelization and of communication or, as an alternative, collaborate steadfastly with similar Institutes of formation.
- 1.2.3 The Director General of apostolate prepare a formation programme for our lay collaborators in line with what is proposed by CTIA.

2. COMMUNITY LIFE - SPIRITUALITY

Priority

- 2.1 Build our communities in the spirit of St. Paul in witnessing to a life offered to God, in fraternal communion and in apostolic synergy.**

Operative Guidelines

- 2.1.1 The circumscription Superiors require in every community the preparation of a community Project and verify its implementation at least once a year.
- 2.1.2 The local Superiors promote communitarian moments and initiatives so that every confrere in the community may re-discover the value of respect, of living together and of being a prophetic sign in their area.

Priority

- 2.2 The double table of the Word of God and of the Eucharist, which build up the community, be for every Pauline the source from where he draws strength to rekindle the gift received in order to increase apostolic vigour and to overcome whatever could create division.**

Operative Guidelines

- 2.2.1 The Centre of Pauline Spirituality prepare resource materials that could help revive the Pauline method "Truth-Way-Life" in the communities.
- 2.2.2 The circumscription and local Superiors make time for personal dialogue with every confrere.
- 2.2.3 The local Superiors study with the community more suitable means that favour the participation of all confreres in listening to the Word and in the Eucharistic celebration.

3. FORMATION

Priority

- 3.1 The renewal of the Congregation requires a complete updating of the processes of integral formation aimed at the mission at all levels and for all the age groups within an international dimension.**

Operative Guidelines

- 3.1.1 The General Government, through SIF, establish a revision of the processes of integral formation of Paulines and as a consequence the Circumscriptions update their formation *Iter*.
- 3.1.2 The General Government study the opportunity to promote periodically in Italy an international programme of preparation for perpetual profession, coordinated by SIF.
- 3.1.3 The General Government through the Centre of Pauline Spirituality offer resource materials for the knowledge of our spirituality in view of formation.
- 3.1.4 The General Government, in collaboration with circumscription Governments, promote the exchange of members in formation primarily for an apostolic experience and for learning of new languages and new cultures for our mission.
- 3.1.5 The circumscription Governments favour the study of three principal languages of the Congregation and monitor its realisation.
- 3.1.6 The local Superiors encourage the participation of the elderly confreres in formative moments for them and for the knowledge and use of the new media.

Priority

3.2 Promote a creative vocation promotion programme with an international openness.

Operative Guidelines

- 3.2.1 The SIF, co-involving the Persons responsible for the vocation promotion in the circumscriptions, create and coordinate an international Web site for vocation promotion to strengthen our presence in the new digital languages.
- 3.2.2 The circumscription Governments, in dialogue with the General Government, commit themselves in vocation promotion and apostolic initiatives in nations where there are no Pauline communities.

4. POVERTY – SERVICE OF AUTHORITY

Priority

- 4.1 Act professionally and in accordance with the Pauline poverty in all the areas of our administration and to work in teams to safeguard transparency, co-responsibility and accuracy.**

Operative Guidelines

- 4.1.1 The general Government complete the revision of the Congregation's norms, co-involving the communities, and provide an appropriate timeframe for its approval.
- 4.1.2 The circumscription Superiors choose some confreres who would specialize to manage the economic, administrative and property sectors for the good of the Congregation.
- 4.1.3 The circumscription Governments commit to compile and record, according to the provisions of canon and civil laws, the list of the goods constituting "stable patrimony" and inform the General Bursar about it.
- 4.1.4 The circumscription Governments, in line with the Apostolic Project, take firm decision concerning the structures and initiatives which are no longer meaningful for our mission and are economically unproductive.

Priority

- 4.2 Improve the reciprocal communication and collaboration between the General Government with its Organizations and the Circumscriptions and also in view of a wise and careful management of the goods of the Congregation.**

Operative Guidelines

- 4.2.1 The circumscription Governments maintain updated the inventory of immovable properties, ensure their conformity with local legislation and send the appropriate documentation to the General Bursar.
- 4.2.2 The circumscription Governments examine at least twice a year the budget and the balance sheet and send the report to the General Government.
- 4.2.3 The Superiors and the Persons responsible of the apostolic sectors favour the sharing of information also on the administrative and economic aspects in order to create the sense of belonging and responsibility among the confreres.

5. PAULINE FAMILY

Priority

- 5.1 Assume with responsibility the charismatic role of “altrice” proper to the Society of Saint Paul as a service to all the Institutions of the Pauline Family.**

Operative Guidelines

- 5.1.1 The General Government promote with pertinent indications a concrete apostolic collaboration with the Pauline Family in every Circumscription.
- 5.1.2 The Society of Saint Paul, in its relationships with the Pauline Family, commit itself to safeguard the Pauline charism through an adequate Pauline formation and to promote converging apostolic projects.

Priority

- 5.2 Promote the Pauline Institutes of Consecrated Secular Life (PICSL) and the Association of Pauline Cooperators (APC).**

Operative Guidelines

- 5.2.1 The Superior General facilitate the updating of the Statutes of the PICSL.
- 5.2.2 The circumscription Superiors promote the knowledge, development and valuing of the PICSL and of the Association of Pauline Cooperators.
- 5.2.3 The circumscription Superiors organize an annual meeting with the Delegates of the PICSL and the National Delegate of the Society of Saint Paul for the Association of Pauline Cooperators.

RECOMMENDATIONS

To the Superior General:

- visit every single community at least once during his mandate;
- as the first person responsible for the ministry of *altrice* of the Society of Saint Paul towards the Pauline Family, close definitively exemptions and concessions *ad tempus* which have been granted in some Circumscriptions to substitute the Pauline Delegate responsible for the PICSL with a lay Delegate of the same Institutes, invalidating the temporary nature of the concession, the character of the aggregation and reducing the role of the Pauline Delegate to an animator.

To the Superior General and his Government:

- resume and carry out the operative guideline 4.1.1 of the IX General Chapter which affirmed: «The General Government establishes new modality to implement the *Pauline Fund* at the service of the Congregation»;
- financially support projects in favour of formation in those circumscriptions which are in debt and have no other source of income;
- promote for the entire ecclesial community and through the St Paul Biblical Centre and together with the Community of St Egidio, a *World Day of the Word of God*, adequately involving all the Circumscriptions (such a day would serve as an occasion to give value to one of the essential elements of our mission, encouraging the knowledge, reading, diffusion and interiorization of the Bible, with liturgical, pastoral and apostolic implications);

- propose to the circumscription Governments guidelines regarding our presence in the social media networks and verify periodically their realization to avoid abuses and wrong uses of our institutional identity (apostolate and formation).

To Paulines:

- every member value in his personal life and mission the presence of the Pauline “Saints” as models and intercessors. All should try to know the Pauline “Saints” always better and, conscious that «our contemporaries are more willing to listen to witnesses than to teachers» (Paul VI), present them adequately to the people, also as a means of vocation promotion.

GREETING AND HOMILY OF THE SUPERIOR GENERAL
FR. VALDIR JOSÉ DE CASTRO
AT THE CONCLUDING EUCHARISTIC CELEBRATION

Greeting

With this Eucharistic celebration, on the day of Saints Cyril and Methodius, patrons of Europe and on vigil of the IV Sunday of Ordinary Time, we conclude the X General Chapter of the Society of Saint Paul. We thank the outgoing General Government, Fr. Celso Godilano, the Vicar General, the General Councillors, the Officials and confreres at the service of the outgoing General Government. Thank you! A special thought for Fr. Silvio Sassi, our late Superior General, who has used all his efforts in animating the Congregation in the last ten years.

We want to thank God and all those who have collaborated so that this congregational and ecclesial event could be realised: every participant of this Chapter, the members of the Preparatory Commission, the Secretary of the Chapter and the members of the Central Commission, those who have worked in the secretariat, the translators, the members of this community of Ariccia and all the personnel in the cleaning, kitchen, laundry and reception.

We turn our thoughts to all the Paulines present in our communities in the five continents. We are grateful for their life, their vocation and their commitments in the apostolate of communications and in the various apostolates of pastoral and community service.

We want to remember also all the members of the Pauline Family and all the lay collaborators and our friends, who have been in communion with us during these days, by means of their prayers and with their messages. Our thanks to everybody. We entrust all of you to God: to Him our praise and thanksgiving ascend.

Homily

«*I do all for the Gospel*» (1Cor 9,23) has been the theme of our Chapter. This, for us Paulines, is not a simple slogan, or a simple practical principle, but an invitation to make of the Gospel a style of life that must involve all the dimensions of our lives.

In fact, for the apostle Paul, the author of this thought addressed to the Corinthians (1 Cor 9,23), the Gospel means Jesus Christ himself. He announces the Gospel because he has experienced meeting with Jesus, who has transformed him. Because of this he is able say: «*It is not anymore I that lives, but the Christ in me. And this life that I live in the body, I live in the faith of the Son of God, who has loved me and has given up himself for me*» (Gal 2,20-21). Full of love, he strongly feels the call, to the point of saying: «*Woe to me if I do not announce the Gospel!*» (1 Cor 9,16).

We Paulines, “evangelizers-communicators” and following the example of the apostle Paul, are called to let ourselves be challenged by the Gospel. Let us ask ourselves if it is truly the “*vademecum*” of our life each day and the choices we have to make. As Pope Francis reminds us in his recent Apostolic Letter written to all the religious on the occasion of the opening of the Year of the Consecrated Life, «*The Gospel is demanding: it demands to be lived radically and sincerely. It is not enough to read it (even though the reading and study of Scripture is essential), nor is it enough to meditate on it (which we do joyfully each day). Jesus asks us to practice it, to put his words into effect in our lives*» (n. 2).

In his biblical reflection at the start of our Chapter and precisely in light of 1 Cor 9,23, Dom Edmund Power said to us, «*the first object of evangelization is I myself (so that I too may become a participant); I must internalize the Gospel, let myself be transformed by it, before presenting it externally.*» This means *getting out from our self-absorption*.

Only in the encounter with the love of God revealed to us in Jesus and by continually experiencing His love for us, is it possible to free ourselves from our narrowness and self-absorption. This is necessary for the effectiveness of our mission. As Pope Francis says in his Apostolic Exhortation *Evangelii Gaudium*: «We become fully human when we become more than human, when we let God bring us beyond ourselves in order to attain the fullest truth of our being. Here we find the source and inspiration of all our efforts at evangelization. For if we have received the love which restores meaning to our lives, how can we fail to share that love with others?» (EG 8).

To live the Gospel, therefore, supposes assuming in ourselves the same sentiments of Jesus Christ (Phil 2,5). One of these sentiments, which the Gospel of this Sunday presents to us, (Mk 1,40-45), is compassion. This we see in the meeting of Jesus with the leper. As we know leprosy was at the time of Jesus a reason for impurity with serious consequences on the religious and social level. It obliged those affected by it to isolation. Jesus places himself in front of a reality in order to transform it. After identifying himself with the pain of the leper, Jesus goes out of himself through the symbolic gesture of stretching out his hand and touching him. Thus he heals him and restores to him life in its wholeness.

To have the same sentiments of Jesus and to open our heart to all the needs of our time through compassion is the challenge for us Paulines in order to reach all and using all the languages of communication. In fact, as Alberione said: «*We are not Paulines if we do not have a big heart and an open mind to think of everyone. Neither are we Paulines if we don't even have the spirit of Jesus Christ who came to give his life for all*» (*Prediche del Primo Maestro* 5, 1957, p. 155).

As “consecrated people” and “evangelizers-communicators,” we are called to live this love starting from human relationships inside our communities. This is the first place wherein to live the Gospel and make an exercise of welcoming, sharing and overcoming self-

absorption. Pope Francis insists on this so much and invites us then to be a Church “who goes forth”.

The community is the first place where we are called, as Paul exhorts us, in the second reading of today, to open ourselves to a brother (1Cor 10, 33). In fact, if we do not go out of our small personal world, if we do not practice mercy among ourselves and if we do not create space for dialog – no matter how difficult it may be in approaching the other. How could we go forward in our Pauline mission if we live in self-absorption? How could we build and realize together our projects? How can we in light of our charism reach those who have lost the meaning of life, those who live in material and spiritual poverty, and those who wait from God an answer to their sufferings, if we remain looking at ourselves?

The community is the first place where we experience communication. Let us feel as the Holy Father exhorts us, the challenge of discovering the “mystique” of living together, of mingling and encounter, of supporting each another and in short, of living a true experience of fraternity (cf EG 87).

We are called as a Congregation and in communion with the Church and as Pauline Family, to go forth, to see a world that changes; to perceive the cultural context of communications that changes! But it is not going forth toward any kind of direction. It is starting from projects that can be done, that can be sustained, and that are communitarian, circumscriptional and congregational.

Our General Chapter concludes. Now, however, we must make ours the challenge of putting into practice the *Final Document*, fruit of the intense work of these days. The general objective, the priorities and the operative guidelines indicate a journey to follow. We hope, or rather, we count on the collaboration of all. Alone, no one can do anything. There is a saying in my country as follows: “uma andorinha não faz verão,” which (in Italian) can be translated by the proverb: “one swallow that appears does not mean it is spring.”

In spite of our limitations, “and insufficiency in everything,” let us look at our Congregation with optimism, trusting in the grace of God who accompanies us and in the good will of each confrere. We want, after the celebration of the Centenary of foundation of our Congregation (and the start of the Pauline Family), to look at the past with gratitude, to live the present with passion and embrace the future with hope.

With Blessed James Alberione our founder we say: «Onward with courage! There will be days shined upon by the sun, but there will also be days that are somewhat cloudy... Let us profit from one and the other. Let us profit from temptations themselves; may they be an awakening, a reminder: the Lord is with me» (*Alle Figlie di San Paolo*, 30 June 1961). And we, too, today and every day, can say: «The Lord is with us!».

May the Queen of Apostles, Blesseds Alberione and Giaccardo help us in our following of Jesus Master, Way, Truth and Life, as we make ours the steps of the Apostle Paul. Amen!

Fr. Valdir José De Castro
Superior General

Ariccia, 14 February 2015

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