

# QUESTIONNAIRE

## Results and Reading

### Introduction

The 2<sup>nd</sup> International Seminar on the Pauline Formation for the Mission is the response of the General Government to one of the requests of the Circumscription Superiors formulated during the last Interchapter. The General Government was asked to «*organize an international seminar on formation to get in tune with the reflections and the lights that came to us from the 2<sup>nd</sup> International Seminar of Pauline Publishers regarding the formation of the Paulines*»<sup>1</sup>. This formation seminar is closely related to 2<sup>nd</sup> International Seminar of the Pauline Publishers<sup>2</sup> celebrated two years ago (2017). A year after the celebration of this seminar, the General Government has also published the *Editorial Guidelines: Identity, contents and interlocutors of the Pauline apostolate*. In this document, we find an orientation that has specific reference to formation: «*For the Pauline, communication ecology is not a space that is reduced to the professional field, but a true vocation and missionary place that coincides with the environment of life and proclamation of the Gospel; it is our “existential form of witnessing”. To be able to respond to this call, the Pauline Publisher must be a person of faith, passionate about the Gospel, capable of “feeling with Jesus, with the Church and with St. Paul”. He is a person full of prophetic audacity that emanates from his process of “Christification”, through the progressive formation of the whole person: mind, will and heart*»<sup>3</sup>.

To assess the pulse of the Congregation regarding the Pauline integral formation, which involved perpetual members and those who are in initial formation, a simple **Questionnaire** was created and sent on 11 July 2019. The Questionnaire also had questions addressed respectively to those who are directly involved or collaborate in formation, therefore to the Formation Team, to the Council of Apostolate and to the Circumscription Council.

To discover the lights and shadows, the hopes and the challenges inherent in formation, the Questionnaire asked specific questions addressed directly to the **Perpetually Professed**, the **Juniors**, the **Novices**, the **Aspirants** and **Postulants**, the **Formation Team** and the **Councils of the Apostolate** and of the **Circumscription**. The results of the statistics that emerged for our particular consideration, however, had focused more on the responses of the professed members.

There are some limitations regarding the results of the Questionnaire.

The first: we would have expected more about the number of responses, which could represent all the members, especially for the young professed. In total, we received **369 responses**, divided as follows: a) **Perpetually Professed, 173**; **Juniors, 73**; c) **Novices, 15**; and d) **Aspirants and Postulants, 108**. These represent the **five continents**, in the **three geographical areas** of CAP-ESW, CIDEP, GEC.

Another limitation concerns the accuracy or specificity of the answers to particular questions. An example, wanting to find out if synergy or team spirit works in a team or a council, instead of responding as a team or as a council, some of them have sent all the answers from each member. So if there are five members in a team, each of the five members sent their own responses, but they did not work together.

Another observation, on the limits of the responses to the Questionnaire, is the consideration regarding cultural diversity, vocation and interconnected reality in the various geographical areas. For example, in areas where the vocation is flourishing, as regards formation for the mission, young people are insisting on specialization or orientation towards the new means. This is particularly true of some young people who are disillusioned or discouraged because the realities within

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<sup>1</sup> Society of St. Paul Interchapter, Aparecida (Brazil), 15-25 February 2018, in *San Paolo*, no. 451, May 2018, p. 64.

<sup>2</sup> 2<sup>nd</sup> International Seminar of the Pauline Publishers. Ariccia (Rome), 16-21 October 2017.

<sup>3</sup> *Editorial Guidelines: Identity, contents and interlocutors of the Pauline apostolate*, 5 June 2018, no. 7.1.

the Congregation regarding the apostolate do not correspond to the proposals they read or see in our vocation promotion materials and during vocation promotion animations.

To conclude, we hope to be able to find the answers through the results of the Questionnaire, regarding some directives that the *1<sup>st</sup> International Seminar on Pauline Formation for the Mission* had indicated to each member, to the Circumscription Superiors, to those who are engaged in formation and in the apostolic activities of the Congregation in particular, without neglecting those other elements that concern our life as consecrated persons. We will try to find out what, for example, has been achieved in the **process of integral and Pauline formation**, of **learning a foreign language**, of **educating our young people in communication in all stages of formation**, in **implementing programmed ongoing formation** and in **adapting the means that the signs of the times offer to the Paulines in their concrete realities**.

## Reading and Synthesis of the Questionnaire

### A) General Statistics as of 30 September 2019

Priests	<b>502</b>	140 of whom have responded
Perpetual Clerics	<b>16</b>	
Perpetual Brothers	<b>223</b>	33 of whom have responded
	<b>741</b>	Partial total
Juniors		
♦ Clerics	<b>90</b>	71 of whom have responded
♦ Brothers	<b>6</b>	2 of whom have responded
<b>Total</b>	<b>837</b>	246 of whom have responded ( <b>29,39%</b> )

### B) Perpetually professed = 173 (from the total of 741 as of 30 September 2019)

#### i) Member's disposition

As for the **morale** or **disposition as a consecrated person**, we addressed this question only to the **Perpetually Professed**. Following is the statistics of the members who replied.

CAP-ESW (84)					
Australia = <b>3</b>	Korea = <b>15</b>	Philippines = <b>19</b>	Japan = <b>18</b>	India = <b>22</b>	United States = <b>7</b>
Number of confreres according to age					
30-39 = <b>14</b>	40-49 = <b>12</b>	50-59 = <b>22</b>	60-69 = <b>19</b>	70-79 = <b>11</b>	80+ = <b>6</b>
30 – 49 = <b>26</b>		50 – 69 = <b>41</b>		70 – 80+ = <b>17</b>	

  

CIDEP (43)					
Argentina = <b>2</b>	Venezuela = <b>1</b>	Brazil = <b>8</b>	Colombia = <b>6</b>	Mexico = <b>23</b>	Peru-Bolivia = <b>3</b>
Number of confreres according to age					
30-39 = <b>5</b>	40-49 = <b>7</b>	50-59 = <b>13</b>	60-69 = <b>7</b>	70-79 = <b>8</b>	80+ = <b>3</b>
30 – 49 = <b>12</b>		50 – 69 = <b>20</b>		70 – 80+ = <b>11</b>	

GEC (46)					
	Congo = 3	Italy = 28	Poland = 13	Spain = 2	
Number of confreres according to age					
30-39 = 7	40-49 = 7	50-59 = 11	60-69 = 6	70-79 = 11	80+ = 4
30 – 49 = 14		50 – 69 = 17		70 – 80+ = 15	

The perpetual confreres have been divided into two groups: those who have been **perpetually professed for more than ten years (146)** and those who have been **perpetually professed for less than ten years (27)**. However, the following answers concern both categories.

**80,34% (139 responses)** of them replied that they are **happy** (with variations, but similar responses such as *contented, grateful, fulfilled, stimulated, full of hope*, etc.). **14.45% (25)** are **unhappy**, that is, *disappointed, anxious, discouraged, deficient spiritual life, health problems, old age, lack of witnessing*, etc., **2.31% (4)** are **just getting along**, *looking for new ways to live the consecrated life and the Pauline mission*.

To motivate their own responses, those who are happy, define themselves as *contented with their Pauline vocation and mission, in good health, with peace within themselves and with others*, etc. The discontented ones answered with phrases like these: *difficulty in religious life, tired, poor fraternal life, not feeling part of the apostolic work, economic difficulty* and so on. Other responses, **2.9% (5)**, which do not fall into the categories mentioned above. For example: *“I have a negative attitude due to lack of study and communication skills”*; another: *“Struck by the fact that... consecrated life is becoming less attractive”*.

## ii) Pauline life

As for the Pauline life, **“What do you still consider of great value as a consecrated person?”**, we present here the answers of the professed members, delineating those of the perpetually professed from those of the Juniors. In the answers, we prioritize the more significant results.

Perpetually professed (173)	Juniors (73)
<b>74:</b> Spirituality (42,77%)	<b>32:</b> Consecration (43,83%)
<b>70:</b> Consecration (40,46%)	<b>22:</b> Spirituality (30,13%)
<b>63:</b> Apostolate/Mission (36,42)	<b>14:</b> Apostolate/Mission (19,17%)
<b>44:</b> Community life (25,43%)	<b>13:</b> Community life (17,80%)
<b>03:</b> Integral formation (1,73%)	<b>13:</b> Four wheels (17,80%)

**Spirituality** was expressed in these other terms: *“life of prayer”, “charism”, “holiness”*. **Consecration** includes the terms *“Pauline vocation”, “the vows”*. One Junior expressed it very emphatically as *“love for the Congregation”*. **Apostolate** also expressed as *“mission”*. **Community life** also understood as *“fraternity”, “witness of life”*.

According to the importance and priority of the great values for the Juniors, they coincide with those of the perpetually professed, almost equal for the first four values. It is natural, we believe, because we only have one DNA that flows in the Pauline blood.

We also want to give importance to the response of **3** Juniors who have underlined the importance of the **Pauline Family** as a great value.

We can say that the first two groups of *“great values”* are almost similar, that is, **spirituality** and **consecration**. But it can be noted that there is more emphasis on our **identity** as consecrated

persons rather than the activities, that is, the **mission** – in third place – even if it carries a great weight as a fundamental value. As a trend, strong is the assertion of both groups on **community life**.

### iii) Expectations on the Pauline life of a consecrated person

On the question, “**Today, what are your expectations?**”, following are the answers of our perpetual confreres.

- 73:** Our perpetually professed indicate, as one of their expectations, to a “new spring time of vocation”, that is “a rebirth of the Congregation and apostolic impetus for the mission with new means”, “reading the signs of the times to reach everyone” with “dynamism and enthusiasm”.
- 35:** Creative fidelity to the charism.
- 25:** Strengthen community life (fraternity, greater unity as Pauline Family).
- 22:** Grow in holiness (strengthen the life of prayer, become saints).
- 12:** Ongoing formation of perpetually professed and formation of young people for the mission in today’s world.
- 7:** Work in a team.
- 4:** Organization of the apostolate with the inclusion of all the Paulines in the activities of the specific Pauline mission.
- 3:** Good leaders in all levels of authority.
- 3:** Care for the sick and elderly members and those in difficulty.

The following statements, which come from our youngest perpetually professed, received **2 points** each: “integral formation in all stages”; “suitable formators (available and well trained)”; and “international collaboration between the circumscriptions”. We want to privilege these phrases that indicate the urgency that is felt today. We believe in particular that our young perpetually professed are enjoying the effect of our two international courses in Rome, namely the “Preparation for Perpetual Profession” (already in the fourth year) and the “International Novitiate” (in the third year). The “international collaboration between the circumscriptions” is indeed urgent, starting with the formation!

A phrase still to be given attention. One of our elders wrote: “strengthen human formation”. He reasoned out this way: “If there is no foundation, what can be constructed?”.

### iv) Aspects that need to be changed or strengthened in a program of ongoing formation

One of our confreres wrote: “Is there ongoing formation?” Another specified: “I have only heard of it, but there is none in my circumscription!”. So what must be changed or strengthened in a program of ongoing formation?

- 59:** Integral and Pauline formation at all stages, *not only* in ongoing formation, include these themes: “strengthening human formation and community life”; “qualify the motivations of the candidates”; “strengthen the Pauline apostolic identity”; “integration of spiritual formation and apostolic formation”, etc.
- 51:** In precisely specifying the ongoing formation, the following ideas are not very different from those above: “updating and actualization of ongoing formation for today’s mission, with digital means, social networks; “with clear, precise and continuous programs that allow us to grow as persons, as religious and as Paulines”; “change of mentality”, etc.

Here are the other themes that are to be modified or strengthened.

- 42:** Creative fidelity, renewal of the Pauline life, promoting the course on the charism.
- 29:** Strengthen fraternity-community life.
- 14:** Guarantee the principles of consecrated life (fixed points of Pauline integral formation, live one’s own consecration and mission).

**8:** More attention and care for the integral health of the members; “help members grow gracefully”.

Our younger perpetual confreres underlined the following three themes: “promote ongoing formation” (5); “need for suitable formators for adequate and constant accompaniment” (5); “implement the Norms related to formation” (4).

For the two groups of perpetually professed, “encouragement” is also welcome (3); “to be living and attractive vocational signs-witnesses”, “committed with vigor and enthusiasm in all possible ways in communication” (5); and the need to “free ourselves from a certain spiritualism” (2).

**C) Juniors = 73** (from the total of 96 as of 30 September 2019)

From where our Juniors coming from?

<b>CAP-ESW (47)</b>				
Korea = 5	Philippines = 15	Japan = 2	India = 23	Nigeria = 2
Number of confreres according to age				
21-30 = 39	31-40 = 7		41-50 = 1	

  

<b>CIDEP (16)</b>			
Venezuela = 2	Brazil = 2	Colombia = 6	Mexico = 6
Number of confreres according to age			
21-30 = 10		31-40 = 6	

  

<b>GEC (10)</b>			
Congo = 5	Italy = 1	Poland = 2	Spain = 2
Number of confreres according to age			
21-30 = 6	31-40 = 2		41-50 = 2

We note that vocations in general come from Asia, Africa and Latin America. To date, 10 of the Juniors who are in Europe, that is in Italy, Portugal and Spain, come from Brazil, Congo, Mexico, the Philippines and Venezuela.

#### **i) Expectations regarding the integral formation that they have not received**

After asking the Juniors “What do you consider of great value to you as a consecrated person?” (see results above), we also asked them “**What you have not received according to your expectations regarding integral formation**”?

They gave the following indications:

**23: Integral Pauline formation for the mission** according to “the signs of the times” and in “using more media tools during formation” and “the modern resources necessary to carry out the mission better” and with “pastoral approach”.

**8: Community life** with the absence of “discipline in common life, prayer, fraternity...” and the “lack of witnessing from older members”.

**2:** The lack of materials and courses “in deepening the spirituality”.

## ii) Expectations regarding integral formation that need to be changed or strengthened

With regard to the Pauline integral formation, “**What must be changed or strengthened?**”

**80:** We group the different expressions, but very similar and correlated, which point to the **Pauline integral formation**. Our temporary professed want to be fully formed “on the four wheels”, “spirituality”, “mission”, “continuous updating in all stages according to today’s needs” and “use more media tools”; “balance between spiritual and academic training”, “specialization”. The answers went beyond the respondents because some have more than one answer.

Other indications include the following:

- 9:** Community life.
- 6:** Regular spiritual direction, accompaniment.
- 3:** Prepared and stable<sup>4</sup> formators.
- 2:** Taking risks.
- 2:** Live one’s own consecrated life/religious identity.
- 2:** Valuing more the *Opera Omnia*.

There are **3** valid voices that emerge among the many concerns and expectations, which are current and prophetic. The first: “**Greater clarity of the Brother’s vocation**”. It should be given due importance because it is an integral part of our unique Pauline vocation in its dual expression of “Priest-Brother”. The second: “**Specific formation for adult professional vocations** (who come from a professional background)”. We already know that it is not only in the western world that not a few adult vocations also seek entrance. In both Asia and Africa, the adult vocation is already growing. On the other hand, why do we also give these candidates—many of whom are already professionals—the formative itinerary of the aspirants ranging from 15-22 years? The third: “**Formation for Marian spirituality**”. We hope that the formation requested does not lead us to spiritualism or devotionism but transforms us into true communicators-apostles and consecrated persons, in the image and likeness of the first “publisher”, Mary Most Holy, our Mother, Teacher and Queen.

Before going on to the next topic, we share the following statistics. These are the movements of persons within a decade: from 1 January 2009 to 31 December 2018.

<b>227</b>	First profession
<b>123</b>	Temporary professed Clerics/Brothers who left before reaching perpetual profession
<b>5</b>	Perpetual Clerics/Brothers who left
<b>2</b>	Deacons who left
<b>6</b>	Perpetual Brothers who left
<b>16</b>	Priests actually in exclaustation
<b>13</b>	Priests incardinated in other dioceses
<b>21</b>	Priests dismissed from the clerical state

## iii) The main reasons for the departure of juniors from the Congregation

**For what reasons do our Juniors leave the Congregation?** The same question was also addressed to the Circumscription Council. Ten of these have sent us the reasons for the departure of our Juniors according to their point of view. We find the answers of the Juniors alongside the Circumscription Councils, in square brackets [ ].

<sup>4</sup> It simply means not to change formators 3 or 4 times in a year for the same group of the young in formation.

- 69 [5]:** Inauthentic Pauline vocation (indifference, unrequited personal ambitions and expectations, difficulty of living religious life).
- 43 [4]:** Inadequate formation for the mission (unclear itinerary; without involvement in the apostolate; old paradigm; not being valued as persons; personal talents not developed for the mission).
- 40 [8]:** Weak fraternal life; problems in community life; lack of fraternal support; individualism; lack of testimony from other members, especially from older confreres.
- 21 [8]:** Personal and family problems.
- 9 [2]:** Problem with formators; unsuitable formator; poor accompaniment.
- 7 [1]:** Weak spiritual life.

To complete, the following reasons, with **1** point each, come from the circumscription Council: “the dispersion generated by social networks”; “general crisis in the Church”; and “most stimulating offers and alternatives presented in the world”.

**D) Novices = 15** (from the total of 20 as of 30 September 2019)

CAP-ESW (5)			CIDEP (6)				GEC (4)
Korea	Philippines	India	Brazil	Colombia	Mexico	Venezuela	Congo
<b>2</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>2</b>	<b>4</b>
Number according to age			Number according to age				No. according to age
20-29 = <b>5</b>			20-29 = <b>5</b>		30-39 = <b>1</b>		20-29 = <b>3</b> 30-39 = <b>1</b>

In asking the Novices, “*What do you consider of great value for you during the novitiate?*” And “*What did you not receive according to your expectations?*” the tendency of responses according to the importance of values that concern **consecration, spirituality, mission and fraternity**, follows that of Juniors and perpetually professed members.

Instead, we present “**the aspects that must be modified or strengthened concerning the Pauline integral formation**”.

On the aspects to consider, we find the following answers from our Novices.

**13:** Human formation; formation for true freedom.

**3:** More intense life of prayer.

**3:** The transmission of the origins and foundations of the Pauline charism.

**3:** Apostolic formation.

**2:** More welcoming and fraternal community.

**E) Aspirants and Postulants = 108**

The origin of our Aspirants and Postulants who participated in the Questionnaire.

CAP-ESW (50)			
India = <b>15</b>	Philippines = <b>29</b>	Japan = <b>2</b>	Korea = <b>4</b>
Number of candidates according to age			
15-24 = <b>39</b>		25-34 = <b>10</b>	
		35-44 = <b>1</b>	

<b>CIDEP (46)</b>			
Brazil = <b>9</b>	Colombia = <b>11</b>	Mexico = <b>18</b>	Venezuela = <b>8</b>
Number of candidates according to age			
15-24 = <b>31</b>		25-34 = <b>15</b>	

  

<b>GEC (12)</b>	
Congo = <b>11</b>	Poland = <b>1</b>
Number of candidates according to age	
15-24 = <b>11</b>	25-34 = <b>1</b>

From the answers of our Aspirants and Postulants, we can have a glimpse of their hopes and aspirations in their desire to try our style of life. Hopefully, what they shared will help us prepare a formative itinerary that will accompany them with proper care and attention in the different stages of the Pauline integral formation.

**i) Their expectations of religious life before joining the Congregation**

**65:** To be closer to God; to be holy; to love and serve God; a life of offering to God; to praise and serve God and the people.

**46:** A life of harmony; fraternity; community life; happy life.

**11:** Called on a mission; evangelization; to reach the people with the apostolate.

As can be seen, community life from the very beginning has a strong attraction for those who want to enter religious life.

**ii) The image of the apostolate of the Saint Paul Society before joining the Congregation**

**74:** Evangelization through communication: digital media; social media; innovative apostolate; very challenging mission.

**7:** Commercial aspect: Owners-Managers of the bookshops; members as employees; businessmen or “men of the office”.

**3:** Different reality from what was shared during vocation promotion (impressed, excited, because “the only thing I had as a reference was the vocation promoter”).

**3:** Paulines who have their own computers, can speak on the radio, on the television; journalists.

**2:** Priests and Brothers who live and pray together.

The expected answers, as regards the true intent of the question, should be those that preceded the vocation promotion phase of our candidates. The 74 responses were obviously influenced by the various vocation promotion activities they have already experienced prior to entrance.

The 7 answers instead captured the true intent of the question in which we are perceived as “businessmen” and “employees”, not as religious.

On the other hand, 3 answers should make us think where, after some time with us, our candidates do not experience what they heard during the vocation promotion period. What they experienced once inside is “a different reality from what was shared during the vocation promotion”. In other words, they are disillusioned because they do not see in reality what was offered during the vocation promotion phase.

**iii) The reasons for joining the Society of Saint Paul**

**59:** Evangelize with the media, modern apostolate.

**45:** The charism, religious life, spirituality of the Congregation.



- 16:** Through a friend; a father who was an ex-seminarian Pauline, Pauline priests.
- 9:** In line with my media talents.
- 9:** Spend my life with Jesus.
- 6:** Vocational discernment.
- 2:** Study Philosophy and Communication.
- 2:** Ardent faith and personality of the Founder.

The validity of the closeness of persons who are connected to the Congregation must be valued: through “a friend”, by an “ex-seminarian”, by “Pauline priests”. These apply to vocation promotion where the vocation is “by contamination” of the witnesses or for having met the interested parties “face to face” and not only through advertising through the means of our apostolate, such as social media, magazines, leaflets, books, posters, etc..

## **F) Team of Formation**

For the **Formation Team**, we asked two particular questions related to formation. The answers come from 12 Circumscriptions<sup>5</sup>.

### **i) What are the principal means you use for formation today?**

#### **a) in the initial formation**

- 9:** Studies in seminaries-institutes outside of the SSP.
- 9:** Integral basic formation with Pauline color (human, cultural, four wheels).
- 8:** Personal accompaniment (verification, evaluation).
- 6:** Insertion in the apostolate.
- 6:** Formation on the charism, on spirituality and for the mission.
- 3:** Formation for community life, for fraternity.
- 3:** Follow the *Formation Iter*.
- 2:** Studies on the new means.

It is important to note that, in all Circumscriptions, not only of those who responded, our Juniors have their theological studies (as well as philosophy) in third-party institutions. In this situation, in most cases, the formation of candidates with the “Pauline colour” is almost zero or scarce. There is still much to do in the area of specific Pauline formation within our own communities. In the *Formation Iter* of the Circumscriptions approved by the General Government there is this provision of forming candidates with a “Pauline colour” within the Congregation but, in many cases, this remains only on paper.

#### **b) in ongoing formation**

- 12:** Seminars, retreats-spiritual exercises, conferences, annual meetings.
- 8:** Specialization.
- 4:** Possible apostolate for the sick and the elderly.
- 4:** Charism course.
- 4:** Formation for the apostolate; highlight the current requirements of the apostolate.

We note that the above means used in the ongoing formation of the members are valid, however we must insist on the contents. For example, to give importance to the study of Saint Paul and of the *Opera omnia* of our Founder, on the Word of God, on communication, on our interlocutors and, as regards specialization, the courses that are in view of our Pauline mission today. Not to be overlooked is the need for an attentive accompaniment for the aging well of members!

### **ii) The main challenges of the Team/Council to work more effectively in a team**

<sup>5</sup> Circumscriptions CAP-ESW (5); CIDEP (3); GEC (4).

As for the **Formation Team**, the **Apostolic Council**<sup>6</sup> and the **Circumscription Council**<sup>7</sup>, a question was asked “**What are the main challenges to work more effectively in a team?**”.

Below are the results of the challenges indicated. In round brackets ( ) you will find the answers of the Apostolic Council. The replies of the Circumscription Council are indicated in square brackets [ ]. The answers of the Formation Team are without brackets.

**19 (20) [16]:** More synergy: working in a team; cooperation; have regular meetings; dialogue; synodality.

**10:** Formation for the mission in today’s communication; knowledge of the realities of the contemporary world; openness to new and creative ideas; leadership training; new forms of youth involvement.

**5:** Avoid the multiple roles of members; prioritize commitment.

**4:** Gain more experience; proper formation of team members.

**4 (3) [2]:** Personal agenda, individualism, too many external ministries.

**3 (3) [1]:** Have more mutual trust, no gossip.

**(6) [1]:** More passion for the apostolate, to be witnesses.

**(4):** Sense of responsibility and convincing leadership.

**(1):** Lack of Pauline formation for lay collaborators.

**[3]:** Respect diversity, multicultural diversity.

**[2]:** Communion and absolute discretion of the office.

## G) A note on the following topics

### i) Foreign languages

What are the languages that our Perpetual Professed and Juniors have studied? Here are the languages most spoken or studied. There are **246** persons who responded (Perpetually Professed: **173** and Juniors: **73**).

Many of them have written that even if they have studied foreign languages, without practice, the language is lost. But at least reading for everyone is easy enough; to understand, more or less for some; and expressing oneself easily, great effort is needed. Among those who answered, the most studied languages are the following: **188 English; 127 Italian; 35 French; 29 Spanish**.

### ii) Education of our young people in communication

Already in the 1<sup>st</sup> Seminar on Pauline formation, as regards specific formation, the “formation for communication” is asked which “must accompany all phases of the initial formation”. It turns out that our Juniors<sup>8</sup> (73 answers out of 90 professed), 13 of them studied communication. Instead, for our perpetually professed young members<sup>9</sup> – in the first 10 years after perpetual profession – 15 (among 27 respondents) studied communication. This is obvious, since the origin of the members who studied communication in these two geographical areas, that is CAP-ESW and CIDEP, have their own communication school<sup>10</sup>. Just the same, we are still far behind in taking this recommendation with commitment.

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<sup>6</sup> Circumscriptions CAP-ESW (4), CIDEP (3), GEC (4).

<sup>7</sup> Circumscriptions CAP-ESW (4), CIDEP (3), GEC (3).

<sup>8</sup> Circumscriptions CAP-ESW (7) e CIDEP (6).

<sup>9</sup> Circumscriptions CAP-ESW (9), CIDEP (4), GEC (2).

<sup>10</sup> Schools of communication of the Congregation with government recognition: Brazil, India, Mexico, Philippines.